

KNOW  
YOUR  
GOD



# **Know Your God**

By  
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**Mission Unto Light International**  
P.O Box.7, Larkana

***Know Your God***  
*(Signs in Science)*

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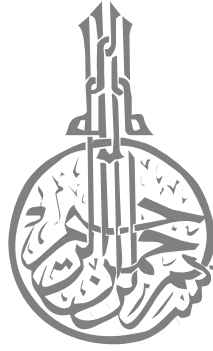
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In the Name of Allah, the Ever All-Beneficent,  
the Ever All-Merciful.(1-1)

"Say:

***He is Allah***

***The One Allah***

***The Eternal Absolute,***

(The Uncaused Cause of all being-  
the Reality beyond time and history)

He ***begets not,***

***Nor*** is He ***begotten;***

And

***there is none (nothing) like unto Him***". (Surah 112)

"...and

**He is the Ever All-Hearer and Ever All-Seer"** 42-11

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**Shahzado Shaikh**

Islamabad, June 13, 2008





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**The Most Beautiful Best Names of Allah**

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## Preface

While driving I used to listen to recitation from the holy Quran. By the time I completed translation by Pickthall, I felt that there were great treasures of sciences, as divine revelation to mankind. I noted that there were many misconceptions, besides lack of knowledge, about God, divinity, spirituality, materiality, natural phenomena, historiography, natural history, sciences, etc. I completed about a dozen different audio translations. Everytime there were new spiritual experiences, and sciences peeling off truth, layer by layer.

I did not start with *tafsir*. Many of them are thickly painted in specific school of thought, and even claimed as such. However, after reading some plain translations, old and new, I compared interpretations, tafsir, and dictionaries. Then, I collected some material on sciences in the Quran, given in this book, with references.

Many verses of the holy Quran end with some combination of the Most Beautiful Best Names and Attributes of God, relating to the facts mentioned in the verse, section or surah. I have listed these, and tried to find and collate their context, and explore meanings in the light of available resources and sciences on the relevant subjects.

The aim of this humble exercise, started in 1995, is no more than inviting attention for consideration, deliberation, thinking and reasoning, into facts and phenomena mentioned in the Quran and increasing evidence provided by sciences including natural history.

By the Grace of Allah, the Ever-All Gracious, the Ever All-Merciful, I sent this compilation, titled '*Know your God*', to Prof Shaikh Muhammad Yusuf, Principal Cadet College, Larkana, for review in February 2008, and finally to Mr Noor Ahmed Memon for publishing and printing on 10.3.2008. There can be gaps, different interpretations, and even deficiencies in collating data pertaining to various sciences referred in the Quran. It will be a great service, to point these out for correction and improvement. I may also suggest to take up projects for research in the facts, phenomena and sciences, mentioned in the Quran.

Some of the material could be presented more precisely, yet some of it has been reproduced, because of following considerations:

- (i) importance of statements and references,
- (ii) special position and stature of the authors,
- (iii) degree of authenticity,
- (iv) subtle variations and opinions,
- (v) argument, expression and articulation,
- (vi) my own deficiencies in various fields of sciences.

The notes do not provide close ended answers, but encourage inquisitive mind and increase quest for observation, exploration, reflection and reasoning.

There may appear to be repetitions of some explanations and verses. Generally one verse contains more than one subject or argument and there are many verses on the same subject, drawing different angles of argument. Therefore, an attempt has been made to present different approaches and perspectives, e.g. of philosophy, logic, science, history, etc. On the other hand, many issues need to be explained or elaborated in detail, in more volumes. Any how, material on different issues or subjects has been compiled or written in such a manner that each can be expanded into a separate article or even a book.

Different statements and views of various authors and scholars have been reproduced and arranged so that they present a sort of interconnected discourse or discussion on the subject.

In the notes at the selected verses, translations of holy verses have been given from different translators.

In the beginning *extracts* of opinions of renowned scientists and scholars have been given very briefly. Volume-I basically deals with theological, philosophical, historical and scientific dialectics. Volume-II lists the Most Beautiful Best Names of God, as given in the Quran, which highlight His Attributes. Volume-III lists those Most Beautiful Best Names, as given in the Quran, which explain Ever All-Omniscience-Power of God. Volume-IV lists the Most Beautiful Best Names mentioned in the Quran, the Traditions, and selections by various scholars. Some stanzas have also been selected from Neyyar Ehsan Rashid's book of calligraphic paintings and poetry, '*To God Belong The Names Most Beautiful*'.

*The Roundtable On Issues and Perspectives - Quote, Unquote, (the cut-piece, that became available during the course of compilation of the main book, Know your God), is an effort, as a separate book, to provide clarity on certain related current issues.*

Parts of the verses ending with the Most Beautiful Best Names have been given with verse number, along with numbers of verses and sections bearing context. Wherever, it needs full text, in order to avoid ambiguity, full verse(s) has (have) been given.

Bibliography, is given at the end of the book.

**Shahzad Shaikh**

Islamabad, March 12, 2008

# The Intellectual Extract

*"He who understands himself, understands God."*

## Scientific research and religion

*Einstein* refers to inspiration scientists derive from religion:

"...I maintain that the cosmic religious feeling is the strongest and noblest motive for scientific research. Only those who realize the immense efforts and, above all, the devotion without which pioneer work in theoretical science cannot be achieved are able to grasp the strength of the emotion out of which alone such work, remote as it is from the immediate realities of life, can issue. What a deep conviction of the rationality of the universe and what a yearning to understand, were it but a feeble reflection of the mind revealed. In this world, Kepler and Newton must have had to enable them to spend years of solitary labour in disentangling the principles of celestial mechanics!

"Those whose acquaintance with scientific research is derived chiefly from its practical results easily develop a completely false notion of the mentality of the men who, surrounded by a skeptical world, have shown the way to kindred spirits scattered wide through the world and the centuries. Only one who has devoted his life to similar ends can have a vivid realization of what has inspired these men and given them the strength to remain true to their purpose in spite of countless failures. It is cosmic religious feeling that gives a man such strength.

A contemporary has said, not unjustly, that in this materialistic age of ours the serious workers are the only profoundly religious people."

(*Albert Einstein, Ideas and Opinions*, Crown Publishers, New York, 1954; Harun Yahya, *The Quran Leads the Way to Science*, pp.15-16)

Kepler said: *"Praise and celebrate with me the wisdom and magnitude of the Creator, which I lay open before you by means of a deeper explanation of the structure of the world, by the search for its causes."* (Kepler, cited in Balckwell, *Galileo*, p.56)

## Scripture and Science

An excerpt from letter by *Galileo* to Benedetto Castelli, illustrates how he viewed role of Scripture in relation to science:

*I agree as you most prudently proposed, conceded, and established, that it is not possible for Sacred Scripture ever to deceive or to err; rather its decrees have absolute and inviolable truth. Only I would have added" that, although **Scripture itself cannot err**, nevertheless some of its interpreters and expositors can sometimes err, and in various ways. The most serious and most frequent of these errors occur when they wish to maintain always the direct meaning of the words, because from this their results lead not only to various contradictions but even to grave and blasphemous heresies. Accordingly it would be necessary to attribute to God, feet and hands and eyes and even human and bodily feelings like anger, regret, hatred, and even occasional forgetfulness of the past and ignorance of the future. Many propositions are found in the Scriptures which, in respect to the bare meaning of the words, give an impression which is different from the truth, but they are stated in this way in order to be accommodated to the incapacities of the common man.*

(Darrel R. Falk, *Coming to Peace with Science*, pp.27-28)

Recovering spiritual and ethical riches and wisdom of the Scripture, while at the same time, upholding advances of science *in equitable rights*, is a revolutionary change describing modern thought.



## Supernatural design

"But plausible as that sounds, it is not just obvious that the concept of supernatural design was a historical failure. It has been often noted by historians of science that various theological themes (including specifically the doctrine of creation with its fundamental implications of design) played important roles in the rise and early career of modern science. *In fact, some historians have argued that modern science as we know it would not have arisen as it did without that formative theological context. This suggests the possibility that concepts like the designedness of nature were essential to science's beginnings and may have generated some of the ongoing conceptual shapes of science* that we, having forgotten their origins, now take as basic givens of the scientific outlook."

"Of course, it might be argued that such concepts were both legitimate and even scientifically useful in getting science up and running but have long outlived any such usefulness... Indeed, the physicist Paul Davies (*Are We Alone*, p.138) once remarked that "Science began as an outgrowth of theology, and all scientists, whether atheists or theists. . . accept an essentially theological worldview.,"

"It may be that we sometimes do not see the empirical ramifications of design simply because science as we now learn it is already immersed in empirical consequences of design that are parts of its very fabric. As Einstein once asked: What does a fish know of the water in which it swims all its life?"

Supernatural design may not in principle be illegitimate in scientific contexts. Geocentric theories do not violate any normative principles of good scientific procedure. Similarly, design theories might not violate any normative scientific principles. (Del Ratzsch, *Science and its Limits*, p. 126)

## Science as a discipline:

In addition to general properties, philosophical assumptions characterize science:

Nature is understandable, uniform (processes and patterns on limited scale, hold universally), and predictable and scientific results are reproducible.

Observable patterns provide keys to unobservable patterns and processes: large-scale structure, long-term history, and future of universe are projected.

Faith in all above presuppositions goes back at least to ancient Greeks. But metaphysical systems, that originally supported them, and modern scientists and philosophers now seek necessary justifications for them, elsewhere also. Similar concerns have also arisen over objectivity, rationality and empiricity that are thought to characterize science.

Del defines natural science as "a theoretical explanatory discipline that objectively addresses natural phenomena within the general constraints that (i) its theories must be rationally connectable to generally specifiable empirical phenomena and that (ii) it normally does not leave the natural realm for the concepts employed in its explanations." (Del Ratzsch, *Science and its Limits*, pp.13-15)

Galileo said:

***"Philosophy is written in that great book which always lies open before our eyes, the universe. But it cannot be understood unless one learns to understand the language and to know the letters in which it is written. It is written in mathematical language and its letters are triangles, circles and other figures. Without these means it is humanly impossible to understand a word of it, and it remains but an idle roaming through an obscure labyrinth."***

## Warning:

"Augustine held the view that the *Bible has a spiritual purpose, that is to lead us to God*. He did not view it as having a cosmological purpose...it was dangerous to insist that the Bible had scientific truths in it, because as scientific knowledge changed, so would people's trust in God's holy *Word*... Augustine wrote:

It is a disgraceful and dangerous thing for an infidel to hear a Christian, while presumably giving the meaning of Holy Scripture, talking nonsense. We should take all means to prevent such an embarrassing situation...If they find a Christian mistaken in a field which they themselves know well, and hear him maintain his foolish opinions about the Scriptures, how then are they going to believe those Scriptures in matters concerning the resurrection of the dead, the hope of eternal life, and the kingdom of heaven? (Augustine, *The Literal Meaning of Genesis* 1.19, cited in Francisco Ayala, "Human Nature, One Evolutionist's View," in *Whatever Happened to the Soul?* ed. Warren S. Brown, Nancey Murphy and H. Newton Malony (Minneapolis: Fortress, 1998), p. 31; Darrel R. Falk, *Coming to Peace with Science*, p.34)

"A further danger might be feared to lie in the appeal being made to twentieth-century science. Dean Inge warned us that *he who marries the spirit of the age will soon find himself a widower*. The *history of science is full of revisions - of revolutions*..." (John Polkinghorne, *Faith, Science and Understanding*, pp. 113-115)

*It is not advisable to translate any verse of the Quran in the terminology of any theory. At the most one may try to find a clue, an explanation or a direction from the statements in the Quran and the Scripture.*

## After critical review of various worldviews,

### James W. Sire concludes:

"If our culture is to move toward a hopeful future, it will first have to move back to a more realistic past, pick up from where we began to go wrong, take into account the valuable insights derived from what has happened since and forge a more adequate worldview." (James W. Sire, *The Universe Next Door*, pp.241, 243)

### John Polkinghorne adds:

"Torrance shares with Pannenberg the concept of *theology as the science of God*." Karl Barth's influence on his thinking differentiates it from any notion of theology as *science of religion*. "The *self-revealing reality of God*, and not the *culturally influenced religious structures of human communities*, is the true subject of theological concern..." "The more scientifically we can pursue our theology, the more we shall be able to march forward as one, and the more relevant our message will be to a world which will always be dominated by empirical and theoretical science". Torrance agrees with Pannenberg on autonomy of theological thinking within its domain. However, science and theology can not be assimilated, as "we cannot bring in from natural science *evidence*" for every theological statement.

(John Polkinghorne, *Faith, Science and Understanding*, pp.178-179)

*Vol. I*

Signs in Science  
and  
Science in Signs  
The Fact and Falsehood





## Chapter 1

# Theistic Worldview

James W. Sire says: "A *worldview* is a *commitment*, a *fundamental orientation* of the heart, that can be expressed..., about the basic constitution of reality, and that provides the foundation on which we live and move and have our being."

"In Western world up to the end of the seventeenth century, the *theistic worldview* was clearly dominant. Intellectual squabbles - and there were as many then as now - were mostly family squabbles..but all these parties subscribed to the same set of basic presuppositions... If battles were fought, the lines were drawn *within the circle of theism*: How, for example, do we know God? By *reason*, by *revelation*, by faith, by contemplation, by proxy, by direct access? This battle was fought on many fronts over a dozen centuries and is still an issue with those remaining on the theistic field. Or take another issue: Is the basic stuff of the universe matter only, form only or a combination?..."

"During the period from early Middle Ages to the end of the Seventeenth century, very few challenged existence of God... Christianity had so penetrated the Western world that whether or not people believed in Christ or acted as Christians should, they all lived in a context of ideas influenced and informed by the Christian faith... The *theistic presuppositions that lay behind their values came with their mother's milk*."

"This, of course, is no longer true. Being born in the Western world now guarantees nothing. *Worldviews* have proliferated...Baby Jane, a twentieth- and twenty-first-century child of the Western world, often gets reality defined in two widely divergent forms - her mother's and father's. Then if the family breaks apart, the court may enter with a third definition of human reality. This poses a distinct problem for deciding what the shape of the world actually is."

"Baby John, a child of the seventeenth century, was cradled in a cultural consensus that gave a sense of place. The world around was really there - created

to be there by God. As God's vice regent (Examine, e.g., 2-30), young John sensed that he and other human beings had been given dominion over the world (Examine, e.g., 22-65, 6-165). He was required to worship God (Consider, e.g., 51-56),...eminently worthy of worship (Consider 20-8). He was required to obey God (Re-examine 51-56), but then obedience to God was true freedom, since that was what people were made for... Furthermore, God's rules were seen as primarily moral, and people were free to be creative over the external universe (See 55-33), free to earn its secrets, free to shape and fashion it as God's stewards cultivating God's garden and offering up their work as true worship before a God Who honors His creation with freedom and dignity."

About two millennia BC present **theistic worldview**, e.g., in Abrahamic *Diin*, Hinduism, Zoroastrianism, Confucianism, Taoism, Buddhism, and Socratic philosophy. History holds a lot before this period, but archaeology can not dig out and decipher all. However, scriptures provide some knowledge, as sources. Vedanta and Upanishads in India, Avesta in Persia, the Bible, Confucius's Analects in China, Buddha's Dhammpada, and Socrates' teachings, provide evidence of nature of foundations of human understanding and practices. *They belong to transcendental rather than materialistic. "The most revered civilizations of Islam, Christianity, Buddhism, and Hinduism are all flowerings of the original teachings of the earliest human transcendental roots."* Prophets of each era were radical, and their teachings still echo vibrant patterns. *Increasing number of people are finding traditional religious doctrines and practices relevant and credible.*

Darrel observes that we have barely scratched the surface in understanding the spiritual truths. Real downhill slide away from God may come by reducing the Bible just to a scientific textbook, as this distracts from searching its deepest truths. He thinks that John Calvin's *spectacles of faith* are needed to peer carefully at the data. In this way, perhaps *modern science and faith can be united within one world.* (Darrel R. Falk, *Coming to Peace with Science*, p.36)

**"It is fitting, therefore, that we begin a study of worldviews with theism.** It is the foundational view, the one from which all others developing between 1700 and 1900 essentially derive. **It would be possible to go behind theism to Greco-Roman classicism, but even this - as it was reborn in the Renaissance - was seen almost solely within the framework of theism.**" (James W. Sire, *The Universe Next Door*, pp.23-25)

Failure to solve social problems triggered a revolt in 16th century Europe. *Enlightenment gave confidence that man is able to know himself and nature of universe.* He can command them. It triggered change in the *world view*. Einstein said: "The most incomprehensible thing about the universe is that it is comprehensible." Francis Bacon went to the extent to emphasize to "consult only things themselves." Hobbes followed, rejecting everything, other than material existence, as *unreal*. Descartes postulated: "Never to accept anything for true which I did not clearly know to be such." This became new *weltanschauung*, which banished God from human affairs. A new concept of liberty emerged, in Milton's words: "License they mean when they cry liberty." In 1784, Immanuel Kant said that *Enlightenment* is



man's emergence from *nonage*, i.e., *immaturity caused by lack of intelligence, and lack of courage to use it*. He advocated to shun authoritarianism in politics and religion. [Examine verse "*There is no compulsion in religion.*" (2-256) See Prof. Khwaja Masud, *Islam, Tolerance and Pluralism*, Dawn, 30.6.2003]

*Liberalism*, as a theological movement, generally holds that Bible is not the uniquely revealed Word of God. It is, rather, story of mankind's search for God, and an encounter with Him. *Liberal theology* does not take accounts of miracles literally or stories as historically accurate. Transforming and transcending grace (God's reaching down to save and sanctify troubled humanity) is largely replaced by human responsibility to change society by own effort and love. Resurrection of Christ becomes, superfluous.

Christianity views *Biblical account* as inspired record of God's own disclosure. Bible faithfully tells God's story and his sojourn with us. It teaches that the only way to truly live the life that God wills is through a *life-long* personal relationship with God. Human responsibility to benefit society is *only through the power of God*. This is antithesis of liberalism. Therefore, these two views have remained at odds. Although it is held rigidly that entire Bible is God's revealed Word, but the creation account in poetic terms, is viewed as being *theologically liberal*. (Darrel R. Falk, *Coming to Peace with Science*, p.32-34)

John Polkinghorne, in *Faith, Science and Understanding*, (pp.59-62), says that recourse to Bible as a source of knowledge about God is not based on superstition, fideism or obscurantism but it is a proper part of reasonable theological enquiry. ***Appeal to revelation does not close theological discussion but provides ground for its initiation. Revelation, as evidence, on which theological understanding can be based, consists of material that can be subjected to investigation, and tests of its reliability, if it is to motivate our belief.*** [History of revelation of the Quran, science of *Hadiith* (Tradition), exegesis, interpretations of meanings, etc., are some examples of investigative study. God did not stop even angels from expressing their view, when they were notified about creation of Adam.] Polkinghorne proceeds to clarify that the movement stemming from Karl Barth was a powerful expression of understanding of primacy of revelation '*as given.*' It did not deny value of human intellect but it placed a low assessment on its relevance to matters divine.

***"Theology cannot rightly proceed either as if God were just yet another object of enquiry, or as if its proper place was in a fideistic ghetto, walled-off from other forms of knowledge..."***

Darrel's unification does not seem simply easy, only on basis of old scripture, which lost its original word due to continued human editing, (mis)interpretation, remote translations of translations, lack of perspective, limitations of available information and ignorance, including schism and arrogance in exegesis. ***Revelation was made, from time to time, to maintain and restore its originality.*** Prophets were not sent to teach languages. They conveyed the divine message in languages spoken and understood by the people who were their first addressees. For example, the Quran uses words, terms, style, and diction of Arabic. Meanings of

Quranic words, phrases, idioms, and literal or metaphorical expressions have to be understood in its philological, linguistic, cultural, geographical and historical setting along with inbuilt dynamics. Vacuous and static approach negates the very dynamism infused by progressive process of revelation culminating in the Quran. Therefore, scripture has to be studied in total historical development frame of human history.

Till man was able to fathom the working of nature, by using scientific method, information to the necessary extent, was provided through *Revelation*. Here it may be understood that Scripture is not a kind of divinely dictated text book laying down answers to questions, just to be memorized. But it is the record of foundational spiritual experience, in the note books of gifted observers of God's ways. The Bible is also evidence, "without which we would know next to nothing about ancient Israel and next to nothing about Jesus Christ, a people and a person whose influence has been fundamental to the formation of Western civilisation and who still have to be reckoned with in this scientific age." (John Polkinghorne, *Faith, Science and Understanding*, pp.37-38) Fusing 'two horizons' of past and present, the Scripture can be read in many ways and at many levels, e.g., spiritual reading in which we submit ourselves to its interrogation, committing its text to memory without understanding, putting its statements to critical scrutiny.

Karen Armstrong says: "We are *meaning-seeking creatures* (Examine 2-31), unlike other creatures, fall very easily into despair if we cannot find significance and value in our lives". (*The Great Transformation*) ***Victims of modern age are in search of ways to survive in a human manner.*** Roots of humanity are in inner heart of the transcendental. In this era of spiritual and social crisis, humans are constantly turning back to human originalities for guidance. Although, these roots are being branded as '*fundamentalism*', the pursuit for ultimate humanitarian goals. E.O. Wilson says: "***The choice between transcendentalism and empiricism will be the coming century's version of the struggle for men's minds.***"

Historically conflict between *Reason* and Christianity developed increasingly into clash between science and *religion*. Those who challenged restrictions on thought process, had to make sacrifices. They made realize that God is *Rational*, and His universe is orderly, and knowable. Scientists started investigating *form* of universe - science was born with amazing success. "Here is the essence of the *modern*: the autonomy of human reason..."

"In Bacon's words, *knowledge* became power, power to manipulate and bring creation more fully under human dominion. This view is echoed in modern parlance by J.Bronowski: "I define science as the organization of our knowledge in such a way that it commands more of the hidden potential in nature." (James W. Sire, *The Universe Next Door*, p.47) In discussion on *postmodernism*, at one point, James says: "We are concerned with a single but central theme: the *shift from knowing to meaning*."

Some sombre atheists respect religion as more truthful than science in its

depiction of the transcendent meaning imbued in man's mind, gene or DNA. No scientific process can ever do such justice, portraying human mind; aspirations for transcendence. Man by nature is religious, so much so that *where he adopted even non-religious or secular doctrines, he did it religiously*. Some examine even atheism mainly on certain tenets, e.g., whether: it values religion; treats science simply a means to an end; and finds meaning of life in art. Religion, as faith and belief, is an *instinct*.

Professor Huston Smith, in '*Why Religion Matters*' (p.274), says: "The religious sense recognizes instinctively that the *ultimate questions* human beings ask...are the determining substance of what makes human beings human. This *religious definition of human beings delves deeper than Aristotle's definition of man as rational animal*."

In his 1615 letter, Galileo quoted a church official saying that the Bible "*tells you how to go to heaven, not how the heavens go*." The Quran tells both. The Quran laid open the code to decode nature. The Quran is the Book of guidance (2-2), wisdom (36-2), and effective code of human development to a position where he can master his mind and manage the world (2-30). It shows and helps go the right way. It points out destination, and enables to reach there. It provides information to generate knowledge to enhance wisdom through reflection, deliberation, reasoning to apply for kind-good deeds. The Prophet (Peace be upon him) decreed that "the word of wisdom is the cherished object of the believer; wherever he finds it, he has a greater title to it." (Ibn Maja, Tirmizi) From Adam (Peace be upon him) to earlier people, revelation was the only source of information, knowledge and wisdom.



## *Chapter 2*

# Superstition and Ignorance

Out of own imagination in ignorance and misconception, man himself created a plethora of *gods compatible to his own demand and version* - Greek Theoi, Roman Di Deaeque, Egyptian classes of gods, Indian variety of gods- as many as stones, and Arabian idols of earth, stone and what not. Different hierarchy and functions were assigned in each case. It will not be correct, to say that ignorance ended with dark age or with advent of movements like renaissance, reformation, enlightenment or developments like industrialization etc, etc. Superstition still rules human mind and imagination. Consider following report:

"Australia's embassy in Paris has been cleansed of evil spirits through a smoke ceremony conducted by an Aboriginal elder flown in especially to "protect" people...Journalists and guests watched as Pansy Nugit chanted over a small fire lit in the centre of the embassy's large lobby where the exhibition was taking place, while her niece, Rachel White, sprinkled water on the flames to fill the space with smoke."

"This is to scare away the spirits, make sure they don't come into your nightmares," Nugit told AFP, her face dotted with traditional white paint.

*(Aboriginal Elder Expels Spirits From Australian Embassy in Paris, AFP; The News - 17th June, 2005)*

The Quran invites all mankind, at every step, to reflect and enquire into phenomena of nature. Within a very short period of time, Holmyard stated in his scientific Journal, '*Endeavour*', that "a thousand years ago the flame of science burned bright in Islam and in Islam alone".

Since ancient times, very strange concepts were held and cults followed. For example, it was believed that twin forces of Nile and sun shaped Egyptian beliefs. Annual inundation of Nile, as a cycle reflected in life, death and resurrection of 'Osiris', god of vegetation. The sun died each night and was re-born at dawn. It was in a similar society, sunk deep down in ignorance and superstition, that Abraham (Peace be upon him) rejected moon, sun, star and all idols and found

the 'Truth'.

"So also did We (Allah) show Abraham  
the power and the laws of the heavens and the earth, that  
he might (with understanding) have certitude." 6-75

### Intellectual Development of Man

Out of ignorance, man regarded manifestations of nature as 'gods'. Arnold Toynbee described this lapse to '*superstition*'. It is only since last some centuries that man started harnessing natural resources. According to Auguste Comte, man's intellectual development can be divided into three stages: theological, meta-physical and (logical) positivism, (based on physical observation and calculation). Modern science is however making unification of the first and the last increasingly possible, as *theo-logical positivism*.

The first verses revealed to Muhammad (Peace be upon him) show that by that time, God had moved forward intellectual development of mankind to a point from where new phase was launched with direct reference to phenomena, progressively unfolding to the man (*theo-logical positivism*). (Consider 96-1 & 2)

When the Quran was revealed, the concept of 'terror' dominated the Judaic concept of God. Magians presented light and darkness as two different forces. Christianity emphasized love, as Buddhism also laid stress on kindness, relegating the concept of recompense to the background. Hinduism, Zoroastrianism, Buddhism (three levels of existence), Judaism and Christianity were all confounded with concepts like '*trinity*', iconization and other practices of polytheism. Greek Philosophy and Roman culture were already plagued and infested with plethora and all sorts of cocktails of customs, cultures and cults. These ills, earlier also, were suffered by ancient civilizations, like Mesopotamian, Egyptian, Babylonian, etc.

Knowing that idols and images are made by man himself, which are dead and can't create anything, yet disbelievers worshiped them! In ancient civilizations people worshiped, out of sheer ignorance their dead kings, ancestors, creatures, etc. and provided for their food, drink and all other necessities even after they were dead, and buried. They themselves did not know when they would be raised up (16-21). But their votaries 'raised', resurrected, re-incarnated and worshiped them in all sorts of forms, figures, fables, creatures and imaginations. They obeyed and followed their '*desires*' as their gods!! Pagans of Mecca fought battles against the Holy Prophet (Peace be upon him) invoking support and succour of their idols and ***gods installed by them for different purposes***. But nothing availed them, naught. It was evident in every matter of every day life that none of their idolatrous practices helped them. After losing battles badly against the Holy Prophet (Peace be upon him), they cursed, abused and destroyed their own idols-gods, who did not help them!

"Then why did those,  
whom they had taken for gods besides Allah,

as a way of approach, not help them?  
 Nay, but they vanished completely from them .  
 And that was their *lie*, and their *invention*,  
 Which *they had been inventing*" 46-28

"God has not taken to Himself any son, nor is there any god with Him:  
 For, then each god would have taken of that which he *created*, and  
 some of them would have risen up over others." (23-91)

"And Why, were there gods in earth and heaven other than God,  
 they (heaven and earth) would surely go to ruin." (21-22)

To the worshippers of man-made objects, it asks:

"Do you worship what you have carved yourself?" (37-95)

"Or have you taken unto you others beside Him to be your protectors,  
 even such as have no power either for good or for harm to themselves?"  
 (13-16)

To the worshippers of heavenly bodies it cites the story of Abraham:

"When night outspread over him he saw a star and said:

'This is my Lord.'

But when it set, he said:

'I love not the setters.'

When he saw the moon rising, he said:

'This is my Lord.'

But when it set he said:

'If my Lord does not guide me,

I shall surely be of the people gone astray.'

When he saw the sun rising, he said:

'This is my Lord; this is greater.'

But when it set he said:

'O my people, surely I quit that which you associate,

I have turned my face to Him Who originated

the heavens and the earth;

a man of pure faith, I am not of the idolaters.'" (6:76-79)

Consider modern example of assignment of divine duty and deification, for specific purpose: "An unemployed Tooting man has found work at last - as an *Indian goddess* who thousands of Hindus believe can cure infertility. He said: 'All my life I just didn't fit. Now I've found my life. I plan to stay for good.' Pilgrims head to the remote jungle temple to be blessed by Steve Cooper, 32, from South West London, reports *The Sun*...He is regarded as a reincarnation of Bahucharaji, the patron of Indian eunuchs. Steve was living in a tiny flat in Tooting until deciding on his new career after Indian friends told him he looked and moved just like the ancient goddess." ('*Tooting man becomes Hindu Goddess*', Daily Times - **March 31, 2007**)

## Deification, Apotheosization, Idolization

Once, while the Prophet (Peace be upon him) was reciting verse 9-31, given above, Adi bin Hatim said: "O Allah's Apostle! They do not worship them (priests)." Allah's Apostle (Peace be upon him) said:

"They certainly do. They made legal things illegal; and illegal things legal, and they *followed them*; and *by doing so they easily worshiped them*." (Tirmidhi)

*Ilaah* means deity or god, and *Alla-ha* means to deify, apotheosize, idolize, make a god of, raise to the status of god (Dr Rohi Baalbaki, *Al-Mawrid*).

*Apotheosis* means elevation to divine status, glorification of anything or anybody, a sublime example, a deified ideal. Apotheosizing means to idealize or glorify (*Oxford Dictionary*). It means harbouring such ideas and indulging into such practices, amount to *deification* or acts of taking others as *ilaah*.

At this point it may be appropriate to clear some concepts about the term *deity or god*, which are always presented from non-monotheistic perspective. A deity or god is postulated as *preternatural being*, usually, but not always, of significant power, *worshipped, thought holy, divine, or sacred, held in high regard, or respected by human beings*. Consider these and other values, e.g., given below, which some people attach to human beings, objects and animals; this is what is *deification*!

Deities are given variety of forms, e.g., human or animal. Ancient Egyptian god of embalming and underworld, *Anubis*, was depicted as man with jackal's head. Some faiths and traditions, however, consider it blasphemous to imagine or depict a deity as having concrete form. Deities, usually considered immortal, are assumed to have personalities and possess consciousness, intellect, desires, and emotions like humans. Natural phenomena, e.g., lightning, floods, storms, other '*acts of God*', and miracles are attached to them, and thought to be *authorities* or *controllers* of different aspects of life, e.g., birth, afterlife. Some deities are considered to direct time and fate itself, and *ordain human law and morality*, as ultimate judges of human conduct, designers and even creators of cosmos. Some *gods* are believed to have no power at all, yet worshipped.

In contrast, Islam accepts no deity except Allah. Without any scientific basis and sound knowledge, manufacturing of gods in factories out of all sorts of raw materials (like mud, stones, earth, wood, even dates, now plastics), and churning out evil and illicit ideas as gods, are all *lies* with no trace of truth. History of religious philosophy presents a mockery of man's own imagination when all these ideas, idols and icons are laid into a mosaic or *juxtaposed among themselves*. The Quran, therefore, had to clear confusion, correct concepts and separate falsehood from truth.

"And what do they follow, who worship as His 'partners', other than Allah?

They follow nothing but *conjecture*,

And they do nothing but *lie*." 10-66

*Shirk by deification* is the act of giving created beings Allah's Names, Attributes, or Status. For example, before Islam, Arabs worshiped idols whose names were derived from the Names of Allah, e.g., *Laat* taken from Allah's Name *Al-Ilaah*, *Uzza* from *Al-Aziiz* and *Manaah* from *Al-Mannaan*. Even now, different sects take some persons as *manifestation* of God and assign them some of divine qualities, or consider some men as incarnation of God, or designate some kings as His shadow, and yet claim to be Muslims. In New Testament, compiled after Jesus was taken high, Paul takes the figure of Melchizedek, king of Salem, from the Torah (Genesis 14-18 to 20) and gives both him and Jesus the divine attribute of having no beginning or end:

- (i) For this Melchizedek, king of Salem, priest of the most high God, met Abraham returning from the slaughter of the kings and blessed him,
- (ii) And to him Abraham apportioned a tenth part of everything. He is first, by translation of his name, king of righteousness, and then he is also king of Salem, that is, king of peace.
- (iii) He is without father or mother or genealogy, and has neither beginning of days nor end of life, but resembling the son of God he continues a priest forever. (Hebrews, 7-1 to 3, Holy Bible, Revised Standard Version).
- (iv) Although Christ did not exalt himself, but is believed to have been said: 'Thou art my son, today I have begotten thee';

... ..

'Thou art a priest for ever, after the order of Melchizedek'.

(Hebrews, 5-5 to 6, Holy Bible, Revised Standard Version).

The Personal Name '*Allah*' can not be given to anybody or anything, and the other Most Beautiful Best Names in the definite form cannot be given to His creation without prefixing and qualifying, e.g., '*abd*' (slave, servant of), etc. Some of these names in their *indefinite form* (e.g., *rauuf*, *rahiim*) are permissible because Allah has used some of them in *indefinite forms* for the Prophet (Peace be upon him):

"A messenger has come to you from among yourselves to whom, anything which burdens you is grievous. He is full of concern for you and is full of pity (*rauuf*), and full of mercy (*rahiim*)". 9-128

But *Ar-Rauuf* (The One Most Full of Pity) and *Ar-Rahiim* (The Most Merciful) can not be used for anyone, because, in the *definite* form they convey perfection and absoluteness, which belongs to only God alone. Similarly, name as slave of some one, other than Allah, are also not recommended. The Prophet (Peace be upon him) forbade from referring to those put under some one's charge as *abdii* (my slave) or *amatii* (my slave girl). [Abu Dawud, (USC-MSA-Compendium of Muslim Texts)]



## Different Concepts and Conjecture

*Dualism* takes two deities; the belief in two externally conflicting factors, a deity of Good, opposed and thwarted by deity of Evil, e.g., in *Zoroastrianism*.

*Metaphysical dualism* may oppose matter to spirit. *Modified dualism* holds God to be ambivalent, both benevolent and malevolent.

*Monolatry* is used for worship of one god only, while existence of other gods is accepted and not questioned, nor objected. It assumes gods to exert power only on those who worship them. In *Henotheism*, form of monolatry, one god is worshipped as supreme, i.e., concentration upon one god whereas many gods are believed to exist in belief or myth.. *Kathenotheism* is the same as henotheism, but more precisely it concerns with one god in worship *at a time*. Secular historians postulate monotheism as a result of evolution from henotheism, without even looking at the agreed and evident course of history of revelation.

The Quran explains idolatry in detail, e.g.: see 9-28, 22-31,31-13,18-110.

*Animism* believes that spirits inhabit every existing thing, including all elements. Some anthropologists argue that religion originally took an animist form. Darwin's theory that man was a glorified ape was extremely stretched in theories of social science and philosophy of 19th century. It was considered that it provided a "scientific" basis for non-existence of God. According to them *religion evolved from animism to monotheism* along with man's supposed social evolution from an independent individual to a nation state, as his physical evolution from ape to man.

*Theism* is the view that *at least* one god exists. *Atheism* is either the denial of existence of gods or God, or absence of any belief that there are gods or there is God. There are many species of atheism, like religion. Many religions still thrive, but most of atheisms are now extinct. Now non-religious person is rather like an exhausted wanderer, who can find only a few old versions for reading.

*Monism* is a belief that reality is of *one kind*, as against *dualism* and *pluralism*:

- (i) all is *spirit* (one meaning of idealism), or
- (ii) all is matter (materialism).

As regards man, *Monism* rejects any dualism of body and mind or of flesh and spirit. *Neutral monism* holds that the material and the spiritual, the physical and the mental, are aspects of one being or substance. One form of *Pantheism* is explicitly monist.

While criticising pantheism and panentheism, John Polkinghorne in *Faith, Science and Understanding*, (p.95), slips into what he calls *dual aspect monism*. If monism takes reality as *one kind*, then how it could be dual or plural? "The classical metaphysical strategies of materialism, idealism and Cartesian dualism all exhibit a bankruptcy in the face of the many-layered, and yet interconnected, character of our encounter with reality. This recognition encourages the search for some form of *dual aspect monism*, an account that would acknowledge the

fundamental distinction between experience of the material and experience of the mental but which would neither impose on reality a sharp division into two unconnected kinds of substance nor deny the psychosomatic unity of human beings. Stating this metaphysical aspiration is one thing; its attainment, even in a sketchy and conjectural form is quite another..." However, ultimately, he admits that it is totally an unattainable conjecture.

Thus, study of different concepts and conjecture present, each a spectrum of waves with inter-tensions within, and one fading into next, in historical process. They have subtle variants or strands.

The Quran strictly warns against *exaggeration* (5-77), *conjecture* and *lie* (10-66). It prescribes firm grounding in knowledge and understanding to interpret well-established meaning and to avoid discord in hidden meanings of facts and phenomena (3-7), and ordains to remain "*justly balanced*." (2-143)

## Claims about gods

Comparative religion studies similarities and contrasts in concepts and practices. *Philosophy* of religion discusses philosophical issues related to theories about gods and religious structures. Religion in Latin (*religio*) means binding together. *Mythology* studies myths about gods and their deeds. In the study of human history and thought, are included mythological descriptions of ancient times. *Myths* are more fictitious than fiction, but those who believe in such fabrications and fables about *their gods*, refrain from using this term for them. Sometimes fiction of science is also presented as *scientism*. Philosophy itself has no concrete determination, therefore, ordinarily, if people don't apply mind to reflect into phenomena, reason out, and sift fact from fiction and falsehood, they get confused in conjecture and myth about *gods*, e.g.:

- invisibility and inaccessibility,
- dwelling in some other world: remote, secluded, holy, e.g., heaven, hell, sky, under-world, sea, mountains, forests, supernatural plane, celestial sphere, etc.,
- rarely manifesting or revealing themselves,
- conceived mainly through effects attributed to them,
- defined by their attributed sovereignty, power of punishment & reward, appearing in climatic or environmental phenomena,
- people attribute certain favours to them and feel obliged to them,
- some gods expect service from humanbeings,
- they are thought to be dependent on their worship,
- people imagine to be subject to them, nourish them, sacrifice for them.

Folk religions usually claim active and worldly deities. *Polytheism*, proliferates several gods and forms pantheons. It is a *much wider and confused term* for the *product of cross cultural conjecture*. Even within a cultural setting, it may have different dimensions, strands and variants. Theories and narratives about worship

and its modes are innumerable.

Human burials from thousands of years B.C. provide some evidence of human belief in afterlife and possibly in gods. In early polytheism, gods were conceived as counterpart to human beings. Hypothetically, they were described as *celestial (deivos)*, as opposed to *earthly (chthonic) humans*. This concept is found in many later cultures also. Boundaries between humanity and divinity, in many cultures, are not absolute. *Demigods* are conceived as offspring from a union of a human with a deity. Usually *royal houses in antiquity claimed divine ancestors*. Egyptian Pharaohs called themselves '*Son of Ra*'. Pharaohs of the New Kingdom, the Japanese Tennos and some Roman Emperors, were worshipped by their subjects as deities *while still alive*. However, in many cultures rulers and other prominent or holy persons were thought to *become deities upon death*.

In Buddhism there are conflicting and confusing concepts about existence and non-existence of numerous mortal gods or devas inhabiting worlds in cosmos. However, they are not worshipped. The Buddhist *Madhyamaka* argue strongly against existence of a universal creator or essential being (e.g., *Brahman*). But, basically they are not atheists or agnostic, because of their concepts about their existence.

Pantheons overlap, and are mainly similar except for names, genders, etc. Some Hindus regard all gods as manifestations, aspects, or multiple personalities of the single supreme god, which in fact amounts to *association and partnership (shirk)*, in the Person and the Practice of the Supreme One Creator-Lord. Same is the nature of variants of association and partnership perceived in *pantheism*, i.e., belief that whole of reality is divine. Some times they call it a form of classical theism, associated with tradition of transcendence, running from Augustine through Aquinas, on to Reformers and their followers, and up to scientist-theologians, Barbour, Peacocke, and others.

## Factors of Falsehood

False concepts still keep on merging and re-emerging as modern cults, fashions and fads. The Quran analyses human behaviour and highlights the reasons for that:

"And they have taken gods besides Allah,  
that *they might give them honour, power and glory.*" 19-81

"And they have taken gods besides Allah ,  
*hoping that they might be helped* " 36-74

Some people attach, out of fashion and greed, *powers* to which they submit, obey or follow. *Mithraism* was popular among *officials* and *military* who considered it respectable to follow that cult.

Only Allah is the One Who helps. But, like pagans of Makkah, we find innumerable examples of other people taking saints, spirits etc, as helpers. In

German-Celtic cults an image with a hammer in its hand was taken as a god who fought for them against vagaries of weather! Even today in the West, cities have their own saints as their 'protectors and guardians'. Against placing any hope for help in the dead, e.g. saints, priests, humanbeings etc, it has been emphatically clarified in 16-21.

Partners are associated due to many reasons, including: fear, vested interest, lie, disbelief in the Reality and Truth, fabrication, invention, lack of understanding of scientific and physical phenomena, no concept of or disbelief in requital, following fathers and ancestors blindly (2-170, 31-21), conjecture, etc. But what are the vested interests and hopes of such 'polytheists'? They were and always remain, e.g.: gaining honour, wealth, power, children, help, profit, protection, friendship, means or source of nearness to Allah, and many other desires, lusts and greed.

### **Cosmic and Human Relationship in Pantheism**

Polkinghorne says: "...but I have consistently declined to use that term (*pantheism*) to describe the Creator's present relationship to creation." He goes on to elaborate that it "placed considerable emphasis on divine *transcendence*, with the concomitant assertion of a divine *impassibility*, invulnerable to the effects of the actions of creatures. However venerable this account may be, it is hard to reconcile its detached and distant deity with Christianity's fundamental belief that 'God is love' (I John 4: 8). Yet, for centuries the only alternative seemed to be *pantheism*, the *theologically unacceptable equation of the Creator with creation*. The trouble with this option is that it places total emphasis on absolute divine *immanence*, running counter to the reality of the numinous encounter with the divine *Other* and involving God too closely with the history of the world for there to be a credible divine *Ground* of hope, and *Source* of judgement, lying behind and beyond unfolding creaturely process."

"Much theological thinking of the twentieth century has acknowledged the unsatisfactoriness of both of these extremes and it has sought instead to find a middle ground between them. A balance is needed between transcendence and immanence. One popular way of attempting to achieve this end has been what is called *panentheism*, to be distinguished from pantheism by its belief that 'the Being of God includes and penetrates the whole universe, so that every part exists in Him but (as against pantheism) that his Being is more than, and is not exhausted by, the universe' . Although this is a frequently quoted definition, it is by no means as transparent as one might wish and its meaning has been the subject of some dispute. To say that the being of God 'includes' the whole universe appears to imply that the cosmos is part of God, but this is qualified to an uncertain degree by the parallel word 'penetrates'. Further ambiguity is introduced when a comparison is made between the statement that the universe is 'in God' (cf. Acts 17:28), which need not carry a meaning beyond 'in the presence of', and the

statement that the world does not 'exhaust' God's Being, which seems to imply that the cosmos is part of, but not the whole of, that Being." (John Polkinghorne, *Faith, Science and Understanding*, pp.89-90)

*Pantheism* may be:

(i) Cosmic (*world-affirming*), i.e. equating God and nature.

Some people attribute processes of creation and sustaining of universe to *Nature*, which in Arabic (*tabee'ah*) means something made by someone to behave according to *preset* plan. The word *nature* is also used for *instinct*, *disposition*, *temperament*, etc. Animals react to stimuli, the reaction that is ingrained in, and works according to operative law, under control. What is termed as *nature*, is, in fact, *manifestation of God's sciences*. All this points to the Omniscient Maker-Sustainer.

(ii) Acosmic (*world-denying*), i.e. sense-experience is illusory and only the divine is real.

*Cosmic Pantheism* is, in fact, similar to *Panentheism*, in which God includes and permeates, but is not exhausted by all that is known in sense-experience.

These conjectures avoid questions about creation when there was none. They attribute Allah's attribute of being without beginning and end to *matter*; e.g., communists and socialists, claim that origin of everything in existence is *matter in motion*, and that God is a figment of man's imagination created by ruling classes to justify their hereditary rule and divert attention of oppressed masses from realities in which they live. An example of this kind of *Shirk* also prevails among some so called Sufis, who claim that 'All is Allah, and Allah is all'. They deny separate existence of Allah, that in fact denies His existence. This was claimed, in 17th century by Dutch Jewish philosopher, Baruch Spinoza, that God is the total of all parts of the universe including man (*pantheism*).

If universe was truly *closed*, which can not be re-ordered by the force from outside, then it could be governed only from within: any force that acts to change cosmos, at any level, microcosmic, human, macrocosmic, is a part of cosmos. Consider carefully 51-47, and 55-29. Under this concept, Einsteinian model of universe of *time-relativity simultaneity*, and *causal links* can not be defined. Only way, change can take place is by a force moving to make that change, and, only way that force can come is if it is moved by another force, continuity of cause and effect, ad infinitum: from eternity past to eternity future. (Examine 10-3)

Polkinghorne says that Philip Clayton, philosopher of religion, in his book '*God and Contemporary Science*', is careful to maintain distinction between Creator and creation for " 'within the overarching divine presence,...we remain God's created product, the work of his hands' (Consider 51-47). This distinction is to be preserved by due recognition of such dichotomies as Infinite/finite and Necessary/contingent, which separate divine nature from created nature."

Polkinghorne continues to clarify: "...there nevertheless remain the tantalising

ambiguities that seem to plague panentheistic discussion..."

"Clayton...states...that Newton (who had in the *Principia* described absolute space as being the *sensorium* of God) recognized that 'space must be understood also as an attribute of God, and hence as part of God'." Polkinghorne refutes Clayton's all arguments and this conjecture: "to appeal to the distinction...between God's essence (the divine Being itself) and God's energies (God's interaction with creation) [Consider notes at 21-30, 35-1, 57-4.]The latter are exercised within created space, and of course omnipresently, but that does not imply that space lies within the divine Being itself. It is perfectly possible to conceive of God interacting with creatures *ad extra* in a most intimate and particular fashion (perhaps, even, through *active information*)."

*Information* is provided in different ways, e.g., revelation (inspiration: *wahii*), flash (*alqaa*), perception (stimulation), intuition (*ilhaam*), nature (instinct), and so on. In contrast to pantheism and panentheism, examine, e.g., 41-11, 6-103, 6-80, as to how God comprehends everything in His Design and Knowledge. Also see 7-24. For God's interaction and management of affairs of universe-creations, examine following verses and notes thereunder: *Iraadah* (Intension): 36-82, *Qada* (Decision, Decree): 19-35, *Amr* (Command): 2-117. Also see, e.g., 3-47, 40-68, 35-1, 55-29, 57-22, 13-31, 10-3, 10-31, 13-2, 32-5. For close relationship examine e.g., 2-186, 50-16, 8-24, 11-56, 11-61.

Polkinghorne goes on to elaborate his views: "...Jurgen Moltmann...has certainly powerfully expressed the idea of a kenosis involved in the divine act of creation...Moltmann uses the Kabbalistic notion of *zimsum* (a divine making way) to explore this concept. He can say that 'God makes room for his creation by withdrawing his presence,' but he can also say 'if creation *ad extra* takes place in the space freed by God himself, then in this case the reality outside God still remains in the God who has yielded up that 'outwards' in himself.'"

Following discussion may clarify that these are *attempted* explanations of physical behaviour, and properties of matter (and energy) in its different states. These are just conjectures, not even theories which could be put to observation, verification or experimentation.

In a related sense, concept of '*field*' seems to suggest a scientific parallel. Torrance draws scientific inspiration from classical field theory. By '*field*' Wolfhart Pannenberg means "*the interpenetrating network of energetic forces which are woven into relational patterns*" The word '*energetic*' points to physics, where energy is not '*spirit*'. "Einstein's famous equation,  $E = mc^2$ , as much asserts the materiality of energy as it does the energetic character of matter. A physical field, like Maxwell's electromagnetic field, carries energy and momentum, *inertial* properties which function in the same way for the field as they do for particles of matter." Pannenberg, however '*spiritualizes*' it.

Polkinghorne is of the view that a hint for a parallel explanation in modern physics, does not arise from *field theory* but from *chaos theory* and *complexity theory*.

Spontaneous generation of large-scale orderly structures in complex systems, both in space and in time, has led to recognition of *energetic causality* supplemented by *pattern-forming causality*,... '*active information*' (or additional causality).

"If there is a hint of the emergence of the '*spiritual*' in modern science, this is where it is to be found and not in field theory as such. The behaviour of these complex physical systems also manifests irreversibility

(the distinction between past and future, defining a direction for the *arrow of time*). This is a property to which Pannenberg attaches great significance, because of his emphasis on the role of a genuinely unfolding history of creation." Examine notes on different concepts about *Time*, including *Arrow of Time* in '*The Gateway to the Quran*' and *The Pure Truth*, by Shahzad Shaikh.

A classical field is a *local* entity. It is spread out over whole of space, but its values can be varied independently at points, spatially separated from each other, not tied together into an integrated whole. Whereas, chaotic systems are so sensitive to circumstances that they can never be treated in isolation. Spontaneously generated *order* appears as a *property of the whole*. Even quantum theory bears witness to the non-atomistic nature of physical reality by its discovery of the 'EPR effect'.

"Where modern field theory does express a kind of integrated synthesis is in its quantised form. Quantum field theory resolves the paradox of wave/particle duality. All fields have wave like properties because of their spatial extension, but the addition of quantum mechanics introduces also a countable discreteness. The energetic excitations of the field then come in packets (quanta), which are given a particle interpretation. In modern physical thinking, particles and fields belong together as a single entity, the former being excitations in the latter. In a powerful concept pioneered by Richard Feynman, the interactions of fields are conveyed by the exchange of virtual particles corresponding to them."

"It is not the case that fields as such have any intrinsic relationship to contingency...the difference classically between a collection of particles and a field is simply that the former has a finite number of degrees of freedom (distinct ways in which their state of motion can change), and the latter has an infinite number of degrees of freedom...***Quantum fields do display contingent behaviour***, but that arises from their quantum mechanical, rather than their field theoretic, nature...." (John Polkinghorne, *Faith, Science and Understanding*, pp. 161-165) Once it is admitted that field is contingent, it can not be Creator.

From above discussion on efforts to find scientific explanations for pantheism and panentheism, it becomes clear that they are mutually conflicting and self-defeating. There are inherent contradictions and confusion in these very ideas. If God is made Himself the very substance or essence of creation, then it denies Him as the Ever All Powerful-Able Creator of all and everything. Then the very concept of God as the Creator from *nihil* is fundamentally rejected. Such conjecture basically emerges from perception of human beings bound by physical

dimensions of material world, that even the Creator is conceived as *recycling* His own substance, essence or material in cosmos, in different forms and incarnations. God is Eternal, Infinite and Ever-Living, Independent and Unique.

Hubble *expansion* constant is the rate at which universe is expanding, since the big bang, the initial explosion (Consider 21-30) forming galaxies that are flying away from each other (Consider 51-47). But it can not go for ever, in infinity. Such theories predict Big Crunch. Why process of kenosis should stop at a point, and allow everything to collapse? Is there any *limit* to capacity to allow kenosis anymore? Basically kenosis implies that while everything else is created or allowed to develop to expand, it is only space which could not be created by God; He withdraws Himself to make room for it. This conjecture takes space as a separate dimension, quantity and entity, whereas modern science, after Einstein, does not take space as such. This not only contradicts modern science, but basic concept of God as Creator and Sustainer. Furthermore, as a corollary it binds God by space limitations, in a close system, within which only He makes room to accommodate expanding universe.

In above conjectures, God is Himself made the subject matter of physical processes. It abandons God as Self-Subsisting and Sustaining all. Then for explaining concepts like equilibrium and ultimate big crunch, it may need introduction of *anti-kenosis*, like gravity and antigravity hypothesis. In that scenario it becomes more confused, controversial, and in fact baseless to take any stand.

Stephen Hawking observes: "A remarkable feature of the first kind of Friedman model is that in it the *universe is not infinite in space* (See 71-15 & 16: only seven heavens)..." In pantheism, and panentheism, how explosion, expansion, equilibrium, intensification of *noogenesis*, expanding interiorization and spiritualization of man, etc., etc., could be explained scientifically? Polkinghorne declares: "I remain of the opinion that God's caring relationship with creation is best understood in terms of a divine immanent presence, hiddenly (See 6-103) active in a universe (See 55-29)..." (John Polkinghorne, *Faith, Science and Understanding*, pp.91-95)





### Chapter 3

## Divinity Attached to Heroes and Religious Persons

Prometheus was believed to have stolen fire from heaven for welfare of mankind. He was punished by Olympian gods by chaining him to a rock and exposing to torture of vultures. Some people call this Promethean zeal. Such *names* are idolised as gods.

Heroes were the Greek cult-recipients. They were believed to be *mortals*. Yet, *after death*, they were made semi-gods, believed to help or harm mankind. Some heroes remained unnamed, simply referred as the *heroes*. Most great mythological heroes were associated with cities as founders, kings, or ancestors. Hero's *power was thought to be centered on his grave. Cult was offered at his grave, involving rites, libations, prayers, votive offerings, and some times lamentations.*

Mass displays of grief are part of human history, as accounts of funerals of pharaohs, kings and great leaders testify. There is an inclination to be with fellows, sharing grief, clinging together. It responds to something within. Several factors, e.g., *whether mourning is experienced by individuals or collectively*, make a difference in scale. The bigger the institution and the more popular the person, the bigger and more elaborate the funeral rites. This may also be due to sense of belonging to history, group and one another. (See Richard Ingham, *Sociologist Sheds Light on Mass Mourning*, AFP; Dawn 26.4.2005)

The Prophet, (Peace be upon him) said:

**"Do not turn my grave into a site of festivities, but send greetings to me for your greetings are raised to me wherever you might be."** (Abu Dawud)

Narrated Abu Hurayrah: "The Messenger of Allah (Peace be upon him) observed: "Two (things) are found among men which are *tantamount to unbelief*: slandering one's lineage and *lamentation* on the dead." (Muslim)

Concept of *guardian spirit* has influenced heroic tales and poems, in many cultures and literature, e.g., in Irish and Icelandic literature. In the belief in *spirit-possession*, the one-to-one relationship between spirit and his principal *medium* is believed to create an almost symbiotic unity to give the medium a truly prophetic character, sense of mission, and public role. *Divination* depends largely on *claims of spirit-possession*.

Some mystics believe in *rijaal al-ghayb* (literally, '*men of the unseen world*'), whose *chief* is supposed to occupy the station called '*qutub*' from which affairs of this world are governed. Examine this claim in the light of following assertion of the Holy Quran:

**"He (Allah) governs all affairs from the heaven to the earth;** then  
it ascends unto Him **in time**  
**(real time, same day, in a time, at the same time)**  
whose measure has since been  
a thousand years of your reckoning. (5)

(32-4 to 9, Section 1)

According to these mystics, the world is supposed to endure due to the intercessions of a *hierarchy* of '*averting saints*' whose *number* is *fixed*; the place of one who dies(!) being immediately filled(!), as if an office in a bureau. (Shorter Encyclopedia of Islam, p.55, 582) Examine 10-18 and 2-115, carefully.

Consider present day rituals, offerings at graves, *lamentations*, attribution of divinity to heroes and their elevation to the status of demi-gods, etc., etc.! Some people believe in Allah, but at the same time take created beings and things like saints, *righteous people*, religious heroes, etc. as partners, associates and mediums with attributes denoting divinity and deism, through different dogmas and concepts.

"What!

Do they take for *intercessors* others besides Allah?

Say: 'Even though they have no power whatsoever, and have no *intelligence*?' 39-43

In this connection re-examine verses 39-3, 39-44, 34-22, and 10-18.

*Allah Subhaanahu wa ta'allaa*, addresses even His beloved Apostle Muhammad (Peace be up[on him]):

"Say: (O Muhammad):

***It is not my power to cause you harm, or  
to bring you to the right path.*"** 72-21

Also consider 7-87, 40-78, 10-106.

The Bible states that God speaks through prophets and sages. The Quran, however, clarifies the position:

"It is not fitting for a man that Allah should *speak* to him,  
except by *inspiration*, or *from behind a veil*, or

by the sending of a messenger,  
to reveal with Allah's permission, what Allah wills.  
For, He is Most High, Most Wise." 42-51  
Also see 2-174 and 3-77.

## Myth

The term myth is used in science, historiography, literature, theology, and *religionswissenschaft*, with many shades of meaning. The term mythology means:

- (i) a tradition in mystery, or
- (ii) a body of popular lore which embodies world-view and moral out-look of a group, or
- (iii) a scientific pursuit of collecting and studying such matter.

Myth includes happenings described as deeds of gods, heroes, or other super humanbeings. Natural or historical events attributed to *causes*, usually not acceptable in scientific or historical explanation, are termed as myth. In fact all such attribution is false, and myths are fictitious stories without founded explanations.

Del puts *supernatural agency in gap theory* (*gap cases*). If *nature* and *chance* are excluded to produce some phenomenon, it follows that something else is conceived to be responsible for it. Some consider agents of various sorts as alternative. Since "neither humans nor other finite creatures have relevant capability, then *supernatural agency* is the only option left," for them. (See Del Ratzsch, *Science and its Limits*, p.128)

Myth is closely linked to ritual. But all rites are not myths. Many myths concern origin, but they are not all aetiological, i.e. describing or explaining cause of something. Myths are seen as symbols conveying ideas about superhuman *mystery*.

Early Greek history of gods is that of cosmos. Mythos (peri Theon) concerns gods. There are myths concerning individual Greek gods, mostly describing their birth, acquisition of functions, and, as with heroes, actions leading to the foundation of a cult or ritual.

## Persons of Eminence Turned into Idols of Worship

"The five names mentioned in verse 71-23 (*Wadd, Suwa, Yaghuuth, Yauuq, and Nasr*) represent some of the oldest pagan cults, before the *Flood* as well as after the Flood, though the names themselves are in the form in which they were worshiped by local Arab tribes." (Abdullah Yusuf Ali, Translation, p.1538, App-X.)

Following idols were originally persons of eminence in very ancient times, who after their death were worshiped in the form of idols:

*Wadd* was worshiped by Banu Kalb in the form of man, representing heaven and manly power.

*Suwa* was a female deity of Banu Hamdaan, in the shape of a woman representing qualities of mutability and beauty.

*Yaghuus* was the deity of Banu Mazhij, in the form of a lion (or bull), representing brute strength.

*Ya'uuq* was an idol of Banu Muraad in the form of a horse, representing swiftness.

*Nasr* was worshiped by Himyar in the image of an eagle, or vulture or falcon, representing quality of sharp sight and insight.

Heroization of the dead became common in Hellenistic period, which reflected a new hope for *immortality*. Some exceptional men were *posthumously* heroized. Herakles (Hercules), Asklepios, and Dioskouroi were offered cult both as heroes and gods. Juggernaut is another example. It is English pronunciation of *jagan-naathaa*, meaning protector of world, a hero. It is the name of a Hindu deity who is equated with Vishnu, whose temple is at Puri, in Eastern India.

### **Claims about Special Abilities**

There are many inexplicable, so called psychic powers (psychic tricks), described as *special abilities*, *effects* and *claims*, which easily trap ignorant people into deception as divine powers or association with a deity. These are ascribed to holy persons and exceptional individuals, e.g., creating psychic feelings or effects including levitation (raising the body from the ground without perceptible means of support), psychokinesis (moving objects without physical contact), pre-cognition (knowledge of future events), telepathy (knowledge of others' thoughts), clairvoyance, and clairaudience (seeing and hearing beyond range of sensory perception). The last four are often classified as extrasensory perception (ESP). Buddhist texts mention powers, e.g., levitation, clairaudience, invisibility, and telepathy, accessible to those skilled in meditation. Similar powers have been attributed to some Muslim, Hindu, Christian and other mystics. Opinions on these *tricks* and *claims* vary. Laboratory tests indicate only a slight incidence of ESP. Other claims are not proved. There are no verifiable mechanics or mechanism. They remain inexplicable and unknown, mainly used as *trickery rather than treatment*.

### **Divinity Attached to Selected Persons and Heavenly Beings**

In different religions and sects, there are claims and competing claims about divinity of selected or elevated persons and other creations. In Zoroastrianism, Yazatas (Pahlavi *yazad*), besides Ahura Mazda, are considered worthy of worship. Among humans, they so designate only one, i.e., Zoroaster himself, because of being chosen by Ahura Mazda to receive revelation of the Good and his *heroic role*

in the religion; nevertheless he is considered mortal. Amesha Spentas are heavenly beings, considered as males and females, similar to pagan concept. They are believed to be carrying out different divine purposes in the universe. Amesha Spentas are also worshiped. Therefore, in this sense, they can be considered yazatas, but the term refers to a class of heavenly beings comparable to angels in Judaism, Christianity, and Islam. They are mostly gods of ancient Iranians, as the created heavenly beings who are considered as helpers of Mazda. Some of the most popular are Mithra, Verethraghna (Bahram), yazata of victory to whom highest grades of fire temples are dedicated. An important female yazata is Anahita (Anahid). Yashts days (*roz*) and months (*mah*) are named after or dedicated to the most popular yazatas.

During Middle Ages in Europe, ***both Pope and emperor claimed authority through divine right as God's vice regent on earth***. Similarly some Muslim kings since the times of Umayyads and Abbassides based their claims on divine right claiming to be *Zilullaah* (shadow of God)!

### **Special Strengths of Mortals Mistaken for Divinity**

The Hebrew Bible tells us that God exercises His Creative Power by His Spirit (Breath). About the Creative Power, the Quran tells us that He says '*Kun Fa-yakuun*' (He **says** Be! And it is.). Furthermore in the Quran, the word *Ruuh* has been used separately, which is taken in the sense of Spirit. and for putting breath into man:

"...breathed into him (man) something of His Spirit..." 32-9

For execution of the Command different forces, created by God, are commissioned by Him for accomplishment of various tasks. Mujahid said: "The angels do not descend except with truth (*Amr*, Command, Law); means (they descend) either with the Message or with the punishment." (Bukhari, 610, Vol-IX) This implies that they do not descend of their own accord, and without an assignment for a purpose.

There is a belief that *aliens* created mankind. Head of *Clonaid*, who belongs to Raelian sect, believes that life on earth was *sparked* by *extraterrestrials* who arrived 25,000 years ago and created humans by cloning. (*Cloning Myths Distort Reality*, Dawn - January 2, 2003) Perhaps such beliefs may have been influenced by certain accounts in the Scripture, e.g., examine 19-17 to 22.

No solid evidence has yet been found about existence of extra-terrestrial life, but proponents of SETI (Search for Extraterrestrial Intelligence), insist that the *absence of evidence is not evidence of absence*. Examine following interesting discussion by Del on ***alien, agent activity and artifact***: "Things that unaided nature could not or would not produce and in whose production *finite agents* (humans, *aliens*, whatever) played some role we classify as *artifacts*... *The Search for Extra Terrestrial Intelligence (SETI) program is aimed at discovering, identifying and understanding*

*designed electromagnetic artifacts produced by aliens (alien microwave signals)... "Whenever humans, aliens or other finite beings (agents) act to produce artifacts (or design), marks of that activity - **counter flow marks (signs)**- are left on the world somewhere or other."* Since *counterflow marks* are not produced by nature, they are linked to **gaps** in normal causal flow of nature. **Gap-based** inferences are foundational to our identification of artifacts as *products of agent activity*... If there is something, not produced by nature, then something else, human, *alien*, or *other agent*, must be involved...It is even possible that we might-quite properly and scientifically - come to the conclusion that some things we had previously thought to be purely natural were actually results of alien design activity."

Recognition of *finite designedness (design by finite agents)* typically begins with a recognition of artifactuality, itself in turn based upon recognition of *counterflow marks (signs)*, sometimes visible in the end product, and sometimes completely absent. Then, identification of artifactuality and designedness can only be made from examination of the *production processes*. In some cases, even these may not reveal *intentional, counterflow activity*, except the *initial conditions* triggering the process. Archaeology attempts to discover, identify and explain designedness and even specific design. Some times it may provide clues to the agent's *purpose* in producing an artifact. We might be able to determine *artifact's role* in production or preservation of some *value*, that was *intentionally generated*. (Del Ratzsch, *Science and its Limits*, pp.114-116, 120, 129)

Using above terminology and concept, perhaps some of counterflow marks (signs) left by artifacts (miraculous acts and events) produced by *agent activity of aliens (angels)*, outside causal history, may provide more material for correlation and further consideration. The Quran tells that **angels** do not disobey God, but fulfill their duties obediently. Very carefully, examine some verses from the Holy Quran, which may provide some clues for further consideration of functions (agent activities) of extra-terrestrial forces (agents):

*Angels descend with an assignment:* 15-8, 16-2, 19-64

*Angels made messengers:* 35-1 (Also see notes at 35-1)

*Execution through One Command:* 54-50

*Deluge developed and left signs:* 54- 1 to 17

*Furious Wind left signs:* 54-18 to 22

*She-Camel miracle:* 54-23 to 32

*Single Mighty Blast left signs:* 54-23 to 32

*Storm of stones:* 54-33 to 40

*Tidal Parting of Sea:* 54-41 to 42

Coming back to the main topic under discussion, '*Special Strengths of Mortals Mistaken for Divinity*', the Quran, informs that:

Certain *mortals* are *selected* for different *missions*: 3-33 & 34.

Some are *strengthened* in their missions with Spirit from Him: 58-22.

Jesus (Peace be upon him) was *strengthened* with the Holy Spirit (*Ruuh*): 2-87 & 253.

Family of Ibrahim (Peace be upon him) was *bestowed with power and wisdom*: 4-54.

Some were *bestowed more in certain respects*, and *some were given the Book*: 17-55, 2-231.

Saul was *strengthened physically* and with *knowledge*: 2-247.

David (Peace be upon him) was given *wisdom*: 2-251, He was also given *power* over some creatures: 34-10, 21-79.

Solomon (Peace be upon him) was *bestowed with wisdom and knowledge*: 21-79,

Khizr was *bestowed with mercy and knowledge* from Him: 18-65.

Prophet Muhammad (Peace be upon him) was *helped with heavenly forces*: 9-40, and he was also *strengthened with wisdom*: 2-151, 231.

For *wisdom* of Jesus (Peace be upon him) see 43-63.

*None of these powers were created by these selected persons of God, by themselves. These powers, strengths and favours were bestowed upon them for carrying out their missions* (5-110). Some were bestowed more in certain respects than others, *suitable to the requirements of their missions* (17-55). It is further clarified that it is *purely Allah's own Will that He may grant these blessings to His chosen people* (2-269).

About *knowledge and spirit*, the Quran explains human limitations as under:

"...Say: 'The spirit, is by Command of my Lord.

And of knowledge you have been given only a little.'" 17-85

Power like wisdom (Hikmat) is not self-generated, but it is inspired: 17-39.

"...It was not for any messenger to bring a Sign, except by the leave of Allah.." 40-78

"..Say: 'Certainly, Signs are in the Power of Allah..' 6-109

"Say: 'I have no power over any good or harm to myself, except as Allah Wills...." 7-188

*Speaking* to the chosen Messengers:

"...to some of them Allah spoke,.." 2-253

In this connection, it is necessary to see 42-51.

Furthermore see 2-174 and 3-77 also.

"...and to Moses Allah spoke." 4-164

Also see 10-49, 13-38 and 72-21.

"...He (God) also spoke to people in their own language. To Moses he defined himself as "I Am, Who I Am" and identified Himself as the same God who had acted before on behalf of the Hebrew people. He called himself the God of Abraham, Isaac and Jacob (Ex 3:1-17). (Also see Quranic verse 19-49.) In fact, God carried on a dialogue with Moses in which genuine two-way communication

took place. This is one way special revelation. Later God gave Moses the Ten Commandments and revealed laws by which Hebrews were to be ruled. God revealed Himself to prophets from a number of walks of life. His Word came to them, and they recorded it for posterity. The New Testament writer of the letter to the Hebrews summed it up this way: "In the past God spoke to our forefathers through the prophets at many times and in various ways" (Heb. 1-1). In any case, the revelations to Moses, David and the various Prophets were, by Command of God, written down and kept to be read over and over to the people. (Deut. 6-4 to 8; Ps. 119) The cumulative writings grew to become the Old Testament, which was affirmed by Jesus himself an accurate and authoritative revelation of God." (James W. Sire, *The Universe Next Door*, p.36) (Also see Quran 2-2.)

### **Strengthening with Spirit (Spirituality)**

The term *Ruuhul Qudus (Holy Spirit)* is used at different places in the Quran: 2-87, 2-253, 5-110, and 16-102. Islamic interpretations consider it as the name of the archangel Gabriel, an impersonal, supra-angelic Agent of Revelation (Also see 2-97). The term *Ruuh (Spirit)* is, however, used at many more places. The Quran also mentions the term *Ruuhinaa (Our Spirit: 21-91)*. In Christianity there are different concepts about the *Holy Spirit*:

Holy *Ghost* was used as the common name for the Holy Spirit in English. It is used in the *Book of Common Prayer* and the *King James Version of the Bible*. Originally, the word *ghost* (German: *geist*) was used for *spirit* or *soul*. Later, it acquired the specific sense of "disembodied spirit of the dead" and related connotations. In the United Kingdom, in religious education, the term "*Holy Ghost*" was to be avoided as it "suggests a trivial and spooky element to the third part in the Trinity".

In the *Churches of God*, the word used for *spirit* is *Ru'ach*, meaning *breath; wind; spirit*. In Greek Scriptures, the word *pneu'ma* has a similar meaning. They believe that the Holy Spirit comes into life not only as a gift but as an experience, and it is offered generously through God's love (examine in the light of 58-22), given only to those that seek it (examine alongwith 2-187)

The term *Holy Spirit* (Hebrew: *Ruah Hakodesh*, Latin: *Spiritus Sanctus*), in Jewish usage was never identified as a *separate being*, but as *Divine Power* which could *fill (enrich)* man, e.g., prophets. (The Universal Jewish Encyclopedia, 1943, 1969: *Trinity*, p. 308.) In this connection again examine 2-87, 2-253, 5-110, and 16-102. In *Shekhinah* (Torah) there is a reference to *The Spirit* hovering over the waters, intimately involved in Creation (Also see notes at 21-30). Some translate *Spirit* here as *wind* or *Wind*. But in mainstream Christianity, the Holy Spirit is taken as the third *consubstantial* Person of the Holy Trinity. Different Christian sects, however, consider him as God himself, form of God, or manifestation of God, who guides to correctly interpret the Word of God and helps reach new levels of understanding. It is believed that He knows and understands each person



perfectly, He can transfer information to them in ways that they comprehend. (Acts of the Apostles 2:7)

According to New Testament, Jesus Christ accomplished his ministry by the power of the Spirit and after his death endows his followers with it (Spirit). It is taken in personal terms for Jesus (Peace be upon him) and functions as his alter ego. Thus they believe in his continued presence, enabling them to fulfill their charge as Jesus' representatives on earth.

It is believed that the Holy Spirit leads to faith in Jesus, gives ability to lead a Christian life, and dwells in the body of every true Christian, as His temple (1 Corinthians 3:16). It is considered as a *Counselor* or *Helper* (Latin: *paracletus*, derived from Greek), guiding people in the way of the truth. It is also understood as the promised *Comforter* (i.e. strengthener, fortifier: John 14:26). Its action in one's life is believed to produce positive result; the *Fruit of the Spirit*. It manifests these favours by enabling a person to realize his own innate abilities, e.g., charisma of tongue, healing, knowledge, prophecy. (Romans 12:6-8) In some sects consider the experience of the Holy Spirit as being *anointed*. Through the influence of the Holy Spirit a person is supposed to see the world more clearly and use his mind and body in ways that *exceed his existing capacity*. It is believed that, after His resurrection, Christ told His disciples that they would be "baptized with the Holy Ghost", and would receive power from this event (Acts 1:4-8).

"No one knows the Son except the Father, and  
no one knows the Father except the Son, and  
any one to whom the Son chooses to reveal him." (Matthew 11:27).

John's Gospel emphasizes Jesus giving the Spirit to his disciples. It is believed that he is specially in *possession* of the Spirit and he came among mankind to grant it to his followers, uniting them with himself, and through himself also uniting them with the Father. (Raymond Brown, *Pneumatology, The Gospel According to John*). According to John, the gift of the Spirit is equivalent to eternal life, knowledge of God, power to obey, and communion with one another and with the Father.

The *Church of Jesus Christ of Latter-day Saints*, considers Holy Spirit as one of the three divine persons of the Holy Trinity (the Father, the Son and the Holy Spirit) which make up the single substance of God. The Holy Spirit is considered to be different from Jesus in that He does not have a physical manifestation (or incarnation), and that he frequently dwells in and amongst people as spiritual guide or a Comforter. By virtue of their *holy nature* and the *everlasting covenant* between them, the *three operate as One God*, united in attributes of perfection and pursuit of a *common, divine goal*. They believe that the Holy Spirit exists as a distinct and separate being, having a *body of spirit* with no flesh and bones, whereas the Father and the Son are said to be *resurrected individuals having immortalized bodies of flesh and bone*. The conjecture is coined by taking it as a being distinct from God, because the breath of Yahweh acts exteriorly (Isa. 48:16; 63:11; 32:15),

(*New Catholic Encyclopedia*, 1967, Vol. 14, pp. 574, 575) Although this view may technically be claimed as *Non-Trinitarian*, but, in fact, the belief in plurality of Godheads is an endorsement of Trinitarianism. It is considered heretical in mainstream Christianity, including Roman Catholicism, to hold that Holy Spirit is not a distinct Person of the Trinity, or it is just an aspect or manifestation of some attribute of the Father or the Son.

According to those who believe in *Binitarianism*, the Holy Spirit is not a separate being, but the Father and the Son are. The '*Living Church of God*' teaches that the Holy Spirit is the very essence, mind, life and power of God. It is not a being. The Spirit is inherent in the Father and the Son, and emanates from them throughout the entire universe (1 Kings 8:27; Psalm 139:7; Jeremiah 23:24). It was through the Spirit that God created all things (Genesis 1:1-2; Revelation 4:11). It is the *power* by which *Christ maintains the universe* (Hebrews 1:2-3). It is given to all who repent their sins and are baptized (Acts 2:38-39). It is a power (Acts 1:8; 2 Timothy 1:6-7) by which all believers can become "*overcomers*" (Romans 8:37; Revelation 2:26-27) and be led to eternal life.

At the same time it is also stated that when a quasi-personal activity is ascribed to God's spirit, e.g., speaking, desiring, etc., (Acts 8:29; 16:7; Rom.8:9), it is not justified to conclude that in these passages God's spirit is regarded as a Person; same expressions are used for rhetorically personified things or abstract ideas also (See Rom. 6:6; 7:17). Old Testament does not basically attribute emotions or intellectual activity to God's *spirit* (Isa. 63:10; Wis.1:3-7). It does not define God's spirit as a person, neither in philosophical sense, nor in Semitic meaning, but presents ***God's spirit simply as God's Power.***" (Examine 17-85) Majority of New Testament texts also present God's spirit as ***something, not someone***; e.g., especially as the *power of God*." (Examine 32-9: "***.. something of His Spirit...***") Such expressions are used, merely as figures of speech, as the *Ruah* (*Ruuh*) was regarded as the seat of intellectual activity and feeling (Gen. 41:8). Thus the phrase 'blasphemy against the spirit' (Mat.12:31; cf. Mat.12:28; Luke 11:20) is in the context of a reference to the Power of God.

*Jehovah's Witnesses* point out that personification in the Bible occurs often, including terms such as wisdom, sin, death, water and blood, and does not indicate that the subject is a *person*. The fact that the Holy Spirit is referred to impersonally several times, shows that references of this nature and in such frequency would not occur, if this was a divine person of Godhead, just as it does not make such references for the Father or the Son. Furthermore, ***it is believed, that Jesus received God's spirit at the time of baptism*** (Matthew 3:16), which *Jehovah's Witnesses* say ***conflicts with the idea that the Son was always with the Holy Spirit.*** Jesus relates: "But of that day and (that) hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father." (Mark 13:32) ***The Witnesses note that the Holy Spirit is conspicuously missing from this statement***, just as it is missing from Stephen's vision in Acts 7:55, 56 where he sees only the Son and God in heaven.

About mentioning Father, Son and Holy Spirit together, e.g., in 2 Corinthians 13:14; 1 Corinthians 12:4-6; Matthew 28:19, non-trinitarians argue that *these verses do not offer any evidence of equality of nature or authority among them*, just as numerous simultaneous references to Abraham, Isaac, and Jacob or Peter, James and John do not infer an equality in any manner.

Alvan Lamson (*The Church of the First Three Centuries*), says about trinity: "... derives no support from the language of Justin Martyr: and this observation may be extended to all the ante-Nicene Fathers; that is, to all Christian writers for three centuries after the birth of Christ. It is true, they speak of the Father, Son, and . . . Holy Spirit, but not as *co-equal*, not as *one numerical essence*, not as *Three in One*, in any sense now admitted by Trinitarians. The very reverse is the fact."

Non-trinitarian (e.g., Unitarians, Jehovah's Witnesses, etc.) believe that the Holy Spirit is God's spirit or God's *active force*, and *not an actual person*. Furthermore, neither Old Testament nor rabbinical literature present *God's spirit* as an intermediary between God and the world.

The Quran clarifies, e.g., in 3-59, and 5-110.

Allah has informed about other persons also who were strengthened by Him with His Spirit, e.g., 58-22.

## **Difference between Divinity and Spirituality**

Heroes, actually mortals in all respects, who were bestowed with different kinds of strengths, depending upon nature of their missions, have been exaggerated in legends, elevated and sculptured into gods and demi-gods, in the concerned societies. It is basically here that people err, mainly because of ignorance, superstition and fear of the unknown or of those things and phenomena which they fail to understand. In fact they don't differentiate between Divinity (of the Deity; Godhead), and spirituality (*Ruuhaniyat*) endowed an individual. They mistake later for the former. Not only this but many wander in the wilderness of *Spiritualism* (belief in the soul of the dead). They attach different supernatural acts to some persons as miracles or divine acts. They don't appreciate that these persons, out of the *same human species*, were *selected* (*Istafaa*: 3-33 & 42, 35-32, 2-130, 22-75), *strengthened* in different ways for the accomplishment of their assigned tasks, in their time frame, and accordingly elevated in degrees (2-47, and 122) over other men. *If they were not of the same human species, then how the followers could be expected to emulate their model and accomplish human assignments as individuals and collectively as society (ummah)*. It has been clearly stated, e.g., that

Prophet Salih was sent to his '*brothers*',

Noah was sent to his '*people*',

some were sent to their '*communities*',

Ibrahim was made '*leader*' of the '*mankind*', and

Prophet Muhammad (Peace be upon him) was raised from amongst his community for the 'worlds'.

They were raised in stature and strength, physically and spiritually to be *models* for rest of the community, or society, or mankind.

Neither *Naba'* (information from the unknown), nor *Wahii* (inspiration, revelation), nor *Kashaf* (unveiling) nor *Ma'raja* (ascent) can entitle any mortal to divinity. Buddhist concept of transformation from one state of being to another state, mystic concepts like *Wahdat-al Wujud* (oneness of existence), and the Hindu concept of 'god in everything' do not elevate any created thing or being to the status of divine or to the quality of divinity.

Sjoerd L. Bonting in *Creation and Double Chaos* (p.10), explains difference, though in a limited sense from Christian point of view, between *theology* and *spirituality*: "Theology pertains to the *communal doctrines of the church*; is *intellectual, objective, and academic*; and is *based on reason*. Spirituality, which concerns *personal experience* of God, results from a devotional attitude and is affective, subjective, and *often mystical*. The former is concerned with belief, the latter with faith." From Islamic perspective theology is basically revealed and encompasses *Diin* (entire realm of religion).

### **Guarding against divination and deification**

In order to guard against divination and deification even of the personality of the Prophet (Peace be upon him), it was clarified:

"Say (O Muhammad):

*I am only a man like you.*

It has been inspired to me that

your God is One God:

whoever expects to meet his Lord,

let him work righteousness, and

in the worship of his Lord admit no one as partner." 18-110

It is important to note that along with the Prophet's (Peace be upon him) assertion '*I am only a man like you*', it is amply clarified, in the same verse, that righteousness with right belief that 'God is One God', is the conditions for meeting Him.

"Verily the best word is the Word of God, and the best rule of life is that delivered by Muhammad (Peace be upon him)."

Abbas (may Allah be pleased with him) reported that the Prophet (Peace be upon him) said: "Convey to other persons none of my words, except those you know of a surety. Verily, he who represents my words wrongly shall find a place for himself in the fire."

"I am no more than a man, but when I enjoin anything respecting religion receive it, and when I order anything about the affairs of the world, then I am nothing more than man."

## Mysticism

"The word *mystic* has its origin in the Greek *mysterries*. The term '*mysticism*' is derived from Greek mystery religions whose *initiates* were called '*mystes*', meaning '*those initiated into the mysteries*.' (Dictionary of Philosophy and Religion, p.374). It is basically from here that claims are laid on experience of union with God and the belief that man's main goal lies in seeking that union. The origins of *mysticism* can be found in the writings of ancient Greek philosophers like Plato's *Symposium* in which mention is made of various ladders of ascent, composed of steep and hard steps, whereby a *union* of the soul with God is finally attained. [Colliers Encyclopedia, Vol.17, p.114, (USC-MSA-Compendium of Muslim Texts)]

A parallel concept is also found in Hinduism: identification of *Atman* (human soul) with Brahman (the impersonal Absolute), the realization of which is the ultimate goal or release from existence and rebirth. (John R. Hinnells, Dictionary of Religions, p.68)

Similar to these ideas is the concept of *ultimate state of being*, e.g., *Nirvana* in Buddhism; (Sanskrit, meaning '*blown out*'). Though the term originated in *Vedantic* (*Bhagavad-Gita and Vedas*) it is most often associated with *Buddhism*. In *Hinayana Buddhism* the term is equated with *extinction* while in *Mahayana Buddhism* it is conceived as a *state of bliss*. In this state, according to a branch of *Buddhist* thought, the ego disappears and the human soul and consciousness are extinguished. [W. L. Resse, Dictionary of Philosophy and Religion, New Jersey, Humanities Press, 1980, pp. 72 & 393, (USC-MSA-Compendium of Muslim Texts)]

Some commentators see in Sufism, a glimpse of Buddhism.

Authors who use the term Muslim mysticism, often wrongly compare Sufi "*annihilation*" with Buddhist *Nirvana*. In fact, Buddhist concept of annihilation is devoid of the idea of God and believes in *transmigration of souls*, to which *Nirvana* puts an end. In so called Muslim mysticism on the other hand, there is no question, at all, of the passing of any soul upon death into another (different) body or being. *Out-of-body experiences* have long been cited as evidence of *life after death*. Findings, reported in the journal *Science*, suggest that mind relies on senses of sight and touch *to know it is located inside the body*. Disruption in connection between the two creates a sensation that the mind has left the body.

In experiments at University College London, Neuroscientist Dr Remik Ehrsson created sensation in which the volunteer felt that he was *in the position of onlooker, looking at his back from behind*. Dr Ehrsson said: "You really feel that you are sitting in a different place in the room, and you're looking at this thing in front of you that looks like yourself, and you know it's yourself, but it doesn't feel like

yourself. "This experiment suggests that the first-person visual perspective is critically important for the in-body experience. In other words, we feel our 'self' is located where our eyes are." Researcher believes. the technique could be refined to allow surgeons to direct robots to carry out operations hundreds of miles away. (*The Mail; The Daily Times*, August, 27, 2007)

As to the origin of the idea of *fanaa* (***fanaa fi-llaah***: *extinction or perishing into God?*, forms core of *mysticism*.), it seems to have been derived from the concept of *annihilation of the individual human will before the Will of God, which forms the center of all Christian mysticism*. There is, in fact, no room for such falsehood as *perishing into God*, Who is the All Independent Eternal Self-Subsisting Ever All-Sufficient God to Whom nothing can be added or subtracted, and as clearly explained in Surah 112, which is throughout predominant in Islamic concept of Absolute Unique Unity. [Shorter Encyclopedia of Islam, p.98, (USC-MSA-Compendium of Muslim Texts)]

***Greek mystic thought blossomed in the Gnostic Christian movements***, e.g., that of Valentinus, reached their peak in the second century CE. Egypto-Roman philosopher, Plotinus, combined these trends in the third century with Platonism which formed a religious philosophy known as *neo-platonism*. Christian anchorites or hermits of the 3rd century, who began the monastic tradition in Christendom by withdrawing into the Egyptian desert, adopted the *mystic goal of union with God*, within a framework of meditative and ascetic practices of *self-denial*. St. Pachomius (290-346 CE) established the first set of rules for Christian monasticism and founded nine monasteries in the Egyptian desert. However, St. Benedict of Nursia (480-547 CE), in developing the Benedictine Rule for the monastery at Monte Cassino in Italy, came to be regarded as the real founder of Western monastic order. (Dictionary of Philosophy and Religion, pp.365-6 and 374)

***The mystic tradition, kept alive in monastic Christianity, began to find expression among Muslims from about 8th century CE, after Islam expanded to Egypt and Syria and its major centers of monasticism.***

A group of Muslims, who were not completely satisfied with compatibility of Platonic and Christian mysticism with *Shariaah* (Islamic Law), ventured to develop a *parallel system*, which came to be known as *Tariiqah* (way). Just as the ultimate goal of Hindu mysticism was unity with the world soul, and that of Christian mysticism union with God; the ultimate goal of this movement became *fanaa* (dissolution of ego, and '*wusool*', meeting and unification of human soul with Allah in this life). A series of preliminary *maqamaat*: (stations, stages) and *haalaat* (states) were defined to be attained. A system of spiritual exercises was also designed for the *initiate* in order to bring about the desired *meeting*. These exercises of *Dhikr* (normally remembrance of God; in mysticism repetition of God's Names and Attributes), often involve body movements and sometimes dance (e.g., *whirling dervishes*), which are not supported by authentic *Hadiith* and Quran. Multiple systems and orders were evolved, similar to those of Christians, and named after

their founders, like *Qaadirii*, *Chishtii*, *Nakhshabandii*, etc. Volumes of legends and fairy tales were spun about founders and prominent personalities of these orders. Like Christian and Hindu special isolated structures (i.e. monasteries), Sufi orders developed *Zaawiyaahs* (corners), to house their communities.

Gradually, some heretic creeds not only ignored and bypassed obligations of *Sharii'ah*, like five times daily 'prayers' (*salaah*), but also developed idea of mystic '*union-with-God*', and even claimed that Allah could be seen in the state of *wusool* (arrival).

In this connection, it is extremely important to carefully consider that when Ayesha (may Allah be pleased with her) asked the Prophet (Peace be upon him) if he saw Allah during *Mi'raaj* (ascension) he replied that he had not. (Muslim) In this regard also see 7-143, about Moses' (Peace be upon him) request to God.

Mystics regarded *Sharii'ah* as an outer path designed for ignorant masses, while so called *Tareeqah* was claimed as an inner path of enlightened few. Greek philosophical thought blended into religion produced a body of inauthentic literature. Music was introduced in most circles, e.g., in Christianity and Hinduism. Drugs became means of heightening pseudo-spiritual experience they sought. Such was the *legacy of latter generation* of Sufis! In fact, early generation of pious individuals, to whom some orders were attributed, clearly understood the importance of distinguishing between the Creator and the created: The two could never become one, as the One was Divine and Eternal, while the other was human and finite. Furthermore, Islam abhors exclusiveness and monasticism. Muslim can pray not only in mosque but also in any clean place, permissible for the purpose, in his home and in his heart. Umar (may Allah be pleased with him) offered prayers at footsteps of a church in Jerusalem on its conquest.

Unfounded and unscientific misbelief can cause derangement and false pronouncements claiming or assigning divinity. These need to be closely examined in the light of statements of Allah Himself, in the Quran. For fair judgement in such pronouncements, perpetrated in history, e.g., "*Ana-al-Haqq*" ("I am the Reality"), the perspective of political persecution and prosecution also needs to be appropriately evaluated and apportioned., which in fact immortalized and idolized as mystics certain individuals without analysing implications of their public conduct in a society with staunch belief in *pure, absolute monotheism*.

Dr Muzaffar Iqbal (*Remembering Al-Hallaj*, The News - March 30, 2007), however, gives following account:

"Ironically, the reasons for which he (Mansur Al-Hallaj) was being hanged by a thoroughly corrupt government had nothing to do with his own call; he was being killed for political reasons. During the last few years, his fervent sermons had stirred up a revolution in Baghdad that sought to purify the decaying and corrupt milieu of the Abbasid Empire. In fact, Caliph al-Muqtadir had been deposed by an unprecedented coup in December 908, but the next day the new Caliph was removed by the powerful generals. Thus the young al-Muqtadir

regained caliphate though the real control of power remained in the hands of his mother and more so in the hands of military generals who then thrived on corruption and power politics of the worst kind."

"Over the last 1085 years, Mansur Al-Hallaj has become one of the most celebrated legends...He continues to draw attention both in the East and the West. He has left behind a *Divan*, a short treatise of eleven chapters, *Kitab al-Tawasin*, which contains one of the best eulogies of the Prophet (Peace be upon him) ever composed in any language, and some three hundred and fifty isolated sayings..."

"He was not a recluse, but a man of action who has left a deep mark on Islamic thought...He is also a heroic figure for those who wish to bring about a change in the public domain. He has provided guidance and inspiration to such varied men and women as Iqbal, Goethe, Dante, and Louis Massignon. Massignon, in fact, spent his entire life collecting, annotating, and editing his works."

In order to understand the whole context and perspective of falsehood of the claim of '*perishing into God (fanaa fi-llaah?)*', following verses of the Holy Quran and their scientificity also needs to be carefully and critically analysed which expose basis of life, material mould of man, his mortality and truth about his resurrection for retribution:

"And yet among men there are such as *dispute about Allah, without knowledge*, and follow every *evil one obstinate in rebellion!*" 22-3

"About the (*evil one*) it is decreed, that whoever turns to him for friendship, him will he lead astray, and he will guide him to the Penalty of the Fire." 22-4

"O mankind! if you have a doubt about the *Resurrection*, (consider) that We (Allah) *created you out of dust*, then *out of sperm*, then *out of a leech-like clot*, then *out of a morsel of flesh*, partly formed and partly unformed, in order that We may manifest to you; and We cause whom We will to rest in the wombs for an appointed term, then do We bring you out as babes, then (foster you) that you may reach your age of full strength; and some of you are called to die, and some are sent back to the feeblest old age, so that they know nothing after having known (much). And (further), you see the earth barren and lifeless, but when We pour down rain on it, it is stirred (to life), it swells, and it puts forth every kind of beautiful growth in pairs." 22-5

"This is so, ***because verily only Allah is the Reality (Haqq)***: it is He Who *gives life to the dead*, and it is He Who has power over all things." 22-6



From above verses it follows that the Reality (*Haqq*) is only the One Who creates, gives life, gives death, and has all-power over all and everything. No one, nothing, and naught at all has such powers and ability to claim 'Reality' (*Haqq: Truth, Law*), governing megaverse and all creation. See 22-62, 24-25 and 31-30, for Allah's statements that verily only He is the Reality (*Haqq*). Also see discussion on *Reality, Necessary* and *contingent*.

"From what stuff has He created him"? (18)

"From a sperm-drop:

He has created him, and then moulds him in due proportions;" (19)  
(80-18 & 19)

"Him Who (Allah) created you, fashioned you in due proportion, and gave you a just bias;" (7)

"In whatever form He wills, does He put thee together". (8)  
(82-7 & 8)

As already discussed, a mystic was one who was supposed to have been initiated into such mysteries, through which he gained an esoteric knowledge of divine things and was reborn into eternity; to *break through the world of history and time into that of eternity and timelessness*. Such methods or initiation ceremonies are vividly described by Apuleius, in *The Golden Ass*. Through the mysteries the initiated was claimed to have entered into something holy and numinous, a *secret wisdom about which it was unlawful for him to speak*. This can be well understood from the very word mystery (*mysterion*), from the Greek verb *muo*, which means to shut or close lips or eyes. (F.C.Happold, *Mysticism, A Study and an Anthology*, p.18)

Examine above in the light of following verse which highlights basic human weakness or desire to break through physical existence, become super human, live for ever, etc.:

"Then began *Satan* to *whisper suggestions* to them  
(Adam and Eve),  
in order to reveal to them their shame,  
that was hidden from them.  
He said: 'Your Lord only forbade you this tree,  
lest you should *become angels*, or  
*such beings as live for ever*.'" 7-20

Usually masses are mislead by claims shrouded in *secrecy* that *what the mystic sees others don't*, and that they are supposed *not to disclose details* about it. *It may be true in case of some individual experience but at larger scales of a society, it can not be generalized and prescribed for greater good of all*. On the other hand, Islam prescribes a straight path that develops personality for the benefit of individual himself and the society as a whole. Consider this in the light of following :

"(Moses) said:'What then is your case O Saamri?' (95)

"He replied: *I saw what they saw not,*  
 so I took a handful (of dust)  
 from the footprint of the Messenger, and  
 threw it (into the calf).  
 Thus did my 'self' suggest to me." (96) 20-95 & 96

The problem with such *personal secretive claims* is that they are *not verifiable*. They are *ineffable* and *inexplicable*. They can not be generalized and repeated for general and greater good; *even for one's own self they may not be available again and again.*

F.C. Happold who has discussed mysticism in detail, defines characteristics of mystical states, thus: *ineffable, unintelligible, noetic, transience, passivity*, etc, etc. (*Mysticism, A Study and an Anthology*, pp. 45-46)

That is why when process of general degradation set in the *Ummah*, the very positive and useful institutions of *Sufis* came to be mostly misused for exploitation of poor and ignorant masses. Therefore this can not be prescribed as a general norm. On the contrary Islam prescribes active development of consciousness for coming closer to God and pleasing Him with *righteous living*.

Some of sufi orders disappeared with great schools of Islamic Law. Many sufi orders intermingled, strengthening each other in some cases, and weakening in others, Most orders kept record of their lineage, their chain of transmission of knowledge from master to master, often traced, e.g., to Ali (may Allah be pleased with him) and the Prophet (Peace be upon him), without sound support from the Quran and the Sunnah. Naqshapandi order traces back through Abu Bakar (may Allah be pleased with him). Sufi orders, like other movements, have tended to be cyclical in nature. It rises, reaches its climax, and then declines and disintegrates. (Khalid Baig, *The Ethics of Tassawwuf*, The News, 15.2.2006)

"The word mysticism is not a fully satisfactory one... The word is, however, used with a number of different meanings and carries different connotations to different minds. To some it is simply a type of *confused, irrational thinking*. In the popular mind it is associated with *spiritualism* and *clairvoyance*, with *hypnotism*, and even with *occultism* and *magic*, with *obscure psychological states and happenings*, some of which are the result of *neurasthenia* and other *morbid pathological conditions*. To some it is bound up with *visions* and *revelations*. Others use it as a synonym for *other-wordliness*, or to describe a *nebulous outlook* upon the world or a religious attitude, which does not care for dogma or the outward forms of religious observance. Some would limit its use to that rare state of consciousness which is found in the contemplative saints." (F.C.Happold, *Mysticism, A Study and an Anthology*, p.36)

Mysticism is considered manifestation of something, usually claimed as truth, for which different religions use different mystical expressions. In higher religions it is a spiritual quest for the most direct experience of God. In

Christianity it is centered on prayer. God is considered accessible through Scripture, Sacraments, and above all Jesus Christ. Mystic seeks to go beyond concepts and images presented in Scripture, theology, and tradition, and comes to God himself. Theologians disagree on mystic's claim about attainment of God, as to whether it is an 'experience', ever truly direct and immediate, or whether it *always involves mediation of concepts and ideas, or whether it is mere imagination and visualization.*

Mystics symbolize attainment of God in different ways:

St Bernard, St Teresa, and St John of the Cross used images of sexual love and spiritual marriage.

St Gregory Palamas speaks of illumination by seeing uncreated light in transfiguration of Jesus on Mount Tabor.

St Gregory of Nyssa sees the mystic taken from revelation of God in light to the unknowledge of him in darkness, as Moses (Peace be upon him) met God first in the burning bush, and then in the cloud. On the contrary, the Quran tells that God is the Light of the heavens and the earth: 24-35, and that He takes man from darkness unto light:

"He it is (Allah) Who sends blessings on you,  
as do His angels,  
that He may *bring you out*  
*from the depths of darkness into the Light.*  
And He is full of Mercy to the believers." 33-43.

Some other religions also believe in this:

*"To show them special Mercy,  
I, dwelling in their hearts,  
destroy with the shining lamp of knowledge,  
the darkness born of ignorance."*

(The Opulence of the Absolute, Bhagavad-Gita as it is, p.366)

Like other religions, Christian mysticism also has many forms, e.g:

- i. Liturgical and sacramental mysticism, as means of ascent to God,
- ii. Devotional mysticism centered on meditation on the person, life, and teaching of Jesus (Peace be upon him).
- iii. Contemplation, taking different forms in eastern hesychasm and in western philosophy,
- iv. Different schools of mysticism, use discursive meditation as a means of preparation at earlier stages of the *path*, for subsequent moving to contemplative prayer. (J.R.Hinnells, Dictionary of Religions, pp.224-225)

## Union of God with man

Nothing can escape from Allah (3-188, 16-61, 35-38), therefore, the wise are those *who act consciously (muttaqii)*. They feel His Presence at all times. They carefully perform all their obligatory (*fard*) duties, and also piously try to make up for any of the inevitable deficiencies by doing more good voluntarily.

The Prophet (Peace be upon him) conveyed that Allah said:

"The most beloved thing with which My (Allah's) slave may come *close* to Me (Allah) is that which I have made obligatory (*fard*) on him. My servant will continue to come *closer* to me by supererogatory (additional, voluntary) acts until I love him. If I love him, I will be his hearing by which he hears, his sight by which he sees, his hand by which he grasps, and his foot by which he walks. If he asks Me anything I would give it and if he seeks refuge in Me I would protect him."

(Abu Hurayrah: Bukhari, Vol.8, pp.336-7. No. 509)

Such a friend (*walii*) of Allah would hear, see, grasp and walk to the 'lawful-permissible' (*halaal*), avoiding all 'prohibited' (*haraam*) as well as that which can lead towards it. By listening only to what Allah wishes for him to hear, Allah *metaphorically* becomes his hearing, his sight, and source of all functionality and action. This is the only true *relationship of submission* to His Wisdom and Will, *dedicating one's life*, as servant for the service (governance) of the world:

"God has promised those of you who believe,  
and do right actions, that

He will, surely, make them successors in the land,  
as He made those before them successors, and  
will firmly establish for them their religion,  
the one which He has chosen for them.

And that He will change for them, after state of fear, security.

`They worship Me alone, not associating anything with Me,  
Any who reject Faith after that,  
then they are wicked rebellious."24-55

Allah emphasized this fact by telling His Prophet to inform the believers:

"Say, if you love Allah, follow me (Muhammad) and Allah will love you..."  
(3-31)

For such righteous, Allah says:

"And when the ignorant address them, they merely say: 'Peace.'" 25-63.

"He (Allah) has already revealed to you in the Book, that  
when you hear the signs of Allah denied and ridiculed,  
you should not sit with them unless they change the subject.  
If you did you would be like them." (4-140)



## Chapter 4

# Deism

Wide ranging implications of various '*reductions*' of *deism* were becoming clearer in 18th century:

- i. *Transcendent God*, as *First Cause*, created universe, and left it on its own. God is thus considered not immanent, not fully personal, not sovereign over human affairs, not providential,
- ii. *No miracle is possible*. God created *determined cosmos* as *uniformity of cause and effect in closed system*:
  - closed to God's reordering, as He is not *interested* in it,
  - closed to human reordering; to be able to reorder one has to transcend it:

Emile Brehier, describing this view, says, "Order in nature is but one rigorously necessary arrangement of its *parts*, founded on the essence of things; for example, the beautiful regularity of the seasons is not the effect of a divine plan but the result of gravitation."

- iii. human beings, though *personal*, are part of clockwork of universe,
- iv. cosmos is normal; we can know it and God, ethics is limited to general revelation,
- v. history is linear, for, course of cosmos was determined at creation.

*Deism* held sway over intellectualism in France and England, from late 17th into first half of 18th century, followed by *naturalism*.

## Theism, Revelation and Reason

Even in pluralistic society, *worldviews* about basic issues and options comprise questions that have only a limited answers, e.g., about *prime reality*, only two basic answers can be given: either universe is self-existent and has always existed, or it is a Transcendent God Who is Self-Existent and has always existed.

Theism and deism claim the latter; naturalism, eastern pantheistic monism, New Age thought and postmodernism claim the former. Our *worldview* should, however, possess inner intellectual coherence, and it must be able to comprehend information about reality. It should explain what it claims, and it should be subjectively satisfactory: must satisfy our sense of personal need. (James W. Sire, *The Universe Next Door*, pp.17, 244, 246)

It is striking that James, in this book, completely ignores even mention of the *Quranic view*. It can't be out of ignorance, except that it smacks of obvious bias, yet, it may be interesting to examine his *views, particularly from Christian perspective*:

According to Christian *theism*, God *reveals* Himself in nature, however, it is limited. But *deism* denies that God can be known by revelation. Deism sees God only *in nature, i.e.,* system of universe. John Locke did not reject idea of revelation, but he insisted on human reason to judge it. *Deism*, however, developed to bring unity out of chaos of theological and philosophical debate, which in 17th century became bogged down with trivial questions. It goes beyond limits of traditional Christianity: *location of authority for knowledge of the divine shifted from revelation to reason*. Peter Medawar says, "The 17th century doctrine of the *necessity of reason* was slowly giving way to a belief in the *sufficiency of reason*."

"The notion of the autonomy of human reason liberated the human mind from the *authority of the ancients*. Scientific and technical progress came not from notions revealed in Scripture but from the *assumption* that human reason could indeed find its way toward the truth. Such knowledge was power, instrumental power, power over nature, power to get us what we want. In science, the results were stellar. In philosophy, however, the move from being to knowing, from the primacy of God, Who creates and reveals to the primacy of the self that knows on its own, was fatal. It both set the agenda for modern philosophy from Locke to Kant and sparked, as well, the recoil of postmodern philosophy from Nietzsche to Derrida as humanistic optimism flirted with despair." (James W. Sire, *The Universe Next Door*, p.217) James, either misses or hides the point that the Quran eloquently and repeatedly asserts that through reflection, deliberation, and reasoning into its revelation, one can find its way towards the truth.

John Polkinghorne in *Faith, Science and Understanding*, (p.38), tries to reconcile and resolve the conflict: "...Christian creeds are not non-negotiable formulae presented for us to sign without hesitation or question. Instead, they are concise summaries of the Church's beliefs, arising from its intense reflection on the foundational events recorded in scripture and the continuing experiences of worship and obedience,...each generation has to make the creeds its own, bringing to them its own insights and its own perplexities."

## **Theology and Reason**

In Middle Ages, theists focused study on God, to be good and holy. *Theology* was queen of sciences, as *science of God*. Those who studied natural sciences were

considered to lower themselves. All doors to reason and reflection were closed, by penalizing and coercing them. The Quran stood to invite attention to nature to observe, understand, experiment, deliberate, think and reason out. But due to continued *neglect* and even hostility to this clarion call, the ***West had to take a painful and longer route, although foundation, which was laid by Muslim scientists was available for direct launch.***

## Naturalism

Natural Theology, as accessible to human reason, requires understanding of nature and existence of God and position of man, through rational reflection on world. It is usually contrasted with revelation. Aquinas believes that some ***valid conclusions may be drawn by reason but revelation provides norms of correct understanding.*** Specially since John Locke (1632-1704), some theologians have seen natural theology as the only acceptable foundation of theological understanding. "...Natural theology was traditionally presented as the prologue to revealed theology..." Torrance insists on *integrated theological discourse*. In isolation from revealed theology, natural theology easily subsides into deistic *natural philosophy*, which in turn *tends to sink further into pure naturalism*. "In isolation from natural theology, revealed theology loses an important point of contact with general human experience and then it too easily subsides into becoming an ecclesiastical language game." (John Polkinghorne, *Faith, Science and Understanding*, pp.176-177) Augustine and Aquinas combine theology with philosophy.

***History of theology shows that once concept of Unity is compromised then no holds are barred - dualism, trinity, pantheism, polytheism, etc., etc., are all accessible to naturalism, in different names: natural theology, natural philosophy, etc., through reason.***

Johannes Kepler (1571-1630), a Protestant, tried to convince that science need not be viewed as conflicting with Scripture:

In theology influence of *authority* is present, but in science, influence of reason is there. "St. Lactantius denied that the earth is round; St. Augustine conceded its roundness but denied the antipodes (that is, the other side of the earth); today the Holy Office concedes the smallness of the earth but denies its motion. But for me the holy truth has been demonstrated by philosophy (science), with due respect to the Doctors of the Church, that the earth is round, that its antipodes are inhabited, that it is quite despicably small, and finally that it moves through the stars." (Johannes Kepler, *Astronomla nova*, vol. 3, Darrel R. Falk, *Coming to Peace with Science*, pp.28-29)

In ***theism*** God is Infinite - Personal Creator and Sustainer of cosmos. In ***deism*** God's personality is reduced. In ***naturalism*** God is further reduced, out of very existence.

Descartes, founder of modern philosophy and mathematics, along with Galileo and Newton, declares that God necessarily exists and that reality is dual - *matter* and *mind*. Descartes conceived universe as giant mechanism of *matter*, which people comprehend by *mind*. "He thus split *reality* into two kinds of being; ever since then the **Western world has found it hard to see itself as an integrated whole**. The **naturalists, taking one route to unification, made mind a subcategory of mechanistic matter**." James concludes: "*Too much confidence has been placed in human reason and the scientific method. Descartes's attempt to find complete intellectual certitude, was fatal.*"

John Locke thought, that our *God-given reason* is the judge of what can be taken as true from '*revelation*'. Exercise of *judgement* was necessary as '*revelation*' (Bible) was recorded by humanbeings in their word, over a period of time, subjected to editions, incisions and concealments of certain portions. *Naturalists* removed the '*God-given*', and made '*reason*' the sole criterion for truth.

Julien Offrayde La Mettrie says: "Not that I call in question the existence of a supreme being; on the contrary it seems to me that the greatest degree of probability is in favor of this belief." Nonetheless, "it is a theoretic truth with little practical value." Such views emerge from denial of Providence of God and His continued relationship with His creation particularly man. Thus, God's existence was discounted as being of no importance, and not to be worshiped, so much so that *churches began to be converted into pubs, etc., or closed*. The *belief* in God has been weakened so much in the West, that it has affected the very ability to survive in ever changing and challenging intellectual activity and political persecution. Following comparative analysis may clarify the point to some extent. "...Islam, despite reprisals and persecutions, has managed to preserve its main features...Islam as a mode of life has retained its influence on the way Soviet Moslems conceive of the world and develop their moral and political ideas... Eastern Christian religion suffered much greater losses in the years of Communist rule and found itself virtually defeated, while Islam managed to preserve, openly or implicitly, its influence at all levels of social being." (Ludmila Polonskaya and Alexeimalashenko, "*Islam in Central Asia*", pp.110-111) This shows that loss of political power may damage religion (*mazhab*) "but the *Diin* remains unassailable." (See Sardar Najrnus Saqib Khan, *Book Review & Concluding Reflections*, pp.7-8)

There are, in fact, more implications: Carl Sagan, astrophysicist, said that cosmos is all that is or ever was or ever will be. With an eternal Creator God out of the picture, the cosmos itself becomes eternal, always there, though not necessarily in its present form. Also see discussion on pantheism and panentheism.

In 18th century, scientists conceived of *reality* (matter) as made up of *irreducible 'units'* existing in *mechanical, spatial relationship* with each other, and expressible in inexorable '*laws*'. Subsequent discoveries showed that **there are no irreducible 'units' as such, and physical laws have only mathematical expression**. There



are far more complex relations between various elements of *reality* than the clockwork image can explain.

In a clockwork world the Creator has nothing to do except let it tick away. Sir Isaac "saw a causal role for *spirits* [(for example, producing every fifty thousand years or so *angelic corrections* to the motion of the solar system which otherwise, he feared, might have wobbled apart) Consider forces of God (*junuud-ud-samaawaat wal ardh*: 48-4, *malaaiakah*: 74-31), continuously at work in cosmos], and he made his celebrated but mysterious assertion that space was the '*sensorium of God*'. His successors tended to think otherwise. To them, the God of deism then became too much of an absentee landlord to carry much conviction and the transition to accept atheism came relatively easily." (John Polkinghorne, *Faith, Science and Understanding*, p.146)

Born in 18th century, *naturalism* came of age in 19th and grew to maturity in 20th, with cracks also appearing. Although aging, it is still alive. From rumblings of discontent, extending to denial of all worldviews, takes birth *nihilism*, *natural child of naturalism*.

## Existentialism

*Atheistic existentialism* (parasite on naturalism) was supposed to solve problems of naturalism that lead to nihilism. *Theistic existentialism* (parasite on theism) was born in mid nineteenth century. After World War I these forms of existentialism became culturally significant. Their most characteristic elements are concerned not with nature of cosmos or God, but with human nature and relation to cosmos and God.

Theistic existentialism agrees with following from theism: "God is infinite and personal, transcendent and immanent, omniscient, sovereign and good. God created the cosmos ex nihilo to operate with a uniformity of cause and effect in an open system. Humanbeings are created in the image of God, can know something of God and the cosmos and can act significantly. God can and does communicate with us. We were created good but now are fallen and need to be restored by God through Christ. For human beings death is either the gate to life with God and his people or life forever separated from God. Ethics is transcendent and based on God's character."

Theistic existentialism does not start with God, that is most important variation. In theism God is certainly there with all His Attributes; then people are defined in relationship to Him. Theistic existentialism arrives at the same conclusion, but it starts elsewhere. It distrusts accuracy of recorded history, and has no interest in its facticity, religious implication or meaning.

Critics like D. F. Strauss and Ernest Renan, started from naturalistic assumption that miracles can not happen, and did not take biblical accounts at face value. They considered them "false, not necessarily fabricated by writers who wished to deceive but propounded by credulous *people of primitive mindset*."

"This, of course, tended to undermine the authority of the biblical accounts even where they were not riddled with the miraculous. Other higher critics, most notably Julius Wellhausen, also turned their attention to the inner unity of the Old Testament and discovered, so they were sure, that *the Pentateuch was not written by Moses at all. In fact, the texts showed that several hands over several centuries had been at work. This undermined what the Bible says about itself and thus called into question the truth of its whole message.*" Jews say similar things about the New Testament: Examine 2-113. This brought "a radical shift in emphasis. The facts the Bible recorded were not important; what was important were its examples of the good life and its timeless truths of morality."

"...*Theistic existentialism arose with Kierkegaard as a response to dead theism, dead orthodoxy, and with Karl Barth as a response to the reduction of Christianity to sheer morality.* It took a subjectivist turn, lifted religion from history and focused its attention on inner meaning."

"*Atheistic existentialism came to the fore with Jean Paul Sartre and Albert Camus as a response to nihilism and the reduction of people to meaningless cogs in the cosmic machinery. It took a subjectivist turn, lifted philosophy from objectivity and created meaning from human affirmation.*" (James W. Sire, *The Universe Next Door*, pp.112-113, 128, 135-136, 139)

## Scholasticism

During medieval period, scholasticism held its iron grip on European mind. Europe slept for a thousand years under influence of sterile scholasticism. It suffered from blind faith, ***argument from authority or by quoting one***, indifference to fact, verbal subtleties (as Muslims suffered from undue and extreme emphasis on subtleties in *kalaam*), and speculation in matters which observation and experimentation could explain. It circumscribed thinking by ***restricting inquiry only to the already known***. Reason was employed not to discover new but to defend old dogmas. Scholastics didn't allow questions. Philosophy was handmaiden of theology, and raved in speculating numbers of angels which could dance in eye of needle. Muslim scholars were busy in similar debates in Baghdad when Mongols were given it blood bath. They were indifferent to facts and change. Bacon compared scholastics to spiders content to weave cobwebs of learning and ignore material universe. Scholastics read between lines, literally, ignoring the spirit. (Carefully examine 3-7) It was believed that truth was already discovered or achieved, finally.

## Humanism

More often *humanism* refers to revolutionary movement. *Humanism* emphasises dignity of human beings, as rational beings with capacity for truth and good. Greek used *mimesis* (*imitation of nature*) as guiding principle in art for beauty.

Human figure in their art and culture shows "man as a measure of all things", in the words of Protagoras. Desire to search for human roots grew with realization of shortcomings of process of progress in measuring transcendental and spiritual aspects of humanity.

Humanists believed that traditional education based on scholasticism had failed to deliver good human beings, which mainly prepared students for careers, and above all theology. They believed that people should be given intellectual knowledge and be connected with society so that they become good and patriotic. They believed in flexibility and openness to all possibilities of life, not just a few careers.

With humanism, developed knowledge of Latin, Greek and Hebrew, that helped understand Bible directly, which raised suspicions about proceedings and interpretations of Church (like some schools of thought confined within ghettos of seminaries) which controlled education and consequently the minds of people. *Humanism asked to read the books of the Bible directly rather than following interpretations.*

## Nihilism

*Nihilism* is more a feeling than a philosophy. It is a denial of philosophy, knowledge, and that anything is valuable; ethics, beauty. In absolute denial of everything, it denies reality of existence itself. "In nihilism no statement has validity; nothing has meaning. Everything is gratuitous, *de trop*, that is, just there." James goes on to elaborate: "The strands of epistemological, metaphysical and ethical nihilism weave together to make a rope long enough and strong enough to hang a whole culture. The name of the rope is '*loss of meaning*'. We end in a total despair..."

Nihilists believe that human beings are *conscious machines* without ability to affect their own destiny. Their life is Beckett's '*breath*'; not the life God '*breathed*' into.

"Samuel Beckett's... *nihilistic art* perhaps reached its climax in '*Breath*', a thirty-five-second play that has no human actors. The props consist of a pile of rubbish on the stage lit by a light that begins dim, brightens (but never fully) and then recedes to dimness. There are no words, only a '*recorded*' cry opening the play, an '*inhaled breath*', an '*exhaled breath*' and an identical '*recorded*' cry closing the play. For Beckett life is such a '*breath*'." (James W. Sire, *The Universe Next Door*, p.86, 88, 105-106)

Albert Camus said that a literature of despair is a contradiction in terms, as nihilism, coming directly from a culturally pervasive worldview, is the problem of our age.

Pessimism paints world as a bad place and life offers nothing but despair and hopelessness. Its extreme form is 'nihilism', or highest degree of skepticism. Islam

opposes it, as it denies God. '*Epicureanism*' denies retribution and accountability in life hereafter. It, therefore, leads to sensual and unrestrained pursuit of pleasure by all means. West is heavily influenced by all these philosophies and suffers consequences.

***Hope for Mercy of God draws the line between believer and non-believer and determines mental and psychological composition*** in different circumstances. Consider carefully verse 2-62. Hope in Allah in moments of crisis, makes all the difference. Unbeliever may face anxiety, and apprehension, whereas believer remains, calm, composed in full command of his faculties to cope up with the situation successfully, and even tries to find opportunity in challenge. For Jacob (Peace be upon him), in moments of extreme grief of suspected murder of his son, the Quran tells: "...truly no one despairs of Allah's Soothing Mercy except those who don't believe." (12-87)

### **Traditional, Modern and Post-Modern**

Nasir Farooq is of the view that three great periods are categorized into *traditional*, *modern* and *post-modern*. In 16th and 17th centuries, traditional period ceased to influence with the advent of modernity - enlightenment changed the scenario with a turn of human capability of understanding matters scientifically. Then scientism, *not science*, paved way for post-modernity in second half of 20th century - lethal blow to *humanism* and superficial trends.

### **Postmodernism**

*Postmodernism* is focused on so many different facets of cultural and intellectual life that its meaning is often fuzzy, and "nothing we think, we know can be checked against reality as such...*Postmodernism* follows the route taken by naturalism and existentialism, but with a linguistic twist. Ethics, like knowledge, is a linguistic construct. Social good is whatever society takes it to be... On the one hand, it is a postmodern version of a much older cultural relativism. On the other hand, it is the ethical extension of the notion that truth is what we decide it is."

***"...if some future society decides that fascism is what it wants, a liberal democrat or anyone else is without appeal. So there is no appeal to a higher good outside the human family. One is left with a radical ethical relativism. The good is whatever those who wield the power in society choose to make it..."***

Foucault, describes post-modernist world as *heterotopia*. Utopia is a place where everything is good, and dystopia is a place where everything is bad. "Take Foucault, in many ways the most radical anarchist of all the major postmodern theorists. For him the greatest good is an individual's freedom to maximize pleasure. Foucault is so fearful that "society constitutes a conspiracy to stifle one's own longings for self-expression" that "he agonizes profoundly over the question of whether rape should be regulated by penal justice(!)" For him, writes Ronald

Beiner, "*law = repression; decriminalization = freedom.*" Postmodernism can make no normative judgment about such a view. It can only observe and comment: so much the worse for those who find themselves oppressed by the majority."

"...Alan Sokal and Jean Bricmont consider three possible outcomes to the *challenge* to postmodernism. First is "a backlash leading to some form of dogmatism (e.g., New Age) or *religious fundamentalism.*" Second is "that intellectuals will become reluctant (at least for a decade or two) to attempt any thorough going critique of the existing societal order." Third is "the emergence of a culture that would be rationalistic but not dogmatic, open-minded but not frivolous, and politically progressive but not sectarian." But Sokal and Bricmont are realistic. They add that "this is only a hope, and perhaps only a dream." (James W. Sire, *The Universe Next Door*, pp.212, 221, 226-227, 235, 240)

Currently the situation is that societies and states are threatened by many other sharply contrasting predictions, e.g., erosion of national sovereignty by international market forces let loose by multinationals, decentralizing effects of information technology, etc. Others look at intensification of ethnic loyalties and hatred. Some see future of unlimited understanding of natural forces; others think that the planet is on the verge of an ecological and Malthusian doom. Radically different possibilities, thesis and antithesis, sit side by side, with less chances of syntheses.

### **Powerful opposing currents underlie post-modernism**

According to post-modernists, ideologies, doctrines, values and beliefs that try to bring all human experiences under one umbrella, collapse. Marxism is one such *Grand Narrative*. *Progress is another*. Post-modernists reject all *Grand Narratives*.

"While postmodernists have denied the possibility of historical understanding, developments in the natural sciences have put an evolutionary history of humanity firmly back on the agenda." (Eric Hobsbawm, *In defence of history*, The Guardian; Dawn - 16th January 2005)

Thomas Pangle says: "The post-modernists have entangled themselves in a paradox: getting rid of *Grand Narratives*, they have created a new *Grand Narrative* of *universal nihilism* i.e. saying no to all doctrines and ideologies."

"The way out of this human predicament is to promote a universal perspective. Dogmatism, fanaticism and intolerance can only be transcended by cultivating universal wisdom: the *philosophia perennis*. To borrow from the Gospel according to St. John, this perennial wisdom is "the light that shineth in darkness, although, the darkness comprehendeth it not." *Consider, e.g., 2-257, 5-16, 6-122, 14-1, all together, in this whole discussion particularly on nihilism and postmodernism.*

"We must free ourselves from the dark and savage wood (See e.g., 14-5). In this bold and perilous odyssey, as Dante said, we must summon all our strength 'as little flowers bent down and closed by the chill of night, straighten and unfold

upon their stems when the sun lightens them.' With this new vigour and vitality, we must articulate our message..." and the promise of the Quran to lead from darkness to the light as moderate people. (See Prof Khwaja Masud, *Beyond post-modernism* (The News 2nd May, 2005))

Postmodernism is such a pervasive perspective that it has modified several worldviews, - most notably naturalism, rather it has enmeshed us in a web of utter uncertainty. In fact, it is the most recent phase of the *modern*, the most recent form of *naturalism*.

In postmodernism the essence of *modernism* has not been left behind. Both hold notions:

- (i) cosmos is all, there is - no God of any kind exists, and
- (ii) autonomy of human reason, which follows from (i).

If there is no God, then we are on our own. The first *moderns* were *optimistic*; the most recent ones are not. The latter are termed like *postmodern*.

## **Aestheticism**

Art reflects mood and need of the time. *Aestheticism*, a worldview of a person who makes art out of life in order to give form to chaos and meaning to absurdity, is also a form of *existentialism* in which artist makes value, endowing universe with a certain formality and order. Artist is selective and subjective, depending on his weltanschauung (worldview). He breaks through outlook of life, raising awareness to new levels, where life is presented in deeper background, and wider perspective.

It is believed that there can be no form without content and no content without form. One cannot be without the other. It is generally held that if there is no form and no content, there is no meaning. Iconization and music, later introductions in the church, have focused on material mould and physical sensitivity, rather than spiritual.

Besides social recovery, creative art is concerned with new discovery. It is concerned with uncovering meanings, and conveying messages. This has spiritual and social dimensions, too. Picasso said that there is no abstract art. Yet in the name of art, particularly abstract, dehumanizing effects are presented in all sorts of perversion. In deformity there is no meaningful social message, which is hard to classify as art. ***Western 'art' has denuded humanity and exposed animality.***

Architecture also has a meaning. It contains spirit of the age, e.g., down-to-earth humanism of the classical or heaven-aspiring sublimity of Gothic or passionless detachment of the modern. During medieval period, when times were bad, people looked up to heavens for release, that was Gothic, in time of need. Later, when times were good and heaven was here on earth, they wrapped what they loved about them, that was Baroque, the human spirit in comfort. To Beethoven, everything without joy was incomplete. (See '*Unity of form and content*', The News - October 16, 2006)

## Anthropomorphism

God is not like any person or thing that we know or can imagine: His qualities and nature are Unique. Abdullah Yusuf Ali (Footnote 6300, Verse 112-4), precisely concludes, thus: "This sums up the whole argument and warns us specially against anthropomorphism, the tendency to conceive of Allah after our own pattern, an insidious tendency that creeps in at all times and among all peoples."

While explaining mortal and physical aspects of creation of Jesus (Peace be upon him) and Marry (may Allah be pleased with her), the Quran tells in simple terms that they ate and drank like any other mortal humanbeing, therefore they could not be taken as ilaah. But Allah is the One Who is not created, not mortal, does not need feeding, is Self-Subsisting and sustains everything - He is Unique: *Allah, Ahad and As-Samad*.

## The Way Forward

After critical review of various worldviews, James **concludes**:

*"If our culture is to move toward a hopeful future, it will first have to move back to a more realistic past, pick up from where we began to go wrong, take into account the valuable insights derived from what has happened since and forge a more adequate worldview."* (James W. Sire, *The Universe Next Door*, pp.241, 243)

John Polkinghorne **adds**:

"Torrance shares with Pannenberg the concept of *theology as the science of God*." Karl Barth's influence on his thinking differentiates it from any notion of theology as *science of religion*. "The *self-revealing reality of God*, and not the *culturally influenced religious structures of human communities*, is the true subject of theological concern..." "The more scientifically we can pursue our theology, the more we shall be able to march forward as one, and the more relevant our message will be to a world which will always be dominated by empirical and theoretical science". Torrance agrees with Pannenberg on autonomy of theological thinking within its domain. However, science and theology can not be assimilated, as "we cannot bring in from natural science *evidence*" for every theological statement. (John Polkinghorne, *Faith, Science and Understanding*, pp.178-179)



## Chapter 5

# Man and Nature

Only intrinsic worth of ingredients and actions benefit mankind (13-17). Man has been placed in meaningful relationship with nature, friendly and responsive to his intellect and supportive to his existence and endeavour. Both having been created by God, there is no conflict between them. Man can develop only in conformity and compatibility with nature. He has been continuously equipped with requisite information, knowledge, and wisdom, to ***put nature to his service***. The Quran tells that *Malaaikaa* (forces of nature) are made subservient to man (2-34). Also see 14-33, 45-13.

In pursuit of knowledge, believers are strengthened by faith and belief in God, which does not follow merely from logic or argument, but from direct observation and experience of order, harmony, beauty and balance. Examine 45-6. Faith induced by contemplation of nature is reinforced by Revelation. Consider experiences of Prophets Abraham and Muhammad (Peace be upon them). Nature is pathway to God.

## The Revealed Wisdom

It is dangerous when one thinks that only what he knows is reality and only what he understands is true. "*Labaik, Allaahuma Labaik*", means we present ourselves in obedience and trust, even for that we cannot see, know or understand at that time. Believers used to act according to ordinances, as were being revealed, e.g., when the verse about *Hijaab* (veil) was revealed, the believing women immediately covered themselves. (Abu Dawood) When the verse forbidding alcohol was revealed, the Companions (may Allah be pleased with them) spat it out. They trusted Wisdom of God. They stopped following their wishes and lusts, and obeyed God. When the Prophet (Peace be upon him) prohibited cauterisation and practice of charm, believers, obeyed immediately. (Muslim) It must have been difficult for the ignorant people, practicing these



things at that time to understand scientific aspects and explanations of such advices, except that they had to trust. Science continues to unravel wisdom in all such advices and ordainments. Simultaneously it was made incumbent upon them to seek knowledge and understand also, as far as possible. We cannot see everything in every detail as the Creator Knows. One should not reject just because what one doesn't know or understand yet.

### Scientific Enquiry and Reasoning

Del observes: "...while there is indeed a supernatural realm... (it) has its own integral identity, character and operative principles, and the task of science is to trace the fabric of those natural structures in and on their own terms. There may be interventions (e.g., scriptural miracles), and such interventions may be of utterly crucial significance. But,...they have no bearing upon the character of the natural - which by this definition is what the created order would do and be in the absence of such interventions. Since the latter is the focus of science, science should properly proceed as if there were no interventions - at least, it should not formally take account of them."

"It commits science to either having to deliberately ignore major (possibly even observable) features of the material realm or having to refrain from even considering the obvious and only workable explanation, should it turn out that those features clearly resulted from supernatural activity.... Any imposed policy of naturalism in science has the potential not only of eroding any self-correcting capability of science but of preventing science from reaching certain truths. Any imposed policy of methodological naturalism will have precisely the same potential consequences." (Del Ratzsch, *Science and its Limits*, pp.123-124)

Karen Armstrong in 'A History of God', (p.168) identifies ***reasoning into Signs of God as the enabling strength of Muslims for developing natural sciences***. "The Koran constantly stresses the need for intelligence in deciphering the 'Signs' or 'Messages' of God. Muslims are not to abdicate their reason but to look at the world attentively and with curiosity. It was this attitude that later enabled Muslims to build a fine tradition of natural science, which has never been seen as such a danger to religion as in Christianity.. But the greatest 'Sign' of all was the Koran itself; Indeed its individual verses are called '*Aayaat*' (Signs )."

The Quran does not depend on miracles for convincing, although it makes mention of the miracles which were given to the Prophets (Peace be upon them) and as they appeared in the past. Furthermore, the religious doctrine of Unity of God, once presented by logic, takes stand on Quranic reasoning into facts, now highlighted by scientific enquiry, particularly its progress towards the Unification Theory.

"But none pays heed, except people of *intelligence*." 2-269

After revelation of the Quran, there was no need for miracles. According to

Husayn Haykal, "history has not reported to us that any of those early companions had entered faith because of miracles witnessed. Rather it was the conclusive Divine argument conveyed through the revelation and the superlatively noble life of the Prophet that conducted those men to faith."

The Prophet said: "every Prophet was given miracles because of which people believed him, but what I have been given is Divine inspiration and that which Allah revealed to me (the Quran)."

It is very important to make one clarification at this point. Critical analysis of religious beliefs, particularly about God, shows that neither seeing with one's own eyes nor deduction through intellectual and scientific approaches and discourses is the basic requirement of faith in the Unseen.. In fact the first demand is neither possible in the present physical frame nor desirable, while the other one has never been helpful as the starting point. An explanation as an admonition and a lesson is available in the demand of the ignorant folk of Musa (Peace be upon him) for seeing God with their own eyes. In previous pages, quite in detail, we have seen that argument and reasoning without faith have led many people, scholars and philosophers into mere conjecture and confusion. They never found truth, without Guidance from God. Ibrahim (Peace be upon him) pondered over different facts of nature, but pinned hope in the Guidance from his Lord-Master-Sustainer. The processes of reasoning and enquiry can only strengthen faith in the existence of the Unseen but they can not be the basis of the faith itself. That is why verse 2-3 prescribes the requirement of 'faith' in the Unseen and not an argument, first, for the same. This fact is further reflected from another Quranic verse:

"And in the earth are many *indications*, for those whose faith is firm.  
And (also) in your selves. Can you then not *see*?" 51- 20 & 21

The above verse emphasizes that (i) there are many signs in the earth as well as in ourselves providing enough proof about the Existence and Unity of Allah, and (ii) these signs are for those who have firm faith in that. It means that the faith as such, comes first and pondering over various signs as a proof of that comes later. The only way to have faith in '*Uluhiyat*' and '*Rubuubiyat*' of Allah, even before pondering over the signs, could be to accept the Message conveyed by the Prophets (Peace be upon them). There is no other way. The faith is further strengthened when one ponders over various signs in the universe. When Ibrahim (Peace be upon him) wanted to be sure about the phenomenon of 'resurrection', it was first clarified in reply to the question from Allah, that it was not the requirement for entering faith, but to put the seeker's inquisitive mind at ease. The 'Unseen' has revealed Himself through the Message and in the manifestations in His creations. Reflection and reasoning in the '*Diin*', (the religious doctrine) and phenomena of nature clarify and strengthen the faith.

"..There must be some degree of resonance with ordinary human experience if these events are to be intelligible to later generations. There must be an element of novel disclosure present, but of such a form that what had previously been

dimly perceived or hoped for is now seen clearly to be the case..."

"This revelatory dimension corresponds to the understanding conveyed in St John's gospel that *miracles are 'signs'* - *not divine tours de force in which God shows off divine power, but windows into a deeper view of reality than would otherwise be visible.* There are some analogies here with the scientific exploration of a new regime of physical experience. Quite unexpected and puzzling phenomena can show up, but eventually they must be relatable to phenomena that are already familiar. The discovery of superconductivity at low temperatures cast new light on the behaviour of electrons in metals, but ultimately it had to be capable of being correlated with the ordinary phenomena of conduction for which Ohm's law had proved so reliable a guide at ordinary temperatures." (John Polkinghorne, *Faith, Science and Understanding*, p.59)

Usually unbelievers used to ask that why the Prophet (Peace be upon him) did not display miracles. The Quran replied:

"And We (Allah) refrain from sending the signs (miracles), because, the former generations denied them." 17-59

According to need and intellectual level of people, miracles were given, in the past. Now, instead of perplexing people with miracles, the Quran prescribed:

"O, Prophet invite to the way of your Lord  
with wisdom and excellent preachings, and argue with people  
in the best manner" 16-125

*Wisdom, excellent preaching and argument in the best manner*, employ, among other things, extensive knowledge and reason. In fact, these were made possible by the revelation, which brought a new era of *enlightenment*.

Miracle has limited scope to appeal only to emotion rather than reason, only of those who actually happen to witness or experience them. With time, distortion takes place, people forget them and their authenticity becomes questionable.

The Quran adopted the course to ensure acceptability of its message for all times, by appealing to intellect, reason and conscience of people, opening minds for reflection, deduction and understanding. "Out of the total of 6666 verses of the Quran about 756 verses emphasize reflecting, listening, pondering, knowing and understanding." (Haider Zaman, *A Religion of Reasoning*, Dawn - July 19, 2002)

The Quran uses the word *sign* for phenomena in nature. They are like *miracles* for man, if he doesn't understand sciences involved. *Sign* has much wider meanings and connotations. For each there is due emphasis for reflection and observation (30-22). Some of them can be experienced with senses, or capable of providing evidence (e.g., 50-6, 36-40, 55-7 & 8, 15-19, (30-40).

Reflection over *signs* strengthens faith and explores ways for benefit of mankind. The Prophet (Peace be upon him) said: "Contemplation over and study of Allah's creation for a while is better than a year's prayers."

## Science and Metascience

*Metaphysics, theology, science, and metascience* study reality, from different perspectives. Polkinghorne says: "...heady speculations are rightly called *metascience* because they go far beyond what can claim the sober status of widely agreed physical understanding. Their durability as scientific ideas is open to question." Del is of the view that there is no universally accepted *formal definition* of science. One of the informal definitions is that "science is an attempt to get at the truth, **no holds barred**. The scientific attitude has usually been characterized as a commitment to following the evidence wherever it leads." That means it does not bar particular concepts. It is also described as "*organized and formalized common sense*...Most humans at most times in most cultures have considered it just *good common sense* that there is a supernatural realm and that supernatural activity is deeply linked to the structure, governance and history of the cosmos." Del explains that although there may be no complete definition of science, but legitimate scientific theory or concept have essential components: specifiable *empirical content, implications, testability, falsifiability, etc.* But "no theory just by itself generates any empirical predictions or consequences at all. Theories predict only in conjunction with a variety of other things - bridge principles, initial conditions and so forth. And *it is possible that the idea of supernatural design could, in conjunction with other principles, have empirical implications.* (Del Ratzsch, *Science and its Limits*, pp.123-124)

Kuhn describes history of science as a cyclic process. There are periods of "*normal science*" that are characterized by what Kuhn calls a "*paradigm*" and others "*common disciplinary matrix*."

In a period of *normal science*, the scientists tend to agree over what phenomena are relevant, their explanations, problems worth solving and their solutions. When this period approaches its end, a crisis erupts - experiments give results that do not gel with the existing theories and internal contradictions are discovered in these theories. There is alarm and confusion. Strange ideas appear in scientific literature. Eventually there is a revolution. Scientists come around a new way of looking at nature, resulting eventually in a new period of *normal science*.

In Kuhn's terminology, there is a paradigm shift. *Paradigm* means some accomplishment that serves as a model for future work. However, Margaret Masterman pointed out that *Kuhn had used the word 'paradigm' in over twenty different ways.*

After acceptance of Newton's theories - Newtonian paradigm - in 18th century, began a period of *normal science*. Scientists used Newtonian theory to make increasingly accurate calculations of planetary orbits, leading to spectacular successes like prediction in 1846 of existence and orbit of Neptune before astronomers discovered it. By the end of the 19th century, there was a crisis: the failure to understand the motion of lights. The problem was solved through a paradigm shift, a radical revision in the understanding of space and time, carried

out by Einstein between 1905 and 1915. Einstein's theory of relativity became new paradigm. Then study of motion and gravitation entered a new period of *normal science*.

New crises emerge not only as challenges, but also as hope for paradigm shift. Now science is challenging the very foundations of certain established theories. Dr Lene Vestergaard, teacher at Harvard University, along with two of her students, and Stanford University colleagues, reported that a beam of laser light was slowed to 38 miles an *hour*, slower than bicycle. Speed of light is 186000 miles per *second*. They are conducting experiments with a very peculiar kind of matter called Bose-Einstein Condensate. Dr Lene completed dissertation on 'channeling' of electrons along strings of atoms in silicon crystal, as if these atomic strings were miniature wave guides, like optical fibers used to guide light. (Malcolm W. Browne, *A bright scientist, she focuses on light*, NYT; Dawn, 26.5.99)

"Kuhn argues that in scientific revolutions, it is not only scientific theories that change but the very standards by which scientific theories are judged, so that the paradigms that govern successive periods of "normal science" are incommensurable. Kuhn goes on to reason that since a paradigm shift means a complete abandonment of an earlier paradigm and there is no common standard to judge scientific theories developed under different paradigms, there can be no sense in which theories developed after a scientific revolution can be said to add cumulatively to what was known before the revolution. Only within the context of a paradigm can we speak of one theory being true or false." (Prof Khwaja Masud, *Is there a paradigm shift?* The News - June 12, 2006)

Finality or absoluteness of truth can not be established in science or metascience. *Quantum Theory* or *Uncertainty Principle* explain it further.

## Metaphysics and Science

*Metaphysics* and *science* can not claim to grasp reality in absolute sense. Physics does not determine metaphysics, and the latter does not determine theology. Theology deals with seen and unseen, and philosophy and science with seen. Metaphysical and spiritual claims are not only intermingled but mixed with theology. All these have dominated religions, disproportionately. Judaism remained more dominated by theology and less by philosophy and science. Christianity has been more '*spirituality*' than theology and less philosophy and science. Science made its own way through reason and revolution. In Islam, balance is presented in the Quran and practiced in the Sunnah. The prescription was also applied in the theme of governance by early Caliphs, upto 661 C.E.

*Metaphysics* (Greek: *meta ta phusika*) means '*what comes after physics*'. According to Kuhn, variety of metaphysical commitments are utterly indispensable to science itself. Supernatural design involves *the supernatural*, which has no stable *empirical* content. Since physics can not solve issues beyond its scope, and theology does not provide immediate text book formulae, different

perspectives of science and theology created bitterness and battles which often settled scores on socio-political pitch.

Aristotle's treatise *Meta-physics*, followed his work *Physica*. He concludes that primarily 'being' means having *substance*, determined by *matter* and *form*. He believes in divine Intellect, *functioning* as ultimate Cause of the *being of things*. But he does not believe in Creator. He rejected the concept of timeless forms and instead conceived the world as a *living organism*. This *animistic* view of universe laid stress on 'process' through progressive goal-oriented change. It was thought that universe contained objects which were 'ungenerated, imperishable, eternal' and moving forever along fixed and perfect circular orbits.

Plato, in his dialogue *Timaeus*, describes a creation *myth* involving a *being* called the *Demiurge*. Plato believes in the divine Maker who *projects the Ideas into our observable world* (examine 36-82), which is merely a world of appearance and change. The perfect world of true Being is accessible only to our *thinking* (consider 8-24). Plato invented two gods for dominion over the two worlds. At the pinnacle of the world of forms was the *Good*, an eternal and immutable being, beyond space and time. The other one, called *Demiurge*, was supposed to fashion existing matter into an ordered state. Plato recognized a fundamental tension between 'being' and 'becoming', between the time-less and eternal forms and the changing world of experience, but did not reconcile the two.



## Chapter 6

# Science and Theology

John Polkinghorne, (*Faith, Science and Understanding*, pp.38-41, 78, 119-120, 170-171), points out important difference between science and theology. "The data tables of the particle physicists change as new discoveries are made or as measurements become more accurate... Science is cumulative...The average Ph.D. of today has a vastly better understanding of the physical world and its processes than Sir Isaac Newton ever did. This progressive increase of knowledge arises from science's transcendence of its subject material, expressed most clearly in the interrogative power of experiment to put matters to the test..." He goes on to point out: "Intellectual progress is usually a step-by-step process. The great geniuses may make huge leaps of creative power, but the rest of us plod along, from time to time feeling that we understand a little more than we had before...."

"Theology is not cumulative in this way. Its subject transcends human observers; the transpersonal reality of God is not open to our manipulation or putting to the test. Each generation has its own...insights into the divine nature, but *there is no presumptive superiority of a twentieth-century view over the understandings of past centuries*. That is why theologians maintain a constant dialogue with the past... while scientists...live very much in the present... *Theological understanding is not the sole possession of anyone generation, and that all that is needful is not necessarily in the hands of the contemporary*. Rather, understanding is spread over many generations, with each adding its own contribution, arising from its own perspective. There is, therefore, a need to seek some sort of integration of these diverse and varying insights...The resolution lies in recognizing that, while *we need release from the cultural prison house of our own time - a release that can only come from continuing interaction with the ages that have preceded ours - we can only make their insights our own in our own way.*"

"The intellectual scene thus described is fluid, interactive, dynamic rather than static... (Then) how can an unchanging text be reconciled with continuing

enquiry...(Examine, e.g., 10-47, 74.) The answer lies in recognising the character of credal statements (Examine 10-64, and 17-77: *the immutable laws*). They are concise, precisely because they do not seek to be exhaustively specific. Their purpose is not to define a point-like pinnacle of orthodoxy on which all must perch and from which it would be fatal to deviate by an inch. Rather, they stake out a territory within which a faithful theology is free to roam. This concept of openness within limits is essential to theology..." [(Examine very carefully 3-7) Also reconsider notes on *Ijtihad*.]

Science dissects section by section and peels off layer by layer, to uncover kernel of relative truth. Absolute truth, beyond sub-particle, that gives it form and function, lies outside its scope. Theology goes beyond seen and visible (2-2). **Seen and seeable** are progressively discovered, **unseen** is revealed. Former falls mainly in domain of science. Latter wholly in realm of theology, whereas former is also not excluded. These are two, in fact, inter-related, ways of understanding reality.

Scientific progress is not made by denying phenomena that we currently can not understand or by exaggerating scope of what is currently known. Openness in investigation, and realistic assessment of attainment, are essential in pursuit of science. It is increasingly realized that dialogue between theology and science is desirable. We can not deny *free choice and consequent moral responsibility*, nor can we reject intimations of providence, that God acts in universe. Bergson says *intuition* is the only higher form of intelligence. It demonstrates connectivity. Pannenberg makes *assumptions*, physical and metaphysical. Human beings are regarded as information-processing finite machines, by Tipler in '*The Physics of Immortality*.' However, Polkinghorne warns that in venturing into a discipline beyond one's own, one may succumb to gullibility. Scientists who make forays into theology, and theologians who present scientific theories as proof of revealed statements, face this peril.

### **Bitterness and Battles Between Science and Theology**

About bitterness and battles between science and theology, basically between science and Christianity, Sjoerd L. Bonting says: "The divorce between science and theology has caused the cosmic dimension of the Christian faith to atrophy, shrinking that faith to a rather anthropocentric, individualistic belief for many of its adherents and contributing to the **unchurching** of western Europe." Even in the process of imperialism, and now globalization, according to Von Grunebaum (*Islam - Essays in the nature and growth of a cultural tradition*): "The spiritual qualities of the combatants had no influence on the result of World War II. Similarly America's superiority over the Muslim lands is clearly not due to her religious and spiritual qualities, but rather to her economic, technical and scientific qualities."

John Polkinghorne, in *Faith, Science and Understanding*, (pp.67-68), admits: "Retrospectively, one can see that two theological mistakes had been made. One was the attempt to rival science on the latter's own explanatory ground. We expect



to use physics to understand 'the way of a ship on the high seas' (Examine 10-22). Equally, We should expect to use biological insights as much as we can to understand the history of life on Earth. The second error was to take too narrow a view of God's means of creation, as if discontinuous decree was to be preferred to the stealthy continuity of the outworking of the divinely ordained laws of nature. *Continuous creation* is a proper concept for the theologian to consider."

Polkinghorne goes on to elaborate his observation: "***Theology is a complement to science and not an alternative.*** Accordingly, contemporary natural theologians have turned from arguments about the outcomes of natural processes to the firmer ground that is provided by consideration of the laws of nature themselves. After all, those laws are science's given starting point, but it is conceivable that they are not so self-explanatory that it is intellectually satisfying to regard them as simple brute fact. Cosmology and physics have now moved onto centre stage. Attention focuses on the Anthropic Principle's recognition of the astonishing specificity that is required of the fundamental physical laws of a universe if it is to be capable of evolving carbon-based life..." This, in fact, is a sign of the Creator's endowment of an inbuilt potentiality to *continued creation*.

In '*Creation and Double Chaos*', (pp.1 to 7, 11 & 12), Bonting says that Darwin's *Origin of Species* made the divorce between *science* and *theology* absolute. *Enmity* was created mainly by claims based on misconception. Many scholars have discussed these and many related issues in detail. Andrew D. White (*A History of the Warfare of Science with Theology in Christendom*, 1907) says: "On the one side are fundamentalist Christians, who...develop a pseudoscience... which rejects all scientific findings that do *not fit in their beliefs*. On the other side are those scientists who maintain that science can explain all aspects of life (*scienticism*). An example is French biologist Jacques Monod, who in ***Chance and Necessity*** firmly rejects a Creator God, maintaining that all natural processes are directed by a combination of *necessity* and *chance*, but not by *purpose*. or *design*."

### Theologians Neglect Science, and Scientists Neglect Theology

Neglect occurs among scientists without concerning themselves with *ultimate questions*, and among theologians, who fail to consider relevance of important scientific insights. Theologians ***neglect*** scientific consideration, e.g., Karl Barth does not even discuss *evolution* in his massive *Church Dogmatics*. Emil Bruner appears to accept *evolution* but poses the introduction of *human mind (humanum)* "at some point", without much argument. For Descartes, mind and body were entirely separate; for Spinoza, they were closely related. Modern neurobiology ventures to project *mind-body*, instead of mind and body. Roman Catholic Hans Kung in his *Theology for the Third Millennium* does not even mention *evolution*. Anglican John Macquarrie discusses creation without any reference to evolution.

Scientists also *neglect* or *ignore* religion. Stephen J. Gould considers science and religion as 'two non-overlapping magisteria', which neither conflict nor be

integrated. Moa Gosselin concludes that the two disciplines are 'eternally irreconcilable.' *Unbelieving scientists lose transcendental aspect of scientific worldview. They focus on materialistic aspect only. They have replaced the benign Creator of pre-Darwinianism by twin deities of chance and reductionism.*

There is on the one side tendency to overestimate purely natural science and on the other to underestimate nature. Former position could induce scientists to pursue naturalistic hopes to unreasonable and even scientifically counterproductive lengths. At other end, underestimating nature may incline one to see gaps too readily and not appreciate the enormous, remarkable capabilities nature in fact has.

### **Need for dialogue between Science and Theology**

Science and theology provide two world views of a single reality, and both have limitations. Science can not deal with '*beyond*'. Metaphors being used by both, need to be explained carefully to avoid confusion. *Dialogue* between the two is needed, and possible, even on *creation* (examine 10-4) and *cosmic* and *biological evolution* (to *sustain* and *develop*: examine 6-98 & 141, 11-61, 23-14, 29-20). *Cosmic evolution* means '*development*' in the broader sense.

Theology and natural sciences have a lot to discuss. "Torrance's 'engagement with science arises from his deep conviction that the character of our times is indeed stamped by the success of the natural sciences and that this provides a challenge to theology that the latter should welcome and can respond to in a positive and creative way. He tells us that 'whether we like it or not the whole of the future will be dominated by empirical science and anything that fails to stand up to its rigorous discipline will fall away'. Hence the need for '*Theological Science*', the title of one of Torrance's most important books."

Scholars, qualified in both areas, e.g., Ian Barbour, Arthur Peacocke, John Polkinghorne, have played an important role in this regard. Wolfhart Pannenberg has open approach to theology, acknowledging need of appeal to *evidence* for motivated belief, which suggests a degree of intellectual kinship between theology and *science*. He is a firm believer in the *unity of knowledge*, a conviction based on belief in the one true God whose creative will is the ground of all that **is**. In dialogue with sciences, he provides an interface with theology. Bernard Lonergan, in Thomist tradition, believes in unity of knowledge: its search "will in the end prove to be the search for God." All-embracing view is congenial to scientists' intellectual inclination, being instinctive synthesizers, looking for a *unified theory*. Theological understanding augments understanding of questions that arise out of scientific experience but transcend science's self-limited range of enquiry. *Sciences pursue a limited range of enquiry; theology is unlimited in its considerations of reality.* Emphasis on the unified character of human enquiry into reality carries with it the implication that the quest is also incomplete if it does not include theological investigation within its scope. T.F. Torrance (*God and Rationality*, 95) says that sciences other than theology 'are not ultimately self-explanatory, refraining from

asking the question as to the ultimate rational ground that lies behind every field of knowledge'. "For Torrance, that ultimate ground is, of course, God."

Ian Barbour (in '*Religion and Science: Historical and Contemporary Issues*'), while distinguishing *conflict*, *independence*, *dialogue* and *integration*, favours the last. In case of conflict with scientific evidence, he goes to the extent of calling for adjustments or modifications in theological statements. But this would require consensus modifications on continued basis with scientific progress and new discoveries, ultimately dissolving the very idea of theology.

"The idea that science succeeds in giving an increasingly verisimilitudinous account of what the physical world is like, is the fundamental belief, usually called critical realism, '... a recognition that scientific understanding is not just read out of nature, but it is attained through a creative interpretative process. Scientist-theologians...pursue more subtle and precarious search for an understanding of the divine Reality.'" (John Polkinghorne, *Faith, Science and Understanding*, pp.78-79, 156-161, 174, 178))

### Religion or Theology, as Dialogue Partner

Ian Barbour chooses *religion* rather than *theology*, as dialogue partner, which is more difficult because former includes such aspects as prayer, ritual, etc. Paul Davies' in *God and the New Physics* says: '*Science* offers a surer path to God than *religion*'. To this Polkinghorne observes: "Here was a kind of natural theology being practised, not by pious scientists who were adherents of a faith tradition, but by a free-standing enquirer who sensed that there was more to be told about the story of the universe than had met the unaided scientific eye alone." He opts for *dialogue*, because science and theology have things to say to each other, for which it is useful to consider a subject matter common to both disciplines.

### Difficulties in Integration or Consonance of Science and Theology

Teilhard de Chardin favours *integration*, but in view of the evident power of science in its own domain, theology is in danger of being assimilated into science. Therefore Polkinghorne seems to search for '*consonance*', where the scientific and theological accounts of the world will fit together in a mutually consistent way with mutual enhancement and enlightenment. But fruitful dialogue is very difficult because the two 'disciplines' usually speak different 'languages'. Pannenberg shares serious concern about life of "*theological ghetto*, in which a special language is spoken, allowing no discourse with those tongues whose utterance lies outside that closed world." Torrance repudiates idea of theological ghetto 'because it operates in the same world as natural science, it cannot pursue its activity in a sealed off enclave of its own'. (T.F. Torrance, *Space, Time and Incarnation*, viii) In fact this perception has also to do with lack of knowledge of each other's discipline. Both use models and metaphors which make understanding more difficult.

## Science and Religion

Science progresses with reason. Religion draws its support from faith. Faith without reason becomes blind. Reason without faith is sterile. When reason and faith go together, sciences flourish, and society progresses. The Quran appeals to reflection, deliberation and reasoning, repeatedly.

Iqbal says: "Indeed, in view of its function, religion stands in greater need of a rational foundation of its ultimate principles than even the dogmas of science." He quotes Whitehead: "The ages of faith are the ages of rationalism." He makes it clear: "Religion is not mere thought, nor mere feeling, nor mere actions; it is an expression of the whole man."

According to Sir Syed Ahmad, the Quran is the **Word** of God and nature is the **Work** of God. The one explains the other. There is no dichotomy. There is a need to continue to interpret the Word of God, as the Work of God continues to unfold.

Science and religion, both, have played their part in development of civilizations. Science deals with physical aspects to unravel mysteries and harness forces of nature. It has played a great role in liberating human beings from superstitions and fallacious beliefs. Islamic concept of religion as *diin* is not only related to spiritual and metaphysical aspects of universe, but also provides ethical, moral and social system for well-being and happiness, conducive atmosphere for observation and verification. While science deals with 'what' and 'how' of nature and its phenomena, religion is concerned with 'why' also and encourages to be cognizant of the absolute reality behind all that is observed and experienced.

In Europe science and religion refuted each other for centuries. During Renaissance, they stood face to face. 20th century, however, witnessed a change in this attitude, e.g., Einstein asserted: "Science without religion is lame, religion without science is blind." Pope John Paul said: "Science can purify religion from error and superstition. Religion can purify science from idolatry and false absolutes."

In their common subjects, from cosmology to medicine, both have common grounds as well as different standpoints. Understanding between the two subjects can promote enlightenment and rational thinking as well as a greater awareness of ethical and social realms of society. Interface and degree of intimate relationship may, however, vary from religion to religion. (Dr Dildar Ahmed, *Science and religion*, Dawn - October 16, 2005)



## Chapter 7

# Limitations of Science

James W. Sire, in his book, *The Universe Next Door*, (p.25), says:

"Each worldview considers the following basic issues:

the nature and character of God or ultimate reality,

the nature of the universe,

the nature of humanity,

the question of what happens to a person at death,

the basis of human knowing,

the basis of ethics and the meaning of history."

In this perspective it is important to know what science can and what can not. Any part of reality outside its methodology is *beyond* its competence. Science cannot get at it without abandoning *naturalism*. There are many areas which pure science can not elaborate, being untestable. When theories break down, it is simply concluded that they were misidentified. Then philosophical considerations are made. Del says that it is not only legitimately scientific, but utterly essential to science.

Theories predict *in conjunction with a variety of other factors* - bridge principles, initial conditions, etc. "And *it is possible that the idea of supernatural design could, in conjunction with other principles, have empirical implications.*" No scientific theory or paradigm ever solves all problems it defines, i.e., scientific accounts of reality are never complete. Del continues the debate:

"When things do not go as demanded by our latest theories, we do not conclude that nature has changed the rules since yesterday." Rather our theories needed correction. There are some long standing scientific mysteries. Kuhn argues that science sometimes loses some ground in revolutions; gaps once closed may be reopened when the theory that formerly closed the gap is overturned. Thus, even if all known gaps were closed by naturalistic theories, there is no guarantee that they would stay closed.

"...Science is a tentative and *human pursuit*. Frequently theories and observation do not quite match up. Sometimes deeply fundamental and commonly held presuppositions of science are brought into apparent conflict both with nature and with each other. The history of quantum mechanics is a case study of such conflict."

Choices are *constrained* and colored by man's environment. *Choices* are *human choices*. Within science, "some of the past choices now incorporated into our contemporary science were not exactly on target."

We can not explain every event by only some set of natural laws. Some of them are still taken as *brute facts*. Some deeper-level natural laws outside normal scope of science may be explained by theology, which goes beyond *scientific* (naturalistic explanation). Such incompleteness is unavoidable. Therefore inductive argument that all gaps in our understanding of reality can be filled naturalistically, is not true. Furthermore, inductive arguments do not establish their conclusions.

In ancient view atom was indestructible. Any suggestion that atoms could be split into smaller parts or that several atoms could be squashed together to form a single larger one, was rejected, that there was no evidence for that.

We make assumptions in order to start, e.g., in geometry one cannot construct proofs without axioms. When we accept such foundational *assumptions* in science, it means justification rests on something other than scientific, i.e., there is some nonscientific, justifiable basis for acceptance. Therefore science is not the only legitimate basis for believing. Even for science, there is some other legitimate means of validation, at least to start. Claim that science is the only legitimate basis for belief, and competent to deal with any matter is not correct.

Science has not yet provided ultimate naturalistic explanation for origin and existence of universe. Some *foundational principles* are taken *as given*. Due to deep connections between observer and observed, some form of anthropic principle is advanced that ties our being to various constraints on basic physics of universe.

Some assign unlimited competence to science, although it can not ascertain ultimate *purpose*, as it cannot be observed and addressed by methodology of natural science, which cannot accommodate requirements of ethics, philosophy, theology, etc. Consider, e.g., following reports and analyse far reaching possible implications:

Interbreeding blackberry with raspberry, to produce loganberry, and crossing pomelo from East Indies with Jamaican orange, to combine tastes and other virtues of apples and grapes, into grapple, are too simple and known examples.

US scientists have assembled synthetic virus from scratch using genome sequence for polio. "Scientists are divided about whether a virus is *alive*. For those that think it is, then this synthetic artefact would constitute a *simple form of life*." Researchers, from University of New York at Stony Brook, injected it into mice to

demonstrate that it was *active*. The animals were paralysed and then died. "...It, now is a *reality*," said Dr Eckard Wimmer in the journal *Science*. Biochemists can now reconstruct viruses from blueprints. Such research can lead to bioterrorists engineering new lethal viruses.

Dr Eckard Wimmer said, the world better be prepared.

A mother surrogates for daughter. How relationship can be described, grandmother, surrogate mother, or mother. Under Japanese law, she is the mother, her daughter is not. *If purely science is allowed to decide without involving ethics, this small news item threatens not only distinction of all human relations, but even distinction between animality and humanity, the way the genetic possibilities are unfolding!*

Genetically-modified mosquitoes could soon be released to combat malaria, said scientists at Imperial College London. They added a gene that makes their testicles fluorescent. This allows easy separation from females, to breed, sterilise and release millions of male insects to mate with wild females but produce no offspring, eradicating them. The strategy depends on female mosquitoes, who mate once in their two-week lifespan, choosing sterile males. This sterile male technology, has been used to eradicate screwworm fly from the US, Mexico and Central America. (David Adam, *Scientists create GM mosquitoes to fight malaria*, Nature Biotechnology: *Guardian*; Dawn - October 16, 2005)

Through process of *reverse genetics*, scientists resurrected, the 1918 '*Spanish flu*' virus. Taubenberger's team used pieces of virus taken from preserved samples from victims, to make a replica of the virus, and brought it back to 'life'.

Scientists have made brain stem cells from human stem cells. Austin Smith of Edinburgh University's Institute for stem cell research bathed stem cells with two proteins called epidermal growth factor and fibroblast growth factor, both of which are known to be involved in the normal development of *embryonic brain*. Professor Pollard said, it will help "understand what *the difference is between an embryonic stem cell, which can make anything, and a brain stem cell, which can just make brain*." (Alok Jha, science correspondent, *British scientists create first pure brain stem cells*, The Guardian; The News - August 18, 2005)

'*US Today*' (April 10, 2007) reported that Elias Zerhouni, director, National Institutes of Health, advised President, USA, to allow access to *new stem cell "lines," obtained by destroying days-old human embryos*. Several religions consider it immoral. Yet, many states encourage it. although the law should not encourage creation of embryos only to destroy them. Some countries, e.g., Britain have legislated to allow scientists to carry out research on donated human embryos or eggs but not beyond blastocyst stage, when the embryo is ball of cells and organs have not begun to form.

In flu pandemics in 1958 and 1967, different flu viruses *swapped genes* and became especially virulent. (*Scientists resurrect 1918 flu virus*, Reuters, Dawn - October 6, 2005)

Scientists in California have developed a technique to permanently **rewrite** any gene - **gene modification**. **Gene editing** could be abused to alter physical characteristics of children after birth. The technique can also target and destroy genes, not involved in disease.

**Gene editing** exploits body's natural ability to repair broken strands of DNA. Scientists combined a molecule called a zinc finger protein, which can identify and bind to a specified gene, with an enzyme that can cut DNA. The protein effectively delivers the enzyme to its target, just in front of the gene to be cut out. Scientists fool the cell into using their chosen gene in repairing the cut DNA strands, rather than a new version of the faulty one, by supplying a DNA template for it to copy. (David Adam, *Editing' technique to rewrite genes*, The Guardian; Dawn 5.4.2005)

Bioinformatics means "acquiring and organizing information about molecules involved in the basis of life, and the techniques we use to understand that information," defines Graham Cameron, European Bioinformatics Institute, Cambridge.

Ribosomes are protein making factories, in cells. They translate genetic code into proteins. Many antibiotics kill bacteria by targeting their ribosomes but bacteria can become resistant by mutating and changing shape of their ribosomes. "Stop the ribosome and you are dead," says structural biologist Thomas Steitz of Yale University. (*Origin of life*, Science Watch, Dawn, 13.9.200)

Professors Behrouz Aflatoonian and Harry Moore, University of Sheffield, showed possibility to produce primordial germ cells, the precursors of sperms and eggs, from embryonic stem cells. They could be transplanted directly into a man's testis or a woman's ovary, to turn them into **artificial sperm or eggs**. They have already "produced mouse embryos using artificial sperm." Anna Smajdor, at Imperial College London, said: "*Single men could even produce a child using their own sperm (with an artificial egg), opening the way to a new form of cloning*. Women's fertility would no longer need to be curtailed at the menopause." (*Artificial sperm and eggs available in 10 years*, The Times; The News - 21st June, 2005)

Stem cells could be used to rejuvenate ageing ovaries, for delaying menopause for 10 to 12 years, and a near limitless supply of eggs could be produced from woman's own stem cells. "If we can preserve them (stem cells from women's ovaries) effectively,..This could extend fertility to the age of 60," said Prof Bukovsky, University of Tennessee in Knoxville. His findings show that women are capable of producing new eggs later in life, rather than being limited to the quota they are born with. At birth, a woman's ovaries typically contain around 2m egg-producing follicles, falling to around 400 by the time she reaches puberty. The number continues to fall until menopause, when too few exist for her to become pregnant.

A Saudi cellular biologist, Dr. Ilham Saleh Abduljadyel discovered that on adding a certain agent, white blood cells regress into their original stem cell state,



through 'retro differentiation' i.e. reversal of differentiation process. Trials for Dr. Ilham's stem cell therapy are being conducted in Pakistan and results will be presented to FDA in US and EMEA in Europe. (Saniyya Gauhar, *The Fountain of Youth: have we found it?*, Blue Chip Magazine - August 2005)

Researchers in US have fabricated and implanted primitive **artificial kidneys** using tissue from embryo of a cloned cow itself. Cloned units, recognised as "friendly", and not rejected by its immune system, mimicked like real kidney, suggesting **possibility of growing human organs**.

Scientists fused embryonic stem cells to skin and bone cells. "We found they could be induced to mature into nerve cells, hair follicles, muscle cells and gut endoderm cells. And when cultured in lab dishes, the cells differentiated, or matured, into the three major basic types of cell... If one could just simply understand how that process works, termed **reprogramming**, one might be able to directly turn adult cells into embryonic stem cells without an embryo or an egg," Eggen said.

Embryonic stem cells were being taken from embryos or developed by taking nucleus out of an egg cell and replacing it with nucleus of an adult cell, called a somatic cell. The egg starts dividing as if it had been fertilized by a sperm. (*Embryonic cells from skin cells*, Reuters, Dawn - August 23, 2005)

Craig Venter, founder of J Craig Venter Science Foundation, said that **genetic manipulation of personality** would cause conflicts in society. Steven Pinker, a psychologist at Harvard University said: "...When people realise that cloning is just forging a genetically mixed child..." **"designer babies"** will lose whatever appeal they have." Richard Dawkins, of Oxford University, said our **increased understanding of how our brains work would lead to difficult questions in defining morality**. "As scientists, we believe that human brains, though they may not work in the same way as man-made computers, are as surely governed by the laws of physics. "When a computer malfunctions, we... track down the problem and fix it, usually by replacing a damaged component, either in hardware or software." He attributes malfunction to defective component, upbringing, education, or genes.

Royal Society president Martin Rees said: "Almost any scientific discovery has a potential for evil as well as for good; its applications can be channelled either way, depending on our personal and political choices; we can't accept the benefits without also confronting the risks. The decisions that we make, individually and collectively, will determine whether the outcomes of 21st century sciences are benign or devastating."

It is claimed that Clonaid, a company associated with a group that believes *extraterrestrials* created mankind, has already produced first clone of a human being, a baby girl. Clonaid had been racing Italian fertility doctor Severino Antinori to produce the first cloned baby. (*First baby clone born, claims US firm Hollywood*, Dawn - 28th December, 2002)

Professor Rees argues that fatalism will get in the way of properly regulating

how science progresses. "...Science has the best chance of being applied optimally, through the efforts of people who are less fatalistic." (Alok Jha, science correspondent, *Gene discoveries highlight dangers facing society*, The Guardian, The News - January 4, 2006)

Researchers from South Dakota-based Hematech have **engineered** and cloned calves to carry not just a single human gene, but a group of genes that controls production of many different antibodies. Eventually, they want to have a herd of cattle that could be infected with a range of viruses and bacteria, causing them to make antibodies to treat human disease - **cloned calf as antibody factory**, producing a variety of products. (Cloned calves make human antibodies, Dawn -August 13, 2002)

Scientists, led by Fred Gage, of Salk Institute, San Diego, California, **created mice with human brain cells**, by injecting about 100,000 human embryonic stem cells into brains of 14-day-old rodent foetus. Those mice were born with about 0.1% of human cells in their heads, a trace amount that they say does not come close to **"humanising" the rodents**.

**"The worry is if you humanise them too much you cross certain boundaries,"** said David Magnus, director of the Stanford Medical Centre for Biomedical Ethics. Such works add to growing ethical concerns of mixing human and animal cells. Mice are 97.5 per cent genetically identical to humans.

Researchers provoked controversy with applications for a patent that contemplates **fusing a complete set of human DNA into animal eggs** in order to manufacture human embryonic stem cells. Doctors have transplanted pig valves into human hearts for years. In 1995, Professor Charles Vacanti and Prof Linda Griffith-Cima caused a furore when he **grew an engineered human ear on the back of a mouse**.

Such **experiments involving brain pose an additional level of concern because some envision nightmare scenarios in which a human mind might be trapped in an animal head**. "...Brain is different in every single person. There is a tremendous amount of variance," says Dr John Mazziotta. Dr Arthur Toga calls the **brain "the last great frontier of human biology"**. (Deena Beasley, *Researchers compile Atlas of the Brain*, The Dawn, 13.8.2003.) Consider very carefully following:

"And when the Word is fulfilled against them,  
**We (Allah) shall produce from the earth a Beast to them:**  
**he will speak to them,**

for that mankind did not believe with assurance in our Signs."

27-82

The report recommended that such work be allowed, but with strict ethical guidelines established. (John Innes, *Laboratory mice with part-human brains created*, The News - December 15, 2005)

## Limitations of Science and Dialectical Approaches

Science does not explain meaning of existence. It can not make moral judgements. Theory is proposed, and experiments are conducted. If observations do not agree, it is rejected or modified. It crashes with counter evidence. In 19th century, two theories were considered to explain nature of universe: Newton's theory of gravitation and Maxwell's electro-magnetic theory. But then it was found that these two theories were incompatible. While speed of light was constant in Maxwell's theory, in Newton's it depended on motion of observer. This was resolved in early 20th century by Einstein, when he proposed General Theory of Relativity.

Conclusions are deduced from general principles, not directly verifiable. Nature's laws are conceived from phenomena and their effects. Model describes physical phenomenon, partially, like proverbial blind man describing elephant by feeling its different parts. Scientist explores physical phenomenon from different angles to arrive at consistent conclusion. If a model can not be conceived or conclusion can not be arrived at through limited means and access, it does not mean that reality does not exist. Infinite Reality can not be modeled. Scientist can conceive to the extent he can construct a verifiable model, which, in fact, is construct of mind, confined within man's own limitations.

This makes it rather philosophical. Relation between object and subject is dialectical. Reality is objective, but observer changes his position, or mind, which changes observation. Therefore, relation between object and subject, between reality and mind, determines observations and conclusions. Heisenberg's Uncertainty Principle presents the point. Roger Penrose opines that mind can not be duplicated by single rule following algorithm. Thus there is nothing final or absolute.

## No Ethics without concepts of Right, Wrong and Justice

Attempts have been made to investigate morality *scientifically*. Anthropologist Ruth Benedict presupposed that if there was anything of significance in ethics, it would be discoverable by *trained observers*. Concepts such as right, wrong, moral or immoral applied only to things that anthropologists could identify through empirical cultural studies. Since, one cannot directly observe *wrongness* or *rightness* of an action, and there are no measuring devices, *trained* anthropologist observer may discover cultural patterns of human attitudes, *subjectively*. If moral concepts are constructed from *relevantly or relatively observable human attitudes*, then morality becomes a matter of human attitude. *Moral* would be what a *culture* approves, and *immoral* what it disapproves. Thus in cultures with differing attitudes, morality itself, and not merely moral beliefs, would vary. Furthermore, conflicts arise from a variety of human normative concepts, conclusions, differing ways of proceeding, human thought processes, perceptual abilities, limits of human concepts, available technology, etc. There is a bias in the presupposition that anything not scientific is

suspect, unreasonable, false or the like. Of all this, the "ultimate result is ethical *subjective relativism*."

***One's believing can make anything right or wrong. If morality is dependent solely on human opinion***, then how individual and group attitudes can be verified against standards, particularly divine, responsibilities fixed on individual and collective basis. ***There can't be ethics without concepts of right, wrong and justice***. "Theology loses its content if one is not allowed to talk of God, sin and salvation. And all three areas require the notion of responsibility." Concept of moral responsibility is different from any that can be put together purely from natural science. The Quran lays down the principle that nobody can carry the burden of another: 6-165.

*Subjective relativism* collapses in a way some what parallel to *positivism*. If the link between the *moral concept* of wrong and the **observable** (the attitude of individual or society: Compare *Islamic principle of Shariat* that *it takes into consideration intention and observable, both*), breaks, then the whole edifice of humanity collapses. Even from philosophical standpoint, extension of a natural science into ethics has limitations, especially when one has an outdated conception of science. Presupposition that naturalistic explanations take precedence over all other explanations, is not reliable.

If one uses theories against religion, then theoretical results must be verifiable and proved to be true. Positivists find difficulties, e.g., in verifiability criterion of meaning. Given their view that science properly deals with patterns within the observable, they can raise objections only if there is some purely observational result of science that is contrary to religious belief. Most disputes, e.g., over determinism, mechanism, evolution, etc., are either philosophical or else concern *theoretical interpretation* of observational data.

In radical subjectivism, differing paradigms are *incommensurable*, i.e., contents of one paradigm many have no bearing on those of the differing one. "Thus there will be no scientific results that everyone is rationally obliged to accept."

According to most radicals and postmoderns "different people have different observations and there is no one system, obligatory for everyone. Despite common claims, *scientific* criticism of religion is often either general and philosophical, based on uncritical use of outmoded positivist principles or just plain misconstruals of what science can and can not do.

Results of science, whether correct or highly probable, are in principle not absolutely beyond question, not beyond possibility of error. Science proceeds with tentativeness in principle." (Del Ratzsch, *Science and its Limits*, pp.93-108,124-125)



## Chapter 8

# Cosmic Evolution

Following stages are postulated in the *Course of Cosmic Evolution*:

<i>Time Elapsed</i>	<i>Temp oK</i> (temperature above absolute zero (-2730C))	<i>Event</i>
O	?	Big Bang not accessible to physical theory
10 -43 sec	1032	Gravity force separates
10 -35 sec	1028	Inflation takes place; strong nuclear force separates; photons produce quarks and electronic; steady expansion begins
10 -10 sec	10 15	Electromagnetic and weak nuclear forces separate
10 -4 sec	10 12	Protons and neutrons form from quarks and gluons
3 min	10 9	Radiation dominates; protons and neutrons form deuterium and helium nuclei
300,000 yr	3x104	Matter dominates; electrons bind to nuclei, forming atoms; transparent universe; ripples in radiation
1x10 9 yr	10 2	Formation of galaxies. Stars, and chemical elements
9x10 9 yr	10	Formation of solar systems
14x10 9 yr	2.7	Present universe

It may be interesting to consider Del's views about *precosmic initial conditions*:  
 "...different types of supernatural activity would all involve supernatural agent

intervention into the course of history and...leave counterflow marks.. There is, however, *one means available only to a supernatural creating agent...involving no intervention in the course of nature at all: A supernatural agent who created a cosmos could build design into the very structure and interrelationships among the fundamental laws governing that cosmos and/or into the created, initial empirical conditions of that cosmos upon which the created laws were to operate. In fact, those laws and conditions could be deliberately structured so that those laws operating upon those conditions would result in pre-selected and intended patterns, phenomena or creatures being exemplified billions of years later...any such eventuality would exemplify design.*" (DeI Ratzsch, *Science and its Limits*, p.118)

### Prebiotic Evolution

Our knowledge about *prebiotic evolution* is very limited, because in absence of clear and complete fossil evidence, any such account rests on laboratory model experiments and speculation. However, based on ideas in circulation and available information, we may try to describe origin of the first living cells:

#### *Supposed Course of Prebiotic Evolution:*

Billion yrs	Events
4.6	Formation of Earth
4.1	Beginning of prebiotic evolution: <ul style="list-style-type: none"> <li>. synthesis of building blocks</li> <li>. organization in micelles</li> <li>. replication mechanism</li> </ul>
3.5	Appearance of first living cells
2.7	Appearance of nucleated cells
2.4	Beginning of oxygenic photosynthesis <ul style="list-style-type: none"> <li>. oxygen accumulation in atmosphere</li> </ul>
2.0	Appearance of mitochondria <ul style="list-style-type: none"> <li>. beginning of oxidative metabolism</li> </ul>
1.7	Appearance of multi cellular organisms
0.9	Present oxygen level reached
0.54	Cambrian explosion of biological evolution

Del's views are also pertinent: "But some unique aspects of designedness emerge here. In the above case since the *results in question would arise from natural law operating upon ultimate, primordial initial conditions*, no further specific supernatural action would be required. There would need be no intervention anywhere into cosmic causal history, there would be no gaps in nature, and the *emergence of specific instances of design billions of years later would not involve any*

counterflow at all. So if a *supernatural agent indirectly constructed life, for example, we could scientifically investigate the origin of life without seeing direct supernatural agent activity, seeing only the operating of natural laws and conditions constructing life.*" (Del Ratzsch, *Science and its Limits*, p.118)

Earliest evidence for first living cells (microfossils) is about 3.5 billion years old. Volcanic gases from hot, pressurized interior, after initial period of asteroid and meteorite impacts, formed primordial earth atmosphere (Examine 41-11). Oxygen was virtually absent, so there was no ozone layer. Therefore, solar ultraviolet radiation reaching earth's surface formed biomolecules like amino acids. At the same time, in order to protect them from destructive effects of this radiation, these biomolecules must have been stored under water at a depth of more than ten meters. (*From water has been formed everything living*: 21-30)

Hydrothermal vents in ocean floor, through volcanic activity, release hot gases consisting of hydrogen, hydrogen sulfide, methane, ammonia, and carbon monoxide. These gases, at high temperatures, near the vent and with reaction catalysts like clay or pyrite minerals, formed amino acids and nucleotides, the building blocks of proteins and nucleic acids. In clay and sticky mud Carbon and Nitrogen atoms have negative valences: C(-4) and N(-3). Oxygen, Phosphorous and Hydrogen occurring naturally in soil can combine only with negatively charged Carbon and Nitrogen to form basic constituents of living body. By drifting to cooler waters, these molecules were accumulated and preserved.

Synthesis of proteins in all organisms requires nucleic acids, DNA, RNA, and several protein enzymes. It is suggested that RNA appeared first and then caused production of various proteins, some of which acted as enzymes. RNA can also form DNA, e.g., during virus infections. In a molecular *selection process*, *successful* molecules are *selected* against *unsuccessful* ones, which may explain formation of more elaborate forms of DNA, RNA, and protein enzymes. Here it may be interesting to examine following verses from the Holy Quran:

"The *creation* and *selection*

occur according to the law (Will) of your Sustainer (Allah).

The (the *creatures*) *have got no choice in it*.

Glory be to Allah. He is far above partners they ascribe to Him." 28-68

(Translation: Abdul Wadud)

Another translation of the same verse:

"And your Lord (Allah) *creates* whatsoever He wills, and *chooses*, *no choice have they* (in any matter).

Glorified is Allah, and Exalted above all that they associate (as partners with Him)." 28-68

(Translation: Dr M.M. Khan & Dr Al-Hilali)

James W. Sire, in his book *The Universe Next Door*, puts across his point quite emphatically that *nature doesn't ask your advice* (Examine carefully 18-51), *whether you agree with its laws or not*. *Nature is, as it is with all consequences. There is*

*no alternate to its acceptance.* Consider following Quranic assertions:

Allah's control extends not merely over physical existence of a thing but over its faculty and functionality, in all respects, so much so that 'creation' has no independent control of its own, even over its own composition:

"Yet they have taken besides Him (Allah ) other gods,  
who created nothing but are themselves created,  
and possess no control of hurt nor benefit for themselves,  
and possess no power (of) death nor (of) life,  
nor of raising the dead" 25-3

Also consider 7-188.

These molecules formed a genetic system for protein synthesis and replication. Encapsulation of molecules in a vesicle brought together the required ingredients and agents which helped these processes further. Cell membranes are made up of phospholipids. When these phospholipids are shaken in a salt solution, vesicles readily form. Then production of fluorescent protein took place. The process could be kept on for days, when gene for alpha-hemolysin was added. Alpha-hemolysin inserts itself into the membrane and creates pores through which additional nutrients and ATP (the energy substance of living cells) could enter the vesicles. In the prebiotic period, ATP may not yet have been present, but carbonyl sulfide, released by hydrothermal vents, may have provided the chemical energy for such protocells.

The next came the process of photosynthesis, in which plants convert carbon dioxide and water into carbohydrates and oxygen by means of solar energy. The blue-green algae Cyanobacteria accomplished photosynthesis with chlorophyll, which must have made the seas green, with following important consequences:

- i. Large quantities of oxygen produced by Cyanobacteria changed the virtually oxygen-free atmosphere into oxygen-rich atmosphere. At this point it may be interesting to examine 56-72.
- ii. Action of solar ultraviolet radiation on oxygen in the upper atmosphere led to formation of the ozone layer, which has ever since protected life on Earth from the solar ultraviolet radiation (Examine 78-12), eventually allowing plants and animals to emerge from water (everything living from water (21-30).
- iii. Presence of oxygen prompted oxidative metabolism, which provides the cell with much more energy than the earlier anaerobic metabolism (about nineteen times as much per molecule of glucose utilized). Oxidative metabolism enabled formation of multicellular organisms, opening the way to more complex life-forms.

Laboratory synthesization of amino acids gives a mixture of equal quantities of the L- and D-forms, whereas the proteins of living organisms have only L-amino acids. How amino acids and nucleotides, acquired this stereospecificity. Without *selection* (Re-examine 28-68) of the L-form there would be no viable



replication system, no workable enzymes, no metabolism. Life would not exist. Amino acids found in the Murchison meteorite, which come from the asteroid belt between Mars and Jupiter, are predominantly in the L-form. This suggests that the selection system for L-amino acids was already placed in the universe before life on Earth was originated. Possibly, circular-polarized electromagnetic radiation from a spinning neutron star could *selectively* destroy the D-form. The remaining L-form would then have been brought to Earth by an early meteorite. This could transfer its chirality to ribose, building block of RNA, by its synthesis from the amino acids. (pp. 28-29)

Cells acquired a nucleus (centre of genetic engine) and mitochondria (centre of cellular power production). The nucleus probably was acquired through fusion of an Archaea cell and a bacterium, the latter incorporating DNA from both cells, which became nucleus of the new cell, the *eukaryotic cell*. Mitochondria probably resulted from incorporation of alpha protobacterium. All these developments together, i.e., oxygen atmosphere with ozone layer, oxidative metabolism, eukaryotic cells, and multicellularity, "led to the *sudden* appearance (some still deny Creator's intervention!) of all phyla of animals and plants about 540 million years" ago in the Cambrian period. This established the carbon cycle, with its equilibrium between conversion of carbon dioxide to oxygen by plant photosynthesis and conversion of oxygen to carbon dioxide by animal respiration.

## Biological Evolution

"History is a linear stream of events linked by cause and effect... The word history, includes both natural history and human history. Biological order has evolved by confirming to God's design; it is teleological, directed toward an end personally willed by God. For a naturalist, the process is on its own. George Gaylord Simpson puts this...at some length:

"Organic evolution is a process entirely materialistic in its origin and operation. . . . Life is materialistic in nature, but it has properties unique to itself which reside in its organization, not in its materials or mechanics. Man arose as a result of the operation of organic evolution and his being and activities are also materialistic, but the human species has properties unique to itself among all forms of life, superadded to the properties unique to life among all forms of matter and of action. Man's intellectual, social, and spiritual natures are exceptional among animals in degree, but they arose by organic evolution." (Simpson, *Meaning of Evolution*, p.143; James W. Sire, *The Universe Next Door*, p.70)

"A few secular scientists have come to believe that life could not have originated on earth by natural processes and have concluded that life was deliberately designed and then seeded here by *aliens*." (Among those holding all or part of this view are Fred Hoyle, Chandra Wickramasingh, Francis Crick; Del Ratzsch *Science and its Limits*, p.120) Del continues to point out: "...the view itself is not inherently unscientific. There is simply no a priori reason for thinking that science must conclude that life originated here on earth rather than somewhere

else. Nor is there any *a priori* reason for thinking that if life did not originate here, science simply could never discover that truth on the basis of (among other things) revealing characteristics of living organisms on earth."

Some biologists have re-entered into teleological conversation, including kinds of argument about physical law that physicists used in about specificity of anthropic universe, for which there are many terrestrial and environmental considerations. For example, possession of a large satellite (moon) favoured earth's location for development of life through phenomena like scouring action of strong tides and stabilizing effect on its rotation. Location of massive planet, Jupiter, serves as a partial deflector of dangerous comets and meteors, whose impacts would have deleterious consequences for life.

"Christian de Duve, who won a Nobel Prize for his work on the structural and functional organisation of the living cell, supports this point of view. He writes: "My reasons for seeing the universe as meaningful lie in what I perceive as its built-in necessities. Monod stressed the improbability of life and mind and the preponderant role of chance in their emergence, hence the lack of design in the universe, hence its absurdity and pointlessness. My reading of the same facts is different. It gives chance the same role, but acting within such a stringent set of constraints as to produce life and mind obligatorily, not once but many times..."

Denton is even more confident: "I believe the evidence strongly suggests that the cosmos is uniquely fit for only one type of biology - that which exists on earth-and that the phenomenon of life cannot be instantiated in any other exotic chemistry or class of material forms. Even more radically, I believe that there is a considerable amount of evidence for believing that the cosmos is uniquely fit for only one type of advanced intelligent life - beings of design and biology very similar to our own species."

From above, following points emerge:

- "(i) No one denies a role for historical contingency... The strongest assertion being made by anyone is that beings like ourselves in complexity and capacity were a realisable potentiality, present from the start and to be expected to evolve somewhere.
- (ii) ...Our understanding of the nature and behaviour of complex systems is rudimentary; our insights into the pathways by which life developed on Earth are contentious and unsure; the problems involved in the full understanding of the functioning of even a single cell are immense. When Denton discusses the question of whether the terrestrial genetic code is uniquely suitable for life, he has to confess 'This is a problematical area and no clear answer can be given at present'... (In the discussion of physicists' contributions to the Anthropic Principle), all competent scientists agree on the scientific issues and it is only their further possible metaphysical consequences that are matters of controversy. For biologists, many of the scientific issues themselves remain contested.

- (iii) "...Recognition of inbuilt teleological tendencies in the development of life within nature...would be compatible with a purely naturalistic account...Such striking a degree of potentiality present in the structure of the universe would also be compatible with a theistic understanding that this intrinsic fertility expressed the will of the Creator who holds the world in being and ordains its character..."

"...Michael Behe (*Darwin's Black Box*) believes that biochemistry poses problems that conventional Darwinism is incapable of solving. His central idea is that of irreducible complexity, which he defines as 'a single system composed of several well matched, interacting parts that contribute to the basic function, wherein the removal of anyone of the parts causes the system to effectively cease functioning'. Behe describes five biological examples of what he believes are such *irreducibly complex systems: the cilia that allow some cells to swim; the blood clotting system; intracellular transport of proteins; antibodies; the living synthesis of the biochemical denoted by AMP (which requires thirteen steps and involves the actions of twelve enzymes)*. These examples pose an evolutionary problem, for if they are correctly characterized as irreducible, their all-or-nothing, package deal character would mean that we cannot envisage their gradual, step-by-step evolution in the classical Darwinian manner. In relation to such large-scale structures as bodily organs, Darwin himself had acknowledged that 'if it could be demonstrated that any complex organ existed which could not possibly have been formed by numerous, successive, slight modifications, my theory would break down'. ('Darwin himself, in his careful and scrupulous way, was troubled about how the gradual evolution of so complex and well integrated a system as the human eye could have come about.') Behe believes that he has demonstrated just such cases at the small-scale level of biochemistry and, of course, these examples, if correct, would be equally fatal to conventional Darwinism. Behe sees this as constituting evidence for what he calls 'intelligent design', meaning 'the purposeful arrangement of parts'."

"Most present-day evolutionary theorists believe that they can suggest speculative but plausible pathways by which this might have happened. This claim is reinforced by the consideration that eyes seem to have evolved independently many times in the course of life's history..." (John Polkinghorne, *Faith, Science and Understanding*, pp.68-77)

When one comes across some phenomenon for which he is unable to find an immediate scientific explanation, there could be a temptation to conceive that there is no natural explanation, and that it resulted from supernatural activity. Such theories, termed as *God-of-the-gaps* theories, are viewed as scientifically unsound attempts to cover ignorance with an appearance of some explanation. Design theories are dubbed as *God-of-the-gaps theories*, and also seen as "historically unfortunate for the cause of religion since, it is claimed, the gaps of ignorance in which such theories flourish have a tendency to disappear as science advances, leaving religion with little more in the scientific realm than a long, misguided trail

of failure littered with shattered theories." *Design and gaps are not necessarily linked* and that *design cases must of necessity be gap cases is mistaken.*

*Gap has to do with causal history, and Design with characteristics exemplifying a specific type of agent-dependent, mind resonating pattern.* (Del Ratzsch, Science and its Limits, pp.126-127)

***Suggested Course of Biological Evolution***

Million yrs	Geologic Period	Suggested Main Events
<i>Paleozoic Era</i>		
540	Cambrian	Explosion of phyla, first chordates: animals with dorsal stiffening rod
500	Ordovician	Sudden diversification of metazoa: multicellular organisms
430	Silurian	First vascular land plants, insects
395	Devonian	First amphibians
345	Carboniferous	Scale trees, seed ferns, first reptiles
270	Permian	Major extinctions; diversification of reptiles
<i>Mesozoic Era</i>		
225	Triassic	First mammals, first dinosaurs
190	Jurassic	Diversification of dinosaurs; first birds
135	Cretaceous	First primates
65		Extinction of dinosaurs
<i>Cenozoic Era</i>		
65	Paleocene	Diversification of birds, mammals, primates
53	Eocene	More advanced primates
36	Oligocene	Primitive apes
26	Miocene	Ramapithecus
6	Pliocene	<i>Australopithecus</i>
	(Skull capacity 440-520 c.cm)	
2.6	<i>Homo Habilis</i> ( <b><i>dwelling</i></b> human)	(Skull capacity 640 c.cm)
2	Pleistocene	<i>Homo Erectus</i> ( <b><i>standing</i></b> human)
		(Skull capacity 800-1100 c.cm)
0.3	Holocene	<i>Homo Sapien</i> ( <b><i>intelligent</i></b> human)
		(Skull capacity 1200-1600 c.cm)

## Evolutionary Design

Above discussion brings us to the assertion of Dr Abdul Karim, in his article, '*Existence of the Creator*', that: "There is a very heavy weight of historical evidence in favour of (acceptance of) Allah's Existence." Besides historical evidence provided by the prophethood from Adam (Peace be upon him) to Muhammad (Peace be upon him), secular and scientific history of creation, cosmos, earth, all creatures and man himself provide evidence of the Existence of the Creator (Allah).

In the context of creation and development, *evolution*, more precisely, Darwinism became the main stay of theories of Materialism. Contesting sides in this debate have mostly stuck to partial positions, covering just one aspect of creation or development. From above discussion and from many verses of the Holy Quran, it could be seen that right from '*intention*' (2-253) and '*planning*' (36-82) to different *processes of creation* (6-102), *progressive development* (35-1, 75-38, 87-2) and *sustenance* (6-95 to 99), there are distinct and widely different phenomena, including selection, mutation, upgradation, evolution, enhancement, which are in operation in nature. Allah is Ever All-Powerful Able over all things, to do all things.

"The creation and selection occur according to the law (Will) of your Sustainer (Allah). The (the creatures) have got no choice in it. Glory be to Allah. He is far above partners they ascribe to Him." 28-68  
(Translation: Abdul Wadud)

Another translation of the same verse:  
"And your Lord (Allah) creates whatsoever He wills, and chooses, no choice have they (in any matter). Glorified is Allah, and Exalted above all that they associate (as partners with Him)." 28-68  
(Translation: Dr M.M. Khan & Dr Al-Hilali).

The Quran speaks of different stages in process of creation and development, e.g. in 87-2 & 3:

*Takhliiq* : bring into being or existence,  
*Taswiya*: give a proper mould or set an appropriate form,  
*Taqdir*: assign a specific or appropriate role or function, both internal and external; and

*Hidaayat*: invest with appropriate instincts, senses, etc- guidance:

"Praise the Name of your Lord, the Most High (Allah)!

Who has created, and balanced all things,

Who has fixed their destinies, and grants them guidance " 87-2 & 3

When some thing is created; it is made self dynamic and works in the interacting dynamic environment. At the same time it is not abandoned by the

Creator as He constantly and continuously sustains and develops it - the process which has been explained as *Rubuubiyat*. The Creator possesses all sciences of creation, recreation, mutation, selection, evolution, upgradation, transformation, transfiguring, all other physical and genetic engineering and all Powers and Ability, unimaginable in the limited stretches of human mind, not only to do these things once but any number of times, in any number, in any manner, with all authority to intervene, any time. Thus He may create, re-create, evolve, develop or upgrade physically or genetically, as the case may be, or as He may wish.

"All the thankful praises are to Allah,  
the Originator-Creator of the heavens and the earth,  
Who made the angels messengers with wings (dimensions)  
two or three or four.  
He increases in creation what He wills.  
Verily, Allah is Ever All-Able Powerful to do all things." 35-1

Also consider Del's following observations: Supernatural being can bring about any *artifact*, identifiably artifactual and designed, that humans (or *aliens*) can. We might even never have adequate evidence that the agent was supernatural, and it may not be possible to acknowledge it within scientific context. He can employ exactly same means and methods as humans do. He knows alternative, perfectly natural, means, which we don't know, don't understand, or are unable to employ. He can employ a much wider range of means than finite creatures can, even by breaking, suspending, creating, or involving altogether different laws of nature. Or create ex nihilo. (Del Ratzsch, *Science and its Limits*, pp. 117-118)

Evolutionists are still perplexed, inspite of all scientific research, that there are missing links in theory and sequence of evolution to the stage of development of man. Besides embryonic development of man, Allah has explained different processes of creation and genetics. He can create ex nihilo, denovo or posthumous. After evolving a creation to a certain point e.g. as a particular species, it may be upgraded genetically or transformed into completely a new species or new creation. Science is also progressively probing and providing clues to these possibilities and promising even more.

There are different modules and packages of genes. Alteration or addition can make the whole difference. In progressive journey from lowest or simplest form to highest or most complex form of any substance, just a change only to the extent of one electron or proton that effects changes in charge, valance or weight, alters the whole range of chemical and physical behaviour (chemical reactions and physical properties), in a very precisely calculated pattern. Therefore upgradation or a new creation of man, at the given stage, should not surprise materialist minds, once they believe in such physical realities and above all as they already believe in creation of primal matter, formation of various material moulds into inanimate objects and animate creatures, their development to specific stages as species, etc. It is not a case of a limited option or condition of

either evolution or creation, for Omniscient God.. Science to a great extent predicts, to some extent probes and progressively promises more possibilities of innumerable and all varieties of processes. When Darwin put forward his assumptions, micro-biology, bio-chemistry, genetics etc did not yet exist. Science in those days had a very limited understanding of structure and functioning of cell. It is now increasingly understood that Bio-mathematics rules out 'chance' of formation of a single protein molecule, what to say about the whole complex cell itself, just by mere chance!

Evolutionists believe that water species *some how* stepped onto land and developed all complex systems of organs of land dwellers, e.g. lungs etc, which is not supported by biological facts pertaining, e.g. to their weight carrying capability on land as against their light-weight floating in water, Retention of heat, use of water, kidneys, respiratory systems etc. Furthermore biological research has also established that "mutation" does not create new species but creates disorders and disabilities in the living bodies. The 'evolution' alone has not been able to explain the origin of species.

Man is the noblest and the latest of creation in the chain of *evolutional-upgradation* or *upgraded-evolution*. Imam Ibn Al-Qayyem (1219 CE, who suffered imprisonment with Imam Ibn Taymiyyah, and who had a disciple like Ibn Katheer) in his book *Miftah Dar Al-Sa'adah*, noted that Allah breathed into man of His spirit, *so that he was a humanbeing; talking and reasoning*. He underlines that man is:

*not created without purpose,*

*an indivisible whole: composite of soul, self, mind and body.*

*distinguished* from other creatures, in appearance, shape, thinking, feeling, strength, desire, will, motives, impulses, etc.

*blessed with intellect, knowledge, understanding, eloquence, speech, etc.,*

*privileged with:*

*quality of modesty,*

*expression: oral, visual, written*

(Capt. Anas Abdul Hameed Al-Qoz, *Men and the Universe:*

*Reflections of Ibn Al-Qayyem*, p.2-3)

Allah is Ever All- Powerful Able over every thing to create, recreate, upgrade, evolve or develop through any one or more processes e.g. from 'creation of humanbeing' (*insaan*) and its upgradation and elevation as Adam, on the earth. Besides generally known sexual and asexual reproductive processes, science has now discovered various processes of cloning, tissue typing, and genetic engineering whereby right from the cell to the whole animal, genetic variations have become evident. It may be interesting to consider an example of asexual reproduction:

Lewis Smith, Environment Reporter writes about study of *bdelloid rotifers*, published in the journal *PLoS Biology*, carried out by researchers from Imperial College London, the University of Cambridge and the Royal Botanic Gardens, Kew: "(It) refutes the idea that sex is necessary for diversification into evolutionary species". *Bdelloid rotifers*, microscopic animals, less than four times the length of a human sperm, **are all female, yet have evolved into different species** that fill different ecological niches, **without sex**, since over 100 million years. Two sister species were found to be living together on the body of a water louse. *One of them specialised in living around the louse's legs and the other stayed close to the chest*. Tim Barraclough, of Imperial College, said that the two species of bdelloid rotifer almost certainly arrived on the louse as one species and later evolved to take better advantage of the environment.

Asexual animals and plants usually die out quickly in evolutionary terms, and it was believed that they can evolve through mutations into another species, but only into one species and at the cost of its original form. But *bdelloid rotifers* have displayed **ability to evolve into many different forms**. Analysis of their jaw shapes combined with genetic data, revealed that the animals have **diversified under process of natural selection**. Their DNA studies have suggested that they have been around for 100 million years. These researchers believe that modern man has notched up about 160,000 years. (Daily Times - March 21, 2007)

Very lengthy processes of physical and chemical development and biological evolution (may be more than one i.e., different for different lines of species and creatures) took place, till we reach the point of the 'missing link', in each case. It may also be true that at such a point, altogether a new process of development or upgradation or creation was applied in nature. Genetics has unfolded more than one processes, and even more possibilities are promised.

"The study gave unexpected results about how we separated from our closest relatives, the chimpanzees," said David Reich of the Broad Institute and Harvard Medical School's Department of Genetics in Massachusetts.

Instead of analysing genetic differences between humans and chimpanzees, Reich and researchers looked at variations in the degree of divergence between the two in different regions of the genomes. The analysis, published in the journal *Nature*, shows some regions in the human genome are older than others which means they trace back to **different times in the common ancestral population of the two species**. The youngest regions are unexpectedly recent, according to the researchers, which means the separation between the two species was more recent than previously thought.

"A hybridisation event between human and chimpanzee ancestors could help explain both the wide range of divergence times seen across our genomes, as well as the relatively similar X chromosomes," Reich explained.

*Hybridisation* refers to the initial separation of two species followed by interbreeding and then the final split. (*Genetic study reveals surprises in evolution*, The



News - May 19, 2006)

Anthropologists have traded new blows over the remains of dwarf humans whose discovery on a remote Indonesian island of Flores, blasted a hole in theories about the *Ascent of Man*. Consider the ensuing debate:

Dubbed '*hobbits*' after the *wee folk* of J.R.R. Tolkien's *tale*, the hominids, discovered in 2003, measured only about a metre tall and had a skull about the size of a grapefruit. Near these remains were sophisticated stone tools and butchered animals, including a now-extinct miniature elephant.

Their discoverers claim the *hominid*, which they have honoured as *Homo floresiensis*, was a *separate species of human who descended from Homo erectus, which is also the ancestor of modern man*. If true, it would mean that *Homo sapiens*, who are believed to have been around for 150,000 - 200,000 years, *would have shared the planet with rival humans far more recently than anyone had thought*. And it would raise the vexing question as to whether *Homo sapiens* and *Homo floresiensis* *interbred*, which would presumably have left '*hobbit*' genes in our genetic code today.

Primatologists led by Robert Martin of Field Museum in Chicago savaged the Flores claims as bad science. Martin said the Flores hominids were not a separate species but quite simply *Homo sapiens* who suffered from a pathological condition called *microcephaly*, which results in a small brain and body. He rubbished the notion that large, complex tools found in the cave could have been created and used by a species with such tiny brains. Given the dating of these tools, only *Homo sapiens*, who presumably came to the cave after the pint-sized hominids had left or died out, could have had this ability, he said.

But this has been rebutted by a team led by Adam Brumm of the Australian National University in Canberra, what they call "lingering doubts" about the tools. Their team - who include Mike Morwood, a University of New England professor who directed the original dig - examined 507 artefacts found at Mata Menge, 50 kilometres from the Liang Bua cave and dated as more than 800 000 years old. Even though hundreds of thousands of years separate, the Mata Menga and Liang Bua artefacts, there are remarkable similarities in the flint tools, in the choice of material and the angle and shape of the blade.

For Brumm, this means that *Homo floresiensis* picked up the tool-making skills from their ancestors, *Homo erectus*, who lived on *Flores* before changes in food supply forced the hominids to gradually downsize.

The study says: "Pronouncements that *H. floresiensis* lacked the brain size necessary to make stone artefacts are... based on preconceptions rather than actual evidence." (*'Hobbit' hominids trigger giant row*, AFP; The News - June 1, 2006)

Conflicting debate among scientists will continue. Anyway, through various phases of development and harmonized diversity, a sustainably supportive stage was prepared not only on the earth but in the cosmos for the creation of the most advanced species called Man (modern man). Scientists call this extraordinary

design, the *anthropic principle*, that every detail in universe has been properly arranged to make human life possible and sustainable. The nature took billions of years in this process.

"..He (Allah) adds to creation according to His laws.." 35.1

(Translation: Abdul Wadud).

"Our *Rabb!* You have not created all this without purpose.

Glory to Thee! Give us knowledge to discover the laws of nature,

To save ourselves from destruction." 3-191

(Harun Yahya, 'Evolution Deceit', Abdul Wadud, 'Phenomena of Nature and the Quran', and Saulat Ali Khan, '*Taareekh-e-Islam Aur Musalmaan*'.)

"The evolution of life on this planet may be envisaged as a process of organic *involution* upon itself, as a movement from the extremely simple to the extremely complex. In this *involution* of complexity there has been a steady increase in *interiorization*, an *enlargement* of the *psyche* or *consciousness*. As they become more complex, structures become more *vitalized* and more *conscious*. It is tenable to assume the existence of a psyche, in an embryonic, undeveloped form, in every corpuscle, a *within* as well as a *without*, even in the most elementary *particles*. As *evolution* proceeds 'the *within*' becomes more and more the predominant factor." (F.C. Happold, *Mysticism, A Study and an Anthology*, p.33)

"Natural selection (Darwin's theory), operating over vast tracts of time, presented an alternative understanding. The apparent products of design could, infact, evolve naturally without the need for the direct intervention of a divine Designer. An alternative scientific insight had achieved what philosophical criticism had failed to do..." (John Polkinghorne, *Faith, Science and Understanding*, p.67)

In this regard, Del discusses point of view presented by Intelligent Design Movement (ID): "Given that *design* and *gaps* are separable issues, the evidences proposed as marks of design do not necessarily have to be linked to gaps. (In fact, even *some of the more prominent design advocates have no serious quarrel with the possibility that all forms of life are descended from a common ancestor*.) The majority of those within the (ID) movement, however, believe that there are gaps in nature, that the existence of various gaps can be scientifically substantiated and that evolution cannot close all such gaps. (That combination of views of course points to the occurrence of supernatural interventions in nature historically.)"

"Although the bulk of the ID movement rejects large-scale (macro) evolution, a few do accept some type of macroevolutionary history of life on earth. And some who reject macroevolution nonetheless admit that they could be wrong - that some form of macroevolution could turn out to be correct. However, given the biochemical and empirical evidence as they see it, nearly all within the ID movement take the odds of that to be quite small and would insist that even were some form of macroevolution correct, a Darwinian (chance-driven) evolution was empirically hopelessly inadequate. But even if life had an evolutionary history,

that would not, on their view, change the fact that the biological realm exhibited evidences of deliberate design."

"There are other differences of opinion within the movement, but the general contention is that prohibitions on considering deliberate design as a scientific explanation of some aspects of nature are not legitimate and that a number of recent scientific discoveries may be best - or even only - made intelligible by reference to design." (Del Ratzsch, *Science and its Limits*, pp.130-131)

The Quran depicts well designed system with well orchestrated components, in which **decree** and **direction** continue right from *origination*, through each *leap* in *upgradation* and *development* of species and forms of creation. The *divine act* continues ceaselessly in creation of each individual and every entity.

"Then We (Allah) made the sperm into a zygote.  
Then of that zygote,  
We made a (foetus) lump.  
Then We made out of that lump bones, and  
clothed the bones with flesh.  
Then We developed out of it **another creature**.  
So blessed is Allah, the Best to create." 23-14

"Say: 'Travel through the earth and see  
how Allah did *originate creation*.  
So will Allah *produce a later creation*.  
For, Allah has Power over all things." 29-20

"All thankful-praises are to Allah,  
Who created the heavens and the earth,  
Who made the angels Messengers with *dimensions*,  
*two or three or four*.  
He adds to creation as He pleases.  
For, Allah has Power over all things." 35-1

"To Him (Allah) will be your return, of all of you.  
The promise of Allah is true and sure.  
It is He Who *begins the process of creation*.  
And *repeats it*, that He may reward with justice.." 10-4

"The Day that We (Allah) will roll up the heavens  
like a scroll, rolled up for books.  
Even as We produced the *first creation*,  
so shall We *produce a new one*.  
A promise We have undertaken.  
Truly shall We fulfill it." 21-104

Also see 10-34, 27-64, 30-11 & 27, 29-19, 85-13,

"As seen within the time process, evolution takes the form of a series of *unfoldings*: from the building up of the universe, through the formulation of the earth, to the appearance of life on this planet. Through countless ages the evolution of living forms has gone on, until the next stage, that of the emergence of *Man*, reached, first the *pre-hominids* and finally *homo sapiens*.

"With the appearance of human line a new form of biological existence emerges; there is in effect *a new creation*. This new creation is characterized by the emergence of the **power of reflection**. Father Pierre Teilhard de Chardin, in his *Phenomenon of Man*, coins the vivid word **hominisation** to describe this leap in the evolution of life. With the appearance of man, *instinct* is more and more supplemented by *thought*, there is greater and greater interiorization; the within becomes more and more predominant..." (Examine carefully, these statements in the light of verses: 75-37 to 40, 87-2 & 3, 18-37, 82-7, 32-9, 15-29, 55-3 & 4.)

"The process of evolution may thus be envisaged as the *adding of successive layers*, or envelopes, to the globe. With the appearance of *homo sapiens*, to the biosphere, i.e. the envelope of life, is added the *noosphere*, the envelope of *thought*, another 'membrane to the majestic assembly of *telluric* layers.'...May it not be the growth of an ever higher form of consciousness, spreading out ever wider and wider, until it embraces more and more of mankind, a greater and greater intensification of *noogenesis*, an expanding interiorization and spiritualization of man, which will result in an ability to see aspects of the universe as yet only faintly glimpsed?" (F.C. Happold, *Mysticism, A Study and an Anthology*, pp.33, 34). Again examine carefully the Quranic verses mentioned above.

Man is not merely a creature of the material world. Spiritually man has *much more than cognitive capacities of sense perception, memory, conceptual reason, and introspection*, by which he becomes aware of material world and also himself. The *spiritual experience is not just a product of a physico-chemical process*, according to predetermined patterns, the mere result of a specific alignment of atoms and arrangement of molecules.

The Quran links *spiritual alignment and experience to righteous good deed* (5-93, 16-128), *God consciousness, submission* (2-131, 6-14), and *drawing close* (96-19). Then God makes spiritual world manifest to man, e.g.:

Ibrahim (Peace be upon him): 6-75

Moses (Peace be upon him): 7-143

Muhammad (Peace be upon him): 53-1 to 18

## **Evolutionary Ascent of Terrestrial Life Forms or Celestial Descent**

Consider following '*Live Science*' analysis: Earliest evidence for life on Earth comes from fossilized mats of *cyanobacteria* called *stromatolites*, about 3.4 billion years old, in Australia. These bacteria are biologically complex, with cell walls protecting their DNA, so scientists think life must have begun much earlier, perhaps as early as 3.8 billion years ago. But they are still far from answering how

it appeared. Answers could have implications for *likelihood of finding life elsewhere in the universe*. Today, there are lots of ideas and several competing theories about how life arose on Earth. *Some question whether life began on Earth at all, asserting instead that it came from a distant world or a fallen comet or asteroid. Some even say life might have arisen here more than once.*

*Millions of comets encircling sun, are fragile agglomerations of dust, laced with carbon molecules that may have sown seeds for life on Earth.* As they near, solar heat melts ice, cracks in comet's crusty surface open up, allowing trapped dust and gas to escape, leaving a trail of dust that is illuminated as a long tail. They have always been linked in superstition with events, good and bad. They are considered leftovers from massive cloud of gas and dust that condensed and then coagulated to form the sun, the planets and other parts of solar system about 4.6 billion years ago.

Comets are thought to be "dirty snowballs" made up of ice and rock. They often show bursts of activity. In impact study, chemical analysis from plume of dust and gas that spewed, showed largely predicted volumes of silicates, including organic (carbon-based) molecules. "It's like a brittle sponge... which crumbles in your hand," said Uwe Keller, a scientist with the European Space Agency's comet-chasing probe Rosetta.

Chief scientist Michael A'Hearne said this discovery buttressed the *theory about origins of life on Earth*. Under the "pan-spermia" idea, *comets pounded the early Earth billions of years ago, bringing the planet organic molecules that reacted with light and heat from the sun, eventually providing the rich chemical soup from which all life began.*

The *pan-spermia* theory, initially opposed as outlandish, is steadily winning converts, although it remains reviled by some Christians as an *assault on creationism*. (*Hubble Spies Icy Comet Tempel 1 Belching Dust*, The News - 28th June, 2005, and Richard Ingham, *Comets are like 'Snowy Dirtball'*, Cambridge, England, AFP; Dawn - September 8, 2005)

Most scientists agree that life went through a period when RNA was the head honcho molecule, guiding life through its nascent stages. According to this '*RNA World*' hypothesis, RNA was the crux molecule for primitive life and only took a backseat when DNA and proteins - which perform their job more efficiently than RNA - developed. RNA acts as a transitional molecule between DNA and protein synthesis, and functions as an on-and-off switch for some genes. Like DNA, RNA is a complex molecule made of repeating units of thousands of smaller molecules called nucleotides that link together in very specific pattern.

'*RNA World*' hypothesis doesn't explain how RNA itself first arose. Some scientists think RNA could have arisen spontaneously on early Earth, others say the odds of such a happening are *astronomical*, which is a relative term. In his book, *The God Delusion*, biologist Richard Dawkins entertains another possibility. He says, suppose the universe contains a billion billion planets (a conservative estimate), then chances that life will arise on one of them is not really so remarkable, as some physicists say, our universe is just one of many. Dawkins

writes: "There may be universes whose skies have no stars: but they also have no inhabitants to notice the lack."

Shapiro doesn't think it's necessary to invoke multiple universes or life-laden comets crashing into ancient Earth. Instead, he thinks life started with molecules that were smaller and less complex than RNA, which performed simple chemical reactions that eventually led to a self-sustaining system involving the formation of more complex molecules. Trying to recreate an event that happened billions of years ago is a daunting task. (*Live Science; The Daily Times*, August, 27, 2007)

### **Important Aspects of Evolution**

Del believes that some design cases, even involving gaps (suddenness), are not necessarily driven by ignorance, but by genuine knowledge of limitations on nature's capabilities. Similarly, historical design conclusions were often based upon characteristics that had a particularly mind resonant character and that were taken to be positive evidences of designedness. (Del Ratzsch, *Science and its Limits*, p.128)

Charles Darwin suggested that *evolution* takes place through variation in species followed by *natural selection* on basis of "survival of the fittest." Dutch biologist Hugo de Vries proposed existence of *genes* as hereditary units in cells and *mutations* as **sudden, inheritable changes of genes**. Thus, following the prebiotic evolution, the biological evolution started from microbe to mammal over past 3 billion years. But basic controversy continues that mutation is result of very rare mistake, which occurs in DNA molecule while replicating. Mutations are deleterious. If they are harmful, how can a better-adapted individual evolve?

Several disciplines are applied to find its evidence:

*Fossil study* (paleontology): **Sediments** are archives of past climate conditions. Fossils are dated from geological age of sedimentary rock formations in which they were found. Radioactive dating methods have also been applied.

*Comparative anatomy*: Comparison of structure of living animals and plants

*Comparative embryology*: Study of similarities in embryonic development of organisms that range from fish to humans.

*Geographic distribution of species*: This played a key role in Darwin's formulation of the theory of evolution.

*Molecular biology* studies genetic system and comparison of DNA and proteins from different species, for confirmation of evolutionary tree constructed from the fossil evidence.

*DNA analysis* has established a chronology of spread of species from its African origin throughout world. "This has both established **astounding brevity of human history** and eliminated reductionist solution of neo-Darwinian socio-biology." Biblical account assigns too brief a space to history of man on

earth. Even liberal account of past 10,000 years is too small to explain changes in human life by a wholly Darwinian mechanism of evolution via genes and inheritance of acquired characteristics by culturalistics.

DNA method calls for specific historical study of evolution of human species, as a rational framework for biohistory; beyond biological evolution of homo sapiens and their continuance. Evolutionary biohistory amalgamates history and natural sciences.

Possibilities in DNA bring back to basic approach to human evolution by prehistorians, to study modes of interaction between human species and its environment. (Also see Eric Hobsbawm, *In defence of history*, The Guardian; Dawn - 16th January 2005)

"There are a number of scientists (however) who believe that *life is not native to the earth and that the organisms we see around us descended from ancestors deliberately produced and transported here by advanced alien races*. Were that true, then things we take to be completely natural - essentially everything that lives on earth - would actually be results of deliberate alien (heavenly) activity and design." (Del Ratzsch, *Science and its Limits*, pp. 116-117)

Examine human stages of development specially from *Australopithecus* to *Homo Sapien*, suggested above, in the light of statements in the Quran, about special nature of development of *Man* (Adam), with increased cranial capacity for different faculties and functionalities, e.g:

"...when I (Allah) have *fashioned him*, and

breathed into him of My spirit (Ruuh)..." 15- 28 & 29, and

"We (Allah) said: "O Adam! *dwel*l you and your wife in the garden..."

2-35

"Not the least of the problems for which the perspective of history as interaction is essential, is one that is crucial for the understanding of the historic evolution of homo sapiens. It is the conflict between the forces making for the transformation of homo sapiens from neolithic to nuclear humanity and the forces whose aim is the maintenance of unchanging reproduction and stability in human social environments. For most of history, the forces inhibiting change have usually effectively counteracted *open-ended change*." (Eric Hobsbawm, *In defence of history*, The Guardian; Dawn - 16th January 2005)

## Emergence of Consciousness

Paul Davies attaches great significance to emergence of consciousness in course of cosmic history, the most remarkable event following the big bang, i.e., *universe becoming aware of itself through humanity* - among other consequences, made science possible. Polkinghorne (*Faith, Science and Understanding*, p.193) observes that in an engagement with a specific kind of theology, Davies' expression as being '*closely in tune with process thought*' (Davies, *Mind of God*, p.192) seems to be in relation to the general idea of a *divine guidance of cosmic process* within the grain of

*physical law.* Polkinghorne points out that 'The *Mind of God*' (p.232), ends with a statement of Davies' credo:

"I cannot believe that our existence in this universe is a mere quirk of fate, an incidental blip in the great cosmic drama. Our involvement is too intimate. The physical species *Homo* may count for nothing, but the existence of mind in some organism on some planet in the universe is surely a fact of fundamental significance. Through conscious beings the universe has generated self-awareness. This can be no trivial detail, no minor byproduct of mindless, purposeless forces. We are truly meant to be here."

### **Moral evolution**

There is evidence for moral behavior in higher animals, particularly primates (6-38). In studies of monkeys and apes, Frans de Waal observed five forms of such behavior:

- i. *Kin concern:* Males defend females and young against predators, food is shared, sick and injured animals are supported,
- ii. *Reciprocity:* - Unrelated animals share food but refuse the next time around if the favor is not returned.
- iii. *Sympathy-* They console, assist and support each other.
- iv. *Norm behavior:* Stingy animals in food sharing are rebuffed. "Two chimpanzees who. were late for dinner and thus delayed the feeding of all others were later beaten up and were the first for dinner next day."

Apes show consolation, punish violation of norms, and accept benefits, e.g., grooming for food.

- v. *Inequity aversion:* "Capuchin monkeys lay down tools if they see another monkey get a bigger reward for doing the same job."

Now, consider following:

"There is not an animal on the earth,  
nor a being that flies on its wings, but  
(live as organized) *communities* like you.  
Nothing have We omitted from the Book, and  
they shall be gathered to their Lord in the end." 6-38

Studies of single-egg human twins show that both *nature* (genes) and *nurture* (environment, education, etc.) play their roles, i.e, our genes are both inherited and environmentally influenced. Gene expression in brain is influenced by environment during lifetime, e.g., by bonding, foraging, and offspring care. This evidence calls into question the idea of genetic determinism. It also explains why patients with exactly the same type of gene mutation may show a very different course of the disease.





## Chapter 9

# Genomics

Genes consist of DNA (deoxyribonucleic acid). DNA produces DNA through *replication*, RNA (ribonucleic acid), and a specific protein through *transcription* and *translation*. DNA molecule consists of two identical strands of thousands of four *nucleotides*, code-named *A*, *C*, *G*, and *T*. The strands run along each other (double helix), head-to-tail, held together by *nucleotide interactions* (*A* with *T*, *C* with *G*). *Replication* (duplication) is a process of cell division, in which the two strands split apart, and along each strand, an identical but opposing DNA strand is formed. In *transcription*, an RNA *copy* of the DNA molecule is formed in a similar way. This messenger RNA (mRNA) leaves the nucleus for the site of protein synthesis, where it acts as a template for the protein to be produced (*translation*). In RNA, the nucleotide *T* is replaced by another called *U*, and sugar component is changed from deoxyribose to ribose.

"Proteins are made up of twenty different amino acids. The genetic code ensures that a given gene produces only one specific protein. For each amino acid, there is a codon of three adjacent nucleotides (for instance, AUG for the amino acid methionine). This code is identical for all existing organisms, from bacteria to humans, and has remained unchanged throughout the entire biological evolution. It also happens to minimize errors in *replication* and *transcription*, and thus maximizes the chance that a given mutation will be beneficial." (Sjoerd L. Bonting, *Creation and Double Chaos*, p.33)

It may be interesting to look at a very simple and initial example of *non-biological replication*:

Scientists at the Cornell University in Ithaca, New York have created small robots that can build copies of themselves. Each robot consists of several small cubes which have identical machinery, electromagnets to attach and detach and a computer programme for replication. "Although the machines we have created are still simple compared with biological self-reproduction, they demonstrate that

mechanical self-reproduction is possible and not unique to biology," Hod Lipson said in a report in the science journal *Nature*.

They self-replicate by using additional modules placed in special "feeding locations." *As the new robot begins to take shape it helps to build itself. (Scientists Create Self-Replicating Robot, Reuters; The News, 15.5.2005)*

Genome is the collection of all genes of an organism. Very few genes are species-specific, i.e., it is not so much the genes but their **activities** which make most of the differentiation. This is also exhibited in the *cell differentiation*, e.g., kidney, liver, and bone cells have the same genome, but in each cell type, a different set of genes is switched off. Gene activity is regulated in many ways, e.g:

**Transcription factors** are proteins that switch genes on and off. Each cell has many of these factors, which regulate transcription. They form a complex network; one factor binding to several genes. Humans have 1,700 transcription factors.

*RNA interference:* Short stretches of RNA (siRNA) inactivate the mRNA.

*Junk DNA*, stretches of noncoding DNA do not produce proteins but RNA that can regulate neighboring coding genes. Junk DNA sequences are now called "conserved non-genic sequences" (CNGs), as they are strongly conserved for as long as 300 million years.

*SUMO-protein* (small ubiquitin-like modifier protein) controls traffic between nucleus and cytoplasm, including movement of transcription factors.

*Histones* (proteins) closely associated with the DNA double helix, detach themselves from the gene, every minute or so, allowing the gene to *sample* from the mix of transcription factors and other regulatory proteins present in the nucleus.

There are 2,000 types of proteins in a simple bacterium. The probability of their all coming into existence by accident is 1 in 10 raised to 40,000. (Robert Shapiro, *Origin: A Sceptics Guide to the Creation of Life on Earth*, p.127) In a human being there are 200,000 types of proteins. The word *impossible* is too tame to describe the likelihood of such an event occurring by chance." (Harun Yahya, *The Creation of the Universe*, pp.169-170)

A prehistoric protein has been *recreated* in test tube. It gives an insight into a world 240 million years ago when reptiles ruled earth. US scientists used computer to predict sequence of early dinosaur gene. Then they built the protein it codes for visual pigment that helped dinosaurs see in dim light. According to the journal *Molecular Biology and Evolution. (Dinoprotein Made in Test Tube, Dawn, 14.9.2002)*

## **Gene Complexity and Flexibility**

*Many genes occur in doubles* (Examine 51-49, 13-3), which accelerates evolution, as one gene maintains function while its double is free to evolve a new

function. This also gives better protection against harmful mutations.

*Hox genes direct cell differentiation during embryonic development*, e.g., the *pac-6* gene controls development of all three eye types:

the facet eye of insects, the "reversed" eye of cephalopods like squid (visual cells turned toward the lens), and the mammalian eye (visual cells turned away from the lens).

It is quite relevant to examine *following verse, which highlights that human eye is specially designed to work in coordination with hearing apparatus, in fully harmonized systems of sound and light, functioning with faculties of mind:*

"... and *made for you* the *hearing* and the *sights* and the *hearts (minds)* that haply you may give thanks." 16-78, Section 11

Evolution is *progressive* in a *direction*. Major evolutionary changes appear to take place due to changes in gene regulation. Since physical laws impose constraints on the variety of forms that can be produced in evolution, there is repetition of similar forms, called convergence, emergence of similarly shaped organs in widely different species. But some critical questions still need to be answered and different phenomena need to be explained:

Interbreeding occurs in many plants and animals, which should accelerate evolution. Sexual reproduction can also accelerate it, because a favorable mutation present in both parents is passed on to next generation. Furthermore, sexual reproduction reduces copying errors. But no new species arise, as interbreeding leads to sterile offspring, e.g., mule resulting from mating of horse and donkey. Where are transitional forms in fossil record? How can development of organs of extreme perfection and complexity, like eye, be explained by a simple sequence of mutation selection steps? Who designed all these systems in perfection and regulates them precisely?

Our knowledge is too little and incomplete. Furthermore, the process is much more complex and flexible than simple linear mutation/selection, and as proposed in the theory of evolution. We will discuss this in the light of Quranic information. But for the present let us examine some scientific explanations, first.

Humans are, anatomically and physiologically, mammals. They are considered to have developed through biological evolution. "In the '*The Descent of Man*'...", Darwin proposed that humans descended from apes. Sjoerd asserts that all current evidence points to a common ancestor, rather than to a missing link. studies of molecular evolution of cytochrome c (an enzyme playing a vital role in energy production in all animal cells) indicate that gibbons, orangutans, gorillas, and chimpanzees split off from human line 12 million, 10 million, 9 million, and 5 million years ago, respectively. Its successor, *Australopithecus*, particularly *Ardipithecus ramidus*, is considered the common ancestor of chimpanzees and humans, which differ in only 0.8 percent of their genes. The term *hominid* is used for all *bipedal ancestors of humans*. *Homo habilis* appeared around 2.6 million years ago.

"Morris Goodman and colleagues from the Wayne State University School of Medicine in Detroit, compared 97 genes from six different species - humans, chimpanzees, gorillas, orang-utans, Old World monkeys and mice."

"The scientists then constructed an evolutionary tree that measured the degree of relatedness between the six species. According to their analysis, chimpanzees and humans occupy sister branches on the family tree, with a genetic similarity of 99.4 per cent. Next on the tree were gorillas, followed by orang-utans and Old World monkeys."

"By tracking the mutation rates in each animal's genes, the researchers estimated that humans and chimpanzees diverged from a common ancestor about five or six million years ago. The common ancestor had, in turn, diverged from gorillas about six to seven million years ago." (*Chimpanzees said to be another branch of human family*, dpa; Dawn - July 8, 2003)

There are conflicting theories about origins of the successors of *Homo habilis* (which were *Homo erectus*) and *Homo sapiens* (modern humans). The multiregional-origin theory claims that *Homo erectus* developed from *Homo habilis* on all these continents, and similarly with *Homo sapiens*. The ***single-origin theory*** maintains that all three species originated in East Africa and then migrated to Asia and Europe in three successive waves of migration. Recent fossil findings and studies of DNA from living human races and chimpanzee all support the *single-origin theory*. *Single origin for Homo sapiens, as now seems likely, requires that there was no significant interbreeding between that species and Homo erectus in Asia and Europe.*

It is argued that monkey as ancestor of human beings denigrates human dignity or robs humans of *romance*. "...Yatsuhiko Nakagawa dismisses both creationism and evolution as "unscientific." Nakagawa, who teaches international politics at Tsukuba University, stresses that there is a difference between the two. "The myth that 'God created man' gives us the sense of self-awareness and responsibility to guide us toward a nobler development," whereas "the theory that humans are 'descendants of monkeys' encourages them to deny themselves as humans and leads to their regression." (Hiroaki Sato, *A Japanese take on 'intelligent design'*, The News - December 27, 2005)

The Neandertals are the first hominids known to bury their dead with ritual, indicating a *beginning of religious belief*. There is also evidence that they *developed speech* and made music on a bone flute.

The next phase in the development of *Homo sapiens* took place in the Near East and Egypt around 10,000 years ago. This phase was marked by *new societal forms*, but *without the appearance of a new species*. *The most important consequence of this persistent bottleneck is that genetically there is only a **single human race***. This conclusion is supported by a study of 377 stretches of DNA in 1,056 individuals from 52 populations worldwide. Following news item may be an interesting example of display of colour spectrum of single strand of human race:

*Establishing a little individuality is a challenge faced by most twins. But Alicia is black while Jasmin is white. Australian sisters, conceived naturally, live with their parents in Burpengary, north of Brisbane. Their mother, Natasha Knight, 35, is of mixed-race Jamaican-English heritage, while their father Michael Singerl, 34, is a white German.*

*"It's just amazing, they are so different," Natasha said. Alicia's eyes were brown and her hair was dark. Jasmin's eyes were blue and her hair was white...I guess the easiest way to explain it will be to say one took after Mum, one took after Dad."*

*Genetics experts say that in most cases a mixed-race woman's eggs will be a mixture of genes for both black and white skin. However, more rarely, the eggs may contain genes for predominantly one skin colour. In this case, there were two such eggs, one with dark pigmentation genes and one fair. Clinical geneticist Dr Stephen Withers said the likelihood of a mixed-race woman having eggs that were predominantly for one skin colour was rare enough, let alone producing two of them, resulting in twins. "It's probably a million to one," he said. "It's a terrifically rare phenomenon." (Black and white twins: a rare phenomenon, The News, Islamabad - October 24, 2006)*

A 35-year-old tractor operator, Igor Namyatov, has undergone surgery to be relieved of the embryo with little legs and hands, of his unborn twin brother, who had spent 35 years in his body, Pravda daily reported. A forensic expert said it was clear that the object was an underdeveloped embryo. (*"Alien" Embryo Removed from man's Back*, Moscow News, The News - January 18, 2006)

Sjoerd L. Bonting thinks: *"In view of the low evolutionary rate of Homo sapiens and the elimination of natural selection through modern medicine and technology, it seems that human evolution is ending or has already come to an end. We are now developing nongenetically by adaptation..."*

Human and chimpanzee genomes, differ in only about 0.5 percent of their coding genes, particularly those of smell, hearing, and protein breakdown. These differences can hardly explain the stark distinction between them. More likely, *differences in the activities* are responsible for the different phenotypes (visible characteristics). However, at present, *gene activity* or *expression* is determined as the rate of mRNA production, but this also does not measure all effects for gene regulation.



## Chapter 10

# Chance, Design and Purpose

Harun Yahya (*The Creation of the Universe*, p.36-43) has selected some observations of Paul Davies: "If the world's finest minds can unravel only with difficulty the deeper workings of nature, how could it be supposed that these workings are merely a mindless accident, a product of blind chance?"

"It is hard to resist that the present structure of the universe, apparently so sensitive to minor alterations in the numbers, has been rather carefully thought out... The seemingly miraculous concurrence of numerical values that nature has assigned to her fundamental constants must remain the most compelling evidence for an element of *cosmic design*." (*'God and the New Physics'*)

"The impression of *design* is overwhelming." (*'Cosmic Blueprint'*)

It is widely advocated that concept of *supernatural* design be barred from scientific descriptions and explanations. Del says: "Those who advocate such *prohibitions* typically *do not mean to ban the basic concept of design itself from science* - only the concept of *supernatural* design." He further says that it is important to distinguish between identifying *as designed by* and *as having been designed by supernatural agent*. Then he asserts that there are no good grounds for barring recognition of evidence of design even if it is supernatural. "*If nature or various things in nature are designed, science cannot be forbidden to recognize that designedness even should the ultimate truth of the matter be that it was a supernatural being that did the designing.*".. The standard prohibition on the supernatural in science is generally referred to as *methodological naturalism*. The basic idea is that science must proceed as if *philosophical naturalism* is true, making no reference to supernatural design, causation or activity in its formal scientific descriptions, explanations and theories. "...Some thinkers have expressed the fear that if supernatural explanations were allowed in science, then scientists would be tempted to appeal to supernatural activity as the explanation in scientifically difficult cases and might thus abandon too quickly scientific searches that otherwise might eventually turn

up a correct, natural explanation..." Therefore, care is called for. But, such a prohibition may screen science from seeing truth. So care is called for in this respect also. Search for natural explanations (methodological naturalism) may always be the best to start. "But if it becomes clear that limiting the search in that way hinders *understanding* of nature... then that limitation itself needs examination..." (Del Ratzsch, *Science and its Limits*, pp.120-122, 128-129)

Michael Behe admits: "...elegance and complexity of biological systems at the molecular level have paralysed science's attempt to explain their origins..." (Michael Behe, *Darwin's Black Box*, Free Press, 1996, p.x, Harun Yahya, *The Miracle in the Atom*, p.101) Michael Langford concludes that "*natural selection* alone and *mere chance* might be insufficient to explain the overall course of evolution towards greater complexity, and that some form of '*design*' is needed. He sees God steering nature without over ruling it. Arthur Peacocke discerns a creative process through which the full potential of matter comes to expression; the Creator is unfolding the potentialities of the universe, which He Himself has given to it." Sjoerd thinks, *God is keeping evolution under control by influencing chaos events*.

Davies believes that there is a '*Purpose*' at work in cosmic history. According to Polkinghorne, "when you realize that the laws of nature must be incredibly finely tuned to produce the universe we see, that conspires to plant the idea that the *universe did not just happen, but that there must be a purpose behind it*".

We connect observations to conclusions about purposes. Historically, purpose (teleology) was primarily explanatory and interpretive in science. Connections between underlying purposes and observables were perceived to study nature as a source of knowledge about God. Then *purpose* was abandoned in favour of naturalistic explanations of phenomena, to study how things work on mechanistic, naturalistic lines (*natural science*), that made no immediate appeal to God's act and *purpose*.

## Chance as concept and as worldview

Scientists don't base metaphysical conclusions on scientific concepts. Richard Bube argues that *chance as a scientific concept is not the same as chance as a worldview*. In science chance refers to scientific description that is "able only to predict the probability of the future state of a system from the knowledge of its present state" (Richard Bube, *Putting It All Together: Seven Patterns for Relating Science and the Christian Faith*, 1995, p. 23). "Scientific *chance*, then, labels a limit to knowledge rather than describes a characteristic of '*reality*' (i.e., makes a metaphysical statement). Such *scientific chance* then is *compatible* with the notion of a *rational world*, as understood by Christians and *naturalists* alike. But...chance often functions, even in the writings of scientists (notably Monod), in a worldview (that is, in metaphysical) sense."

"*Scientific concept of chance* is vexed. Heisenberg principle of indeterminacy holds that one cannot determine with accuracy both the *location* and the *momentum*

of any given electron. One can have precise knowledge of either, but not both at the same time." (James W. Sire, *The Universe Next Door*, p.95)

### **Creationism: Intelligent Design**

The Quran asserts that there is only one Creator, and presents it as most fundamental argument for the Existence and Lordship of Allah, it is pertinent to examine various concepts on *Creationism*:

*Creationism*, also called *Intelligent design*, does not support evolution. Intelligent Being and not natural selection (Darwin's theory) brings most incredible variations in species. McGraw-Hill's Web site puts it as "a thinly disguised version of *scientific creationism*." By putting "scientific" before "creationism" is to pacify protest and opposition, e.g., a US federal judge ordered Georgian school district to remove stickers from its science textbooks which declared that "evolution is a theory, not a fact" which should be "approached with an open mind, studied carefully, and critically considered". (Polly Curtis, education correspondent, *US Schools ordered to remove creationist stickers*, Dawn 16.1.2005)

*Rig Veda*: There was neither non-existence nor existence; darkness was hidden by darkness; *all this was water*.

*Upanishad*: In the beginning cosmos was *self alone*, in the shape of a person. This *self (atman)* split in two, *husband and wife!*

*Taoism*: There was confusion, primal simplicity, commencement, beginnings, material. *Things were not yet separated*.

*Australian aborigines*: The ancestors created themselves *from clay*.

*New Zealand Maoris*: The universe was in darkness; *water was everywhere; there was no light*.

*Mayan Popol Vuh*: The universe was resting, motionless and silent; the heavenly expanse was empty. There was only the resting *water*, the silent *sea*.

*North American Indian*: The initial being awoke, wondered what to do, and finally began to cry. His tears formed the *waters*.

*Rwandan*: In the beginning, the Creator created *two lands, the land above clouds, sun and stars, and the land below* without beauty and happiness. *Before this double creation, there was nothing; only the Creator existed*.

*Finish Kalevala epic*: There was nothing but the foaming *sea* and *clouds* above it.

*Egyptian*: A primeval hill emerged from the primeval *flood Nu*.

*Memphite*: The god Ptah *conceived the elements of the universe with his mind* and *brought them into being* by the *commanding word* (Examine 36-82).

*Babylonian*: There was a chaos without heaven and earth, only *water* existed,



from which gods arose.

Sjoerd L. Bonting says: "The nearly universal idea of creation from an (unexplained) initial chaos suggests to me that this represents a Jungian archetype, a belief embedded in the universal human *subconsciousness*, resulting from pre-historic *divine revelation*. How then could the church in the late second century exchange this nearly universally held belief for the doctrine of creation out of nothing (creation *ex nihilo*) and retain this without much further discussion for the past 1800 years? (Examine carefully Quran 21-30) To answer this question, we must consider the influence of Platonism on the thinking of the early church, as well as the phenomenon of Gnosticism " (*Creation and Double Chaos*, p.63)

James W. Sire, in his book *The Universe Next Door* (pp.29-31), says: "God created the cosmos *ex nihilo* to operate with a uniformity of cause and effect in an open system:... God is He Who Is, and thus He is the source of all else (Consider 2-255). Still, it is important to understand that **God did not make the universe out of Himself**. (Examine notes on *pantheism* and *panentheism*.) Rather, **God spoke it into existence** (Consider 2-117, 36-82). **It came into being by His word**: "God said, 'Let there be light: and there was light' (Gen. 1-3) (Also consider Quran, e.g., 28-71 to 73, 10-5 & 6). Theologians thus say God "created" (Gen. 1-1), (Here also consider Quran, e.g., 96-1) the cosmos *ex nihilo* - out of nothing, not out of himself or from some pre-existent *chaos* (for if it were really - pre-existent', it would be as eternal as God)."

From above it would be seen that notions about separation of *material* into heaven and earth, creation of man from earthen material, existence of water, idea of creation by the Creator and creation by His Command, etc., prevailed in different people. It seems that with time, the information revealed to different peoples, got mixed up with various misconceptions, conjecture, superstition, etc. Re-examine Sjoerd L. Bonting's above statement "**belief embedded in the universal human subconsciousness, resulting from pre-historic divine revelation.**" Let us see what the Quran tells on the subject:

"He it is (Allah) Who created the heavens and the earth in six Days, and His Throne was over the Waters..." 11-7

Second part of the above verse (11-7) has been translated by Abdul Wadud as:

"And He (Allah) kept His *control post* (of life) on water." (11-7)

"See you not how Allah has created the seven heavens, one above the other," (15)

"And made the moon a light in their midst, and made the sun as a (radiating) lamp? (16) 71-15 & 16

"It is He (Allah) Who has created for you all things that are on earth; then He turned to the heaven and made them into seven firmaments..." 2-29

"Moreover, He (Allah) Comprehended in His design the sky, and

it had been (as) *smoke*: He said to it and to the earth:  
'Come you together, willingly or unwillingly.'

They said: 'We do come (together), in willing obedience.'" 41-11

"Verily, when He (Allah) intends a thing,  
His Command is, 'Be', and it is!" 36-82

However it is still difficult to explain *creationism*, in literal terms, with limited scientific data available so far, e.g. creation of heavens and earth in six days. Also examine notes at 25-58 to 59. Science is at loss to comprehend fully the *Intelligent Design*, which is fundamental to this belief. Del Ratzsch says: "The idea that science can uncover evidence of deliberate design in the cosmos, and especially the idea that supernatural design can figure in truly scientific accounts of natural phenomena, subsequently fell on hard times. Such ideas are now generally viewed as scientifically illegitimate or worse..." Michael Behe maintains "we cannot have a complete scientific understanding of some parts of nature without incorporating the concept of design." Del goes on to explain: "From that perspective, reasons, ideas, plans, thoughts, patterns and design would all factor into the causal history, structure and function of things. This was given explicit expression in *Natural Theology* in eighteenth and early nineteenth centuries." (Del Ratzsch, *Science and its Limits*, pp.111-114) H.P.Lipson asks, but accepts: If living matter is not, then caused by the interplay of atoms, natural forces, and radiation, how has it come into being?... I think, however, that ***we must... admit that the only acceptable explanation is creation.*** (H.P.Lipson, *A Physicist looks at Evolution*, Physics Bulletin, Vol-138, 1980, p.138, Harun Yahya, *The Creation of the Universe*, p.27)

Cosmos requires scientific explanation, including *anthropic* cosmological principles and *fine-tuning*, which involve design. "More recently a number of (primarily) Christians in various disciplines have formed a loose coalition known as the *Intelligent Design* (ID) *Movement*. The movement exhibits a fair amount of diversity, but the center of gravity of the group is a rejection of methodological naturalism, at least as any sort of *norm*. The fundamental contentions of the group are that design concepts can be given genuinely empirical content, cannot be ruled out of science a priori and that theories of design in nature should be given a fair scientific chance. To charges that design theories were already given that chance historically and failed, design advocates respond that the evidential situation is now very different, that design theories can now be given much more sophisticated construction and content, and that design theories can be explanatorily competitive, especially in light of the extraordinary complexity and structures being uncovered in, for example, biochemistry." (Del Ratzsch, *Science and its Limits*, pp.129-130)

Michael Behe and William Dembski insist that complex systems, like immune system, blood clotting, visual system, bacterial flagellum, cannot have arisen in time from Darwinian mutation-selection process. These must be the result of *Intelligent Design*. *Evolution* does not explain purpose and perfection in

different species, e.g., design and decoration of butterfly, electronic equipment and terrific radar-vision system fitted in bat, memory capacity in terms of brain weight in dolphin, chemical warfare system of termite using poison at boiling point, certain tortoise developing their offspring by looking at their eggs: the rays emitted from their eyes cause growth and maturation, etc., etc.

From energy, normally, equal numbers of particles and antiparticles are formed (Examine 43-12, 51-49), which then annihilate each other. For a universe to be there, this condition of *charge parity* must have been relaxed by *design*, even temporarily, to form the universe. Del says that nature was deliberately planned, directed and designed. "Since design involves the deliberate production of pattern, there is always *agent activity* somewhere in its history. Some times that activity is quite direct, sometimes not..."

Recognition of *artifacts* or their *traces*, resulting from human activity, is based upon our knowing that nature unaided by *agent activity* would not have produced them. Particularly, if an artifact is highly complex it is generally considered that it was designed or intentionally made, but not an accidental result of *inattentive whittling*. But bare complexity or mere high improbability do not have same degree of evidential force, for entire sequence of design. **A variety of factors of artifactuality constitute evidence of design.** In this connection, methods of *alien agents* involved are completely unknown. **"Artifactual and designed are not, however, synonymous... Artifact would not be in any strong sense designed since its key characteristics were not intentionally produced... Intentionally produced artifactuality is not yet quite the same as designedness..."** So exactly what is design?"

Del Ratzsch answers: **"A design is an intentionally produced (or exemplified) pattern, where a pattern is an abstract structure that resonates, matches or meshes in certain ways with mind, with cognition. That structure can be exemplified in an object, an event, a sequence of events or other phenomena, either material or abstract ...Resonating with mind consists in the correspondence between its actual artifactual characteristics and those required for fulfilling its intended purpose..."** (Del Ratzsch, *Science and its Limits*, pp.112-113, 119)

Physical laws operating since cosmic evolution, use a set of some twenty-five fundamental constants (e.g., for speed of light, gravity, other fundamental forces, mass of elementary particles). Davies observes: *"physics can, perhaps, explain the content, origin and organization of the physical universe, but not the laws of physics itself"*. (Paul Davies, *God and the New Physics*, p.216) Important questions arise: how and why there are certain constants, laws, design in existence and uniformity in operation? Have they always remained constant? What are their inter-relationships? Why do they have specific values? Most important of all, Davies asks where do *physical laws* come from? He says: "Personally I feel more comfortable with a deeper level of explanation than the laws of physics." He goes on to observe: "In my own mind I have no doubts at all that the arguments for a necessary world are far shakier than the arguments for a *necessary being*, so my personal inclination is to opt for the *latter*." (Paul Davies, *Mind of God*, pp.189,191)

## Design and Fine-Tuning: Ever Evolving

Australian scientists have proposed that speed of light may not be a *constant*, which could unseat one of most cherished laws of modern physics, e.g., Einstein's theory of relativity. Team, led by Paul Davies, Sydney's Macquarie University, say it is possible that speed of light has slowed over billions of years. Davies said fundamentally it meant that *structure of atoms emitting quasar light was slightly but ever so significantly different to structure of atoms in humans*. It could only be explained if *either electron charge, or speed of light, had changed*. "But two of the cherished laws of the universe are the law that electron charge shall not change and that the speed of light shall not change, so whichever way you look at it we're in trouble," Davies said. After considering that a change in the electron charge over time would violate the sacrosanct second law of thermodynamics, they concluded that the only option was to challenge the constancy of the speed of light.

It could be that the possible change in light speed will only matter in the study of large scale structure of universe, its origins and evolution. For example, varying light speed could explain why two distant and causally unconnected parts of universe can be so similar even if, according to conventional thought, there has not been enough time for light or other forces to pass between them. It may only matter when scientists are studying effects over billions of years or billions of light years. Or there may be startling implications that could change not only the way cosmologists view the universe but also its potential for human exploitation. "For example there's a cherished law that says nothing can go faster than light and that follows from the theory of relativity," Davies said. The accepted speed of light is 300,000 km per second. "Maybe it's possible to get around that restriction, in which case it would enthrall Star Trek fans because at the moment even at the speed of light it would take 100,000 years to cross the galaxy...if the speed of light limit could go, then who knows? All bets are off," Davies said. Consider 70-4.

John Albrecht comments that speed of light never has been constant. It can change depending on density of medium as well as gravimetric flux. External factors can affect observed speed of light. Considering that age of photons was 12 billion years, a lot could have happened to them in that period of time. Consider also that density of universe hasn't been constant and that gravimetric flux changes not only as one travels through it, because universe itself is expanding. Perhaps photons passed through gravimetric *lens* (Examine 24-35) of which we aren't yet aware or some other phenomenon, drifted in and then out of path of photons on their way to Earth. Perhaps there is an interaction with *dark matter* also which is a newly developing field of theoretical study. (John Albrecht, Phoenix, AZ; john2864@cox.net 8-9-2)

In expanding universe, speed of light *should* increase as density decreases. However, in some areas density might actually increase as atoms tend to distribute more homogeneously increasing density, resulting in reduction in speed of light. (Michael Christie, *Inconstant Speed Of Light May Debunk Einstein*, Reuters, Dawn

-August 8, 2002)

There are more implications of above ideas than one can immediately imagine. If one constant is not *constant*, then there could be similar possibility for other constants also. Then all theories about physical sciences may need review and revision. And yet, ***as the universe still holds and functions, there must be relational and coordinated variations among all constants.*** In fact constancy in infinitesimally precise *rate* of change, spreading over billions of years is totally flabbergasting. If ***structure of atoms emitting quasar light is significantly different to structure of atoms in humans***, then it opens up more possibilities of creations (the Quran uses the term *aalamiin*: worlds of creations) than just what could be known or imagined so far. And more possibilities of more creations continue, with continued variations in fundamental numbers involved in mathematics of universe. Examine very precisely 35-1.

Observations of Davies and his colleagues show that foundations of *biological evolution* are laid much more deeper into cosmic evolution, than conceived so far. Concept of transition of *quasarian* to *human atom*, opens up new vistas along time line of history of *cosmic* to *biological evolution*. It may also provide a clue to the Quranic assertion that ***humanbeing is created*** not just from matter but ***from extract of matter***. Carefully study 23-12, and notes at 21-16 to 17, and 22-5. If research goes this way, ***human atom*** may turn out to have been ***extracted*** in cosmic churn.

### Creation (ex nihilo) and Re-Creation

Church has generally held that God created universe out of nothing. Science, however, cannot explain origin of matter out of nothing. Cosmology suggests that the state at  $t=0$  (time=0) was an immaterial ***energy-rich chaos, but not nihil***.

The Quranic assertion, now borne by science:

"Do not the unbelievers see that *the heavens and the earth were joined together* (as one *unit* of Creation), before We (Allah) clove them asunder? We made from water every living thing. Will they not then believe? 21-30

### New Heaven and New Earth

The second Isaiah speaks about the *new heaven and the new earth* that God will make (Isa 66-22). The Quran tells that:

"On the Day when the earth will be changed to another earth,  
and so will be the heavens,  
and they (humanbeings) will appear before Allah ,  
the One ,the Irresistible." 14-48



## Chapter 11

# Quantum Theory - Uncertainty Principle

Quantum behavior and Newtonian behavior have been observed in systems. Quantum theory applies in the early stage of cosmic evolution, when the dimension of the universe was below or at particle scale. In 1925, Heisenberg expressed quantum theory in terms of matrices related to properties of atomic transitions. At almost the same time, Schrodinger expressed quantum theory in terms of dynamical properties of waves. At first, it was not clear that these two great discoveries were the same. It was only the deeper and more general 'transformation theory' of Dirac which showed that there was one quantum theory, capable of being articulated in different forms. "...Quantum events take place in the atomic realm of the very small and the resulting uncertainties tend to cancel each other out when a very large number of such events are combined to describe the behaviour of a lump of matter of a size sufficient to be relevant to what is happening on a humanly perceptible and significant scale. Another problem is that quantum uncertainties relate only to those particular kinds of events that we call measurements, by which is meant irreversible macroscopic registration of a state of affairs, and not simply conscious observation. By its nature, measurement only occurs from time to time, so that agency exercised in this way would have a curiously sporadic character. Finally, we may observe that if microscopic quantum events are to have macroscopic consequences, this can only be through an enhancement of their effect due to their being part of a much larger system which is extremely sensitive to the fine details of its circumstance. Chaotic systems have this character."

"The distinction between *science* and *metascience* is made abundantly clear by the existence of rival interpretations of the fundamental character of quantum theory. Heisenberg's uncertainty principle is a statement about limitations on the precision attainable in measurements made on quantum systems...*what we can know*. The great majority of physicists have followed Heisenberg and Bohr in interpreting it ontologically;...expressing an actual *degree of indeterminacy in the*

*behaviour of quantum entities*: quantum world displays a *degree of causal openness towards the future* and that its *probabilistic nature* is the expression of a rift in a tight causal nexus. However,...a minority of physicists have wanted to hold on to a deterministic account of quantum phenomena, with *probabilism* then arising from *our ignorance of all the causal determinants actually at work*. Causes of this covert kind are given the generic name '*hidden variables*'. David Bohm constructed just such an account of quantum theory, which is identical to conventional quantum mechanics in its experimental consequences but totally contrasting in its picture of the nature of physical process. The choice between Bohr and Bohm is metascientific. It is based on such criteria as judgements of naturalness and lack of contrivance, and on metaphysical preferences for *determinism* or *open process*, but not on tests of empirical adequacy..." (John Polkinghorne, *Faith, Science and Understanding*, pp..120-121, 141-144)

Lord Kelvin, physicists of 19th century, said: "There is nothing new to be discovered in physics." It was thought Physics ended at atom. Planck was advised to choose some other career.

However, speed of light and its dispersal led to theories of relativity by Einstein. Regarding colour of hot objects, classical physics predicted that they should emit high frequency radiation. But they didn't. Planck discovered a new constant  $h$ , known as Planck's constant, a mere 0.00066 (decimal 33 zeros 66), in an equation that predicted correct spectrum of radiation. It implied that atoms in hot matter could spin only at speeds that were *multiples of  $h$* , atom gets from one speed to the other without spinning at the in-between speeds, and frequency of emitted radiation corresponds to those speeds. It uprooted classical physics and gave birth to *quantum mechanics*. Before 20th century was out,  $h$  was used to explain phenomena like structure of atoms, life, and even origin of universe.

Einstein showed that light energy also came in tiny **h**-valued packets, as *photons*. Danish physicist Neils Bohr discovered that descriptions of physical world involved two complementary properties (position and momentum or energy and time), whilst his student, Werner Heisenberg, showed that our ability to measure these properties is limited to *h*-valued **constants of uncertainty**. *'Uncertainty principle' prevents from accurately measuring one property without uncertainty popping out in the complementary property*. In other words it is a system of probabilistic rules governing jumps in behaviour of very small particles of matter and energy. In simple terms, **h** tells that we cannot divide into packages smaller than it. For example, **h** package of uncertainty includes both, radon atom and its decay product, lead atom. Experiments have demonstrated that atoms and other simple particles exist in multiple states. Each state inhabits a *separate universe (many worlds)*. Is something in between? It has been subject of one of great scientific debates of 20th century and continues into 21st. *Importance of continued research in 'uncertainty', is due to 'no end to possibilities'.*

According to 'Copenhagen School' *nothing is real until it is measured.*

Many worlders believe that *megaverse* comprises *parallel universes*. Our world is only one strand within a vast *multiverse* (*megaverse*) of every possible reality. Quantum mechanics removes *causation*. What causes atom decay? In Lord Kelvin's terms, there has to be a cause, e.g., some tiny atomic vibration. "But the uncertainty principle denies the existence of any influence smaller than the atom's own h-sized chunk of reality. *When the atom decays, it just does; entirely randomly, entirely without cause.* The decay event just pops out of the h-shaped atomic uncertainty. *And the absence of causation isn't limited to the world of atoms. Everything we see ultimately depends on quantum events that have popped out of h-shaped packages of uncertainty.* Quantum mechanics offers us a world without reason. ***Einstein could never abandon causation ("God does not play dice") and spent most of his later career trying to find a way out of the quantum world."***

"Quantum mechanics accounts for phenomena from the hardness of metals to why the sun shines. It explains things that you probably didn't think needed explaining, like why you don't fall through the floor. In my book, '*Quantum Evolution*' I propose that ***quantum mechanics*** was also the missing ingredient in the primordial soup that *sparked the origin of life*. ***Cosmologists believe that h can even account for the origin of the universe.*** Heisenberg's principle tells us that even empty space contains enough uncertainty to include the possibility that there is actually something there. In quantum mechanics, matter and energy simply pop out of the h-shaped packages of uncertainty that exist in empty space. And that's precisely how quantum cosmologists describe the ***big bang***, as '*a random quantum fluctuation from nothing*'. " (John Joe McFadden, *Science & a world without reason*, Dawn - 10.1.2003) In these terms, one *difference between believer and nonbeliever* boils down to the subtle factor ***h***, i.e., *causation or noncausation of quantum fluctuation*, and ***belief in unseen-invisible worlds-creation within this value (quantum)***. Einstein did not accept the probabilistic framework of quantum mechanics, because ***"God does not play dice."*** ***He believed in a universe that evolved in fully definite and predictable manner.*** To him, the fundamental physical theory was much more than the sum total of its predictions; a mathematical reflection of an underlying reality. He sought *unified theory*, that could reveal underlying, definite reality.

In 1905, Einstein's wrote four papers, which brought formative changes in understanding of universe. One showed that distances and durations are not absolute. We don't perceive because our speeds too slow for the effects to be noticeable. If you could move near speed of light, effects would be obvious. Examine following:

"Say: "If there were settled, on earth, *angels* walking about in peace and quiet (as ***slow moving creatures, moving slowly***), We (God) should certainly have sent them down from the heavens an angel for a messenger." (17-95)

The relativity paper presented his most famous  $E = mc^2$ , matter can be converted into energy, promising nuclear energy.



Third paper established existence of atoms.

In the remaining, Einstein argued that light, at its most elementary level, is not a wave, but stream of tiny packets or bundles of energy, *photons*. This was quantum mechanics.

"Quantum mechanics challenge previous laws and framework of physics; it cannot make definite predictions, but predict *probability* that things will turn out one way, or another.

We don't realise that universe evolves *probabilistically*, because in case of relatively large, everyday objects, "*probabilities become highly skewed, hugely favoring one outcome and effectively suppressing all others.*" For a baseball with a certain velocity, "there is more than a 99.99999999999999 (or so) percent likelihood that it will land at the location" predicted out using laws of Newton or, for better accuracy, laws of Einstein. "With such a skewed probability...we have long overlooked the *tiny chance* that the baseball can land somewhere completely different."

For *small objects like molecules, atoms and subatomic particles, quantum probabilities are typically not skewed.* "For the motion of an electron zipping around the nucleus of an atom, for example, a quantum calculation lays out odds that are all roughly comparable that the electron will be in a variety of different locations." Crucially, these predictions can be tested, to precision,

According to quantum mechanics particle does not travel along single, definite trajectory. *Reality consists of a haze of all possibilities - all trajectories - mutually commingling and simultaneously unfolding.* When we make observation or measurement, we force myriad possibilities to settle on single outcome. But between observations, reality consists entirely of jostling possibilities. Quantum reality, remains ambiguous until measured. "*The reality of common perception is thus merely a definitive-looking veneer obscuring the internal workings of a highly uncertain cosmos...*" (See chapter on 'Understanding the Truth', Notes at 21-17, and at \* below)

Through mathematical analysis, Einstein showed that quantum mechanics is either incomplete theory or, if it is complete, then universe is "*spooky*," because then theory would allow certain widely separated particles to correlate their behaviors perfectly. Einstein worked on prospect of finding a *unified theory*.

Experiments have confirmed quantum theory's predictions. Recent experiments have shown that Einstein's "*spooky*" processes also take place (*particles many miles apart have been shown capable of correlating their behavior*). *There has been progress toward a unified theory* with discovery of *superstring theory*. So far, superstring theory embraces quantum theory without change.

It is really amazing that apparently solid world of experience and perception, in which definite reality appears to unfold with dependable certainty, rests on shifting sands of quantum probabilities! Yet *most puzzling, scientific achievement taps the idea that reality is what we think it is.* [(Brian Greene, *One Hundred Years of*

*Uncertainty*, The News 9.4.2005)

\*In Hinduism, *maya* means illusion and unreal. Maya is considered magical power of God, creating illusion or deceit of a *differentiated universe*, concealing the divine unity behind appearances. This is perhaps where Sufis get influenced and ponder into areas beyond appearance. They think that creation is virtual, not real; it is only manifestation of the Real.

The term *maya* is also used for *samkhya prakri* or divine *shakti* (energy). In Advaita Vedanta, it refers to illusory existence of a world of multiplicity superimposed upon single non-dual reality by power of ignorance. At the same time, Maya is neither hallucination nor purely imaginary. Power of Maya is considered to be neither identical with Brahman nor completely different.

Shah Wali Allah in [*Hujjat Allah Al-Balgha*, (*The Conclusive Argument From God*, p.37)] explains his understanding of 'the world of images' (*aalam-al mithaal*): "Be informed that many traditions of the Prophet (Peace be upon him) indicate that a non-elemental world exists in which abstract meanings are represented by quasi-bodily forms corresponding to them in quality. There, things take on their materialization in some form before they are materialized on earth. Thus when they come into existence they are the same in certain sense of sameness. Many of the things which are commonly assumed not to be 'bodily', move and descend, although people can not see them."

### **Complex - Chaotic System: Intelligence and Organization - Pattern**

Pythagoras claims that *number* and *structure* rather than matter are the essence of existence. Some scientists call intelligence as *organization* rather than grey-matter in brain. Complex systems indicate that physical processes involve not only energy but also '*pattern*'. ***Behaviour of a chaotic system is orderly. "What will happen is confined within a large but restricted range of possibilities*** that technically is called a '*strange attractor*'. ***This consists of a portfolio of possible future patterns of motion, all of the same energy but differing in the details of the way in which they unfold.*** (Also consider *h*-valued packet of energy being the same for particles, e.g., photon, electron, etc., but all different in their behaviour.) There are a number of *executive toys*...which, when released from apparently the same configuration, nevertheless exhibit a bewildering and unpredictable variety of subsequent motions. Playing with one of these toys is just an exploration of its *strange attractor*. The openness that a chaotic system can be interpreted as possessing, corresponds to multiplicity of possibilities contained within this *strange attractor*, and any one of the motions that is actually executed can be understood as corresponding to an expression of the *information* specifying its detailed structure.."

"The corresponding ***new causal principles*** can, therefore, be anticipated to ***complement energetic causality with a pattern-forming informational causality***...For example, in a certain type of convective fluid motion between two heated plates, the movement is confined within a regular series of hexagonal convection

columns, an effect involving the correlated motion of trillions of molecules. ***Complex systems manifest surprising powers of self organisation... This constitutes the self-generation of an amazing degree of orderliness...*** Furthermore, chaotic systems are unisolatable and sensitive that they can never be insulated from effects of environment in which they are located. Therefore ***they must be discussed holistically, in their total overall context.***"

Therefore, ontological approach to *chaos theory*, expects *additional causal principles* of *holistic* and *pattern-forming*, in brief, a *causality 'active information'*; its holistic character denoted by the phrase '***top-down causality***' (Consider 10-3, particularly 32-5.) (John Polkinghorne, *Faith, Science and Understanding*, pp. 121-123) This may also be considered in conjunction with discussion on '*Science & Metascience: Quantum Theory - Uncertainty Principle*,' above.



## Chapter 12

# Taints of Trinity and Different Beliefs in Ancient Religions

It is interesting to examine as to how Hinduism, Zoroastrianism, Egyptian and other ancient religions, originally monotheistic, introduced their own versions of trinity, and even associated demigods with God, and paved way for proliferation of polytheism.

Brahma is the first of gods in Hindu Trinity: *Brahma* (the Creator), *Vishnu* (the sustainer of the worlds) and *Shiva* (the destroyer). Vishnu and Shiva represent opposite forces, e.g. existence and annihilation, light and darkness, and so on, respectively. Brahma is supposed to keep balance between them. The key distinction between 'Brahman' and 'Brahma', two gods, is that the latter has attributes, whereas the former hasn't. Brahma began the creation by meditation and thought, thus producing the Golden Egg. He is regarded as the all-inclusive deity, behind all other gods in the pantheon. Brahma, the creator, is not worshiped in India, although represented iconographically. Brahman is the ultimate. According to Vedanta, god (Brahman) is not in the image of man, nor can it be described by any human words or categories of thought. He is an impersonal principle, and of neuter gender. Brahma is personal and of masculine gender. Brahman-Aatman is the connection between universe and humanity i.e., the ultimate and the individual, God and man.

But originally Hinduism is monotheistic:

"He who knows Me as the Unborn,  
as the Beginningless,  
as the Supreme Lord of all the worlds...."

-"the Supreme Personality of Godhead,  
the Proprietor of everything"....:

"Here the Lord is described by the word *aja*, meaning unborn... The Lord is different from the living entities who are taking birth and dying due to material attachment... Lord Krishna is the Supreme Proprietor of the planetary systems of the universe. He was existing before the creation, and He is different from His creation... He is not created... And because He is the Creator of Brahma, Siva and all the other demigods (it is the concept of gods, demigods, devis, etc., that Hinduism has proliferated polytheism, shirk). He is the Supreme Person of all planets... Sri Krishna is therefore different from everything that is created and anyone who knows Him as such immediately becomes liberated from all sinful reactions... One should not try to understand Krishna as a human being..." (A.C. Bhaktivedanta Swami Prabhupada, *The Opulence of the Absolute*, Bhagavad-Gita as it is, pp. 353, 354)

Zurvanism, concept of Time (*Zurvan*), added trinity to Zoroastrianism. It is heresy within Zoroastrianism. It remained dominant in Sasanian court (24-642 CE) till advent of Islam. Concept of Time as source and controller of all things may be due to Babylonian influence on Zoroastrianism. Zurvan was thought to be father of twin spirits: Ahura Mazda and Angra Mainu. It is above good and evil. With Zurvan as father of the twin spirits, Ahura Mazda was no longer considered sole creator and alone worthy of absolute worship. Zurvanism seems to be an aberrant movement within Zoroastrianism.

### Attribution of ancestry

Polytheists of different times believed that gods, like animals and humanbeings, also belonged to some species, having relationships, parents, wives, consorts, concubines, children, ancestry, lineage, etc. For example, many features of modern Hinduism seem to have been derived from Indus Valley (Moen-jo-Daro), e.g., popularity of the cult of *mother-goddess*; *fertility deity* (form of Shiva, who is also considered lord of animals); worship of *papal-tree*; and large part played by *animals*, specially *bull*, although *not cow*. They could not conceive of a Supreme God above mundane matters of mortals who are cast into cause and effect equation of dimensional world of matter-space-time.

Basic flaw with polytheism is that it is mainly based on conjecture which assigns God or gods qualities of physical creatures, particularly those of humanbeings and jinn, who are subject to laws of cosmos [*ayyuhassakalaan: both creatures: men and jinn: cast into the gravitational setting. (55-31)*].

Polytheists of Arabia regarded angels as daughters of God, and some prophets or saintly persons as His sons. It is important to note that mostly they did not assign any father to God, although in some religions and regions, some of their gods in higher hierarchy too were assigned even father or mother.

There were basically two concepts about assigning son to God. Some people thought that son *descended* from Him and others thought that He had *adopted* a son. This led to questions of sex and procreation, hereditary qualities, inheritance,

power, etc, as in family and tribe. That is why polytheists of Mecca asked about inheritance from God. "Birth is descent and multiplication; and implies a developed being after incompleteness or nothingness. It requires espousal which is based on similarity of being and structure. All this is utterly impossible in the case of Allah. So the quality of *One* includes the renouncement of a father and a son."

(Sayyid Qutub, *In the Shade of the Quran*, Translation M.Adil Salahi and Ashur A. Shamis, p. 353)

S.A.A.Maududi in his 'The Meaning of the Quran' (pp.345-346) has explained this polytheistic conjecture about God begetting and its implications:

"First, that God should not be One, but there should be a species of gods, and its members should be associates in the attributes, acts and powers of divinity. This not only follows from assuming God begetting but also from assuming that He has adopted someone as a son, for the adopted son of somebody can inevitably be of his kind. And when, God forbid, he is of the same kind as God, it cannot be denied that he too possesses attributes of godhead.

"Second,..the assumption that God begets children necessitates that He should, God forbid, be a material and physical entity, should have a wife of His own species, physical processes for reproduction should follow.

"Third, sex and procreation are necessary for survival of species and continuity of race. This is necessary among mortals. If these assumptions are attached to the concept of God, then God forbid, he is also considered to die. This leads to further assumptions then that he should have an end and so beginning also.

"Fourth object of adopting some one as a son is that a childless person needs a helper in life and an heir after that. Therefore it amounts to ascribing all these weaknesses of mortal beings to the Sublime Being."

In elaboration of 112-4, Muhammad Asad has quoted his following notes, given at different places in "The Message of the Quran":

"The idea that God might have a son - either in the real or the metaphorical sense of this term - would presuppose a degree of innate likeness between the father and the son: God is in every respect Unique, so that 'there is nothing like unto Him' (42-11) and 'nothing that could be compared with Him' (112-4). Moreover, the concept of progeny implies an organic continuation of the progenitor, or part of him, in another being and, therefore presupposes a degree of incompleteness before the act of procreation (or incarnation, if the term sonship is used metaphorically): and the idea of incompleteness, in whatever sense, negates the very concept of God. But even if the idea of sonship is meant to express no more than of the different aspects of the One Deity (as is claimed in the Christian dogma of the Trinity), it is described in the Quran as blasphemous inasmuch as it amounts to an attempt at defining Him Who is 'sublimely exalted above anything that men may devise by way of definition'. (Verse 19-92, footnote 77, The Message of the Quran, p.468)

"And yet some (people) have come to attribute to all manner of invisible beings, a place side by side with God - although it is He Who has created them (all); and in their ignorance, they have invented for Him sons and daughters!

Limitless is He in His Glory, and sublimely exalted above anything that men may devise by way of definition." 6-100 (Translation: M.Asad)

""They have invented for Him (or 'falsely attributed to Him' sons and daughters without (having any) knowledge': a reference to the beliefs of the pre-Islamic Arabs who regarded the angels as 'God's daughters' (a designation which they also applied to certain of their goddesses), as well as to the Christian view of Jesus as 'the son of God'". (Verse 6-100, Footnote 87, The Message of the Quran, p.187)

The Prophet (Peace be upon him) said:

"There is no one more patient with something harmful that he hears than Allah. They attribute a son to Him, while it is He Who gives them sustenance and cares them." (Bukhari)

The Prophet (Peace be upon him) said:

"Allah the Mighty and Majestic says:

'The son of Adam denies Me and he has no right to do so, and he abuses Me and he has no right to do so. In reference to his denial of Me, it is his saying: 'He (Allah) will never re-create me like He created me before.' But the re-creation of him is easier than his original creation. As for his cursing Me, it is his saying: 'Allah has taken a son.' But I am the One, the Self-Sufficient Master. I do not give birth, nor was I born, and there is none comparable to Me." (Bukhari)

Abdul Maajid Daryabadi has given following notes in explanation of '*Lamyalid wa-lamyuulad*' (112-3):

"Compare and contrast the Christian creed: 'God the Father, the First Person of the Blessed Trinity...is Truly Father as He begets a co-eternal and co-equal son, to whom He imparts the plenitude of His nature and in Whom He contemplates His own perfect image.' (Pallen and Wynne's New Catholic Dictionary, New York, p.360)

"According to popular Hinduism, the creation was brought about by Brahma's incest with his daughter.

(Hasting's Encyclopaedia of Religion and Ethics, Clark London, Vol-II, p.811).

"Giving or taking birth, bursting, exploding, growing, developing, etc., etc., are all refuted in this brief statement of this Ayah. It also refutes any allusion to Him as the Singularity which went off in the Big Bang creating cosmos, i.e. it totally refutes even the concepts of pantheism and panentheism (*wahjdatal wujiuud*).

"In Vedic India, for example, the father Heaven and the mother Earth 'were regarded as the parents not only of men but of the gods.' (Frazer's *Worship of Nature*', Macmillan, London, Vol-I, p.23). In the Vedas, the gods themselves 'had

been the earliest products of creation. They were semi-anthropomorphised forces of nature.' (Tara Chand, *Influence of Islam on Indian Culture*, p.4) 'The account which became popular was that the primeval being created the waters on which floated the golden egg, he then entered it, and was born from it as Brahma, the first of created things. Brahma then created gods, heaven, earth, sky, sun, moon, universe and man.' (ib.pp.2-3) Many of the Hindu gods are the results of 'the union of a male divinity with a female being, conceived almost always as irregular, and very often incestuous.' (Barth, *Religions of India*, p.27) (Abdul Majid Daryabadi, *Tafsirul Quran*, Vol-IV, pp.540-541)

Abdul Wahab Chachar in the interpretation of the translation of the Quran by Taj Muhammad Amroti, (p.1739), explains that those who believe that Muhammad (Peace be upon him) has emanated from the Essence-Light of Allah (in other words, offspring of Allah), they all hold wrong concept and are in Shirk, in the light of this *Aayah* (112-3), because being born, or being offspring, offshoot, or emanation is the same thing. There is difference only in the use of different words. 17-111 eloquently and quite clearly explains this *Aayah* (112-3) further.

Maulana Hidayatullah, (Panjabi Translation of the Quran, p.618), explains that there is none of His kind or essence who could match to be His offspring or pair. There can't be His part or portion which could be separated and joined or conjoined to mix or combine with anything. Maulana, in fact, conversely explains the fundamentally underlying scientific facts that define that created material or physical existence or contingent can not be part of the Necessary, Real or Creator. Nothing has been duplicated, replicated or could ever be fashioned, imagined or mirror imaged, like unto to Him, in aught.

### **"Son of God" in different belief systems**

Concepts about god(s) being human, wholly or partly, offspring of deities, etc., prevail in some religions and mythologies. In ancient mythology many characters were considered to have both god and human parents, e.g., *Zeus* is considered father of *Hercules* and *Venus* as mother of *Virgil*. Epic of *Gilgamesh*, claims him to be of both human and divine descent. Many pantheons included genealogies of various gods considered to have descended from other gods, and the term 'son of god' was applied to them.

*In Greeco-Roman culture in which Christianity arose, concepts like son or daughter of god, halfgods, etc., were known and acceptable.*

*In this perspective, it was not difficult to accept the idea of Jesus as a fully God and fully human 'son of God', etc., as described by Paul.*

In Hindu mythology, gods were often given human form. Vishnu was incarnated as ruler or teacher, e.g., Krishna. In Ramayana, Rama is claimed to be half god. His next younger brother is *one-fourth god*, the next is *one-eighth*, and so on. In this way, all of the brothers together could never be one hundred per cent God, no matter how many brothers there were.



*Pentecostalism* derives its name from the event of *Pentecost*, the coming of the Holy Spirit when Jesus' disciples were gathered in Jerusalem. They believe that the Holy Spirit is God working through the recipient to perform the *gifts* of the Spirit, as portrayed in *1 Corinthians*, chapter 12, believing that they are still given today. It holds that '*Baptism with the Holy Spirit*' is distinct from the '*salvific born again experience*', a distinct experience in which Spirit's power is received by a Christian in a new way, so that he can now do signs, miracles, and wonders for the sake of evangelism or for ministry within the church. Many Pentecostals believe that normative evidence of this infilling (baptism) of the Holy Spirit gives ability to speak in other tongues (*glossalalia*).

The *Catechism* of the Catholic Church (Apostles Creeds) states: "No one comprehends the thoughts of God except the Spirit of God." They believe that God's Spirit reveals God, unveils Christ, makes known his Word (Utterance), but he (Spirit) "*will not speak on his own*." In this connection, carefully examine the Quranic clarification:

"Nor does he (Muhammad) say (aught) of (his own) desire." (53-3)

It may also be noted that, in the Quran, it does not refer to spirit, but God's guidance (*hidaayah through revelation, inspiration, intuition, stimulation, etc.*) and constant God conscious cognition process.

They, however, believe that Spirit speaking through prophets makes hear Father's Word, but we do not hear the Spirit himself. Here examine following Quranic clarification:

"It is not fitting for a man that Allah should *speak* to him,  
except by *inspiration*, or *from behind a veil*, or  
by the sending of a messenger,  
to reveal with Allah's permission, what Allah wills.  
For, He is Most High, Most Wise." 42-51

Eastern Orthodoxy proclaims that the Father is the eternal *source* of the Godhead, from Whom is *begotten* the Son eternally and also from Whom the Holy Spirit *proceeds* eternally. Unlike the Catholic Church and Western Christianity in general, the Orthodox Church does not espouse use of the Filioque in describing the procession of the Holy Spirit. The Holy Spirit is believed to eternally proceed from the Father, not from the Father and the Son.

At this point, it may be interesting to look at following observations:

"While reading a historical novel (The Da Vinci Code by Dan Brown), I came across some startling claims. An Oxford historian and a Harvard professor of religion, both of them specialists in pagan and Christian symbolism and dogma, are discussing matters with a cryptographer who is also a symbolologist. Here are the high points of their exchange.

"Christianity had been spreading exponentially and, at the beginning of the fourth century, it appeared that it was going to be the wave of the future. As

conflict between the pagans and Christians threatened to rend Rome, Emperor Constantine decided to unite the empire under **Christianity**. *In order to make it acceptable to the pagans, he fused elements of pagan rituals, mythology, and symbolism with the Christian tradition.*"

*"The New Testament in the Bible was collated under his direction, and gospels (other than those of Mathew, Mark, Luke, and John) that portrayed Jesus as a prophet but nevertheless a mortal human were excluded. Constantine chose to invest him with divinity in the expectation that it would stop pagan challenges to Christianity, consolidate the empire, and augment his authority as well as that of the Catholic Church.*

"The emperor knew of pre-Christian *precedents* for his move. A pagan god, *Mithras, called son of God, was believed to have been born on December 25 and later, three days after his death, resurrected. Osiris, Adonis, and Dianysus were credited with the same date of birth.* A conference that Constantine called in 325 AD, known as the *Council of Nicaea, debated and settled the date for Easter, administration of sacraments, and the status of Jesus as the son of God.*

*"Originally Christians had observed the Jewish Sabbath, Saturday, but Constantine moved it to Sunday, the day on which the pagans paid their weekly tribute to their sun god. Pictograms of Isis (Egyptian nature goddess), nursing her miraculously conceived son (Horus), may have led to the Christian images of the Virgin Mary nursing the Baby Jesus."*

*"We know of other rulers taking a hand in the formulation of religious dogma and practice in Zoroastrian Persia, mediaeval and early modern Europe, and in several places during periods of Muslim rule." (Anwar Syed, Religion in Politics, Dawn 30.1.2005)*

Re-consider the fierce debate that gripped churches of Egypt, Syria and Asia Minor, threatening power base of Emperor Constantine, who intervened to summon a synod to Nicaea to settle the conflict, in 325 A.C. Arius doctrine that Jesus was not of one substance with God, but was created by God, was condemned under the influence of Athanasius and ancient concept of trinity was adopted as *Father, Son and Holy Spirit*, besides atonement and deification of Christ, upholding the Alexandrian concept of image-worship. Also examine following:

"And they became divided only after knowledge reached them through selfish envy as between themselves.

Had it not been for a Word that went forth before from your Lord, to a term appointed, the matter would have been settled between them: but truly, those who have inherited the Book after them are in suspicious doubt concerning it. 42-14

Also see 5-90

" This is because they believed, then they rejected Faith:

So a seal was set on their hearts;  
therefore they understand not." 63-3

"At another place this issue has been taken up in greater detail:

"Whoever unbelieved (disbelieved) in Allah after his belief, except under compulsion, his heart remaining firm in Faith -

but such as open their breast to unbelief (disbelief)-

on them is wrath from Allah, and theirs will be, a dreadful penalty.

This because they love the life of this world, better than the Here-after.

And Allah will not guide those who reject Faith.

Those are they whose Hearts, Ears and Eyes Allah has sealed up,

And they take no heed." 16- 106 to 108

(Introduction, "Quranic concepts of Human Psyche", pp.6-10)

### Fatherhood and Son-ship

"Therefore the Lord Himself will give you a sign: behold, the *virgin* (*almah*) shall conceive and bear a Son, and shall call his name Immanuel." (Isaiah 7:14).

There has been considerable controversy about the Hebrew word *almah*, used in Isaiah above (7:14), whether it means "*virgin*" or "*young woman*." The word is not a technical term for '*virgin*,' but rather means a young woman who has the characteristics of virginity. However it should be noted that in all seven occurrences of *almah* in the Old Testament it never refers to a young woman who has lost her virginity.

*Another term bethulah* refers to a woman who is not necessarily a virgin.

Mourn like a young woman (*bethulah*) in sackcloth grieving for the husband of her youth (Joel 1:8)

The Old Testament was translated from Hebrew into Greek some two hundred years before Christ. This translation is known as Septuagint, or seventy. When they translated Hebrew word *almah* in Isaiah 7:14, they used Greek word *parthenos*, the usual word for "*virgin*."

Before Christ the people understood the passage to refer to the special birth. Thus *almah* is consistent with the idea of a young woman who has not had any sexual relations with a man - a *virgin*.

While the virgin birth is predicted and implied in Old Testament, New Testament writers make it clear that Jesus was virgin born. Seven times in Matthew's account of the birth of Christ there are direct or indirect statements that Jesus was virgin born.

In Matthew 1:2-15 there are a number of people who fathered sons, e.g., "Abraham begat or fathered Isaac." Each name in the genealogy is written this way. However in verse 16 there is a change in the way the genealogy is written. *Instead of saying someone "fathered" the son, it states, "Jesus was born."* *Nothing is said about the father of Jesus, but rather Jesus was born to Mary, in contrast to all*

*others listed in genealogy.*

*The phrase "by whom" is in the feminine gender in Greek. Consequently it cannot refer to Joseph but must refer to Mary.*

Besides divine design for institution of a Prophet and his ministry, all necessary evidence and miracles were demonstrated, as under the Mosaic Law a woman could be stoned to death for having a child out of wedlock. While Matthew was writing to Jewish audience, Luke, a Gentile doctor, was writing to Gentile audience. Twice in his account he refers to Mary as a virgin.

"How will this be," Mary asked the angel, "since I am a virgin?" (Luke 1:34).

On two occasions, Matthew makes it clear that the Holy Spirit was the source of Jesus' birth.

Matthew cited Isaiah 7:14 in identifying Jesus as the fulfillment of Isaiah's prophecy of a virgin birth:

"The virgin will be with child and will give birth to a son, and they will call him Immanuel" which means, "God with us" (Matthew 1:22,23).

*In the announcement of the birth of Jesus the emphasis is on "her Son."*

Luke's gospel is historiography.

"It seemed fitting for me as well, having investigated everything carefully from the beginning, to write it out for you in consecutive order, most excellent Theophilus; so that you may know the exact truth about the things you have been taught." (Luke 1:3,4)

Jesus said to them, "...I have not come on my own; but He (God) sent me. (John 8:42)

'Son of God' is a phrase from *Tanakh* (Hebrew Bible), and New Testament. *In Hebrew scriptures, it relates to different subjects, e.g., angels, humans and even all mankind.* The Hebrew, the phrase *Benei Elohim*, is often translated as *sons of God*, which describes angels or immensely powerful human beings. (Genesis 6:2-4 and Book of Job 1:6)

*Terminology of "son" was widespread during the life of Jesus, as Roman emperor Augustus was known as the "son" of the deified Julius Caesar. In the Tanakh the term itself does not connote any form of physical descent from, or unity of essence with, God.* The Hebrew idiom conveys an expression of holiness (to be special) or great power.

In a more specialized sense, 'son of God' is a title applied only to real or ideal king over Israel (II Samuel 7: 14 - with reference to King David and his descendants who carried on his dynasty. Also see Psalm 89:27, 28).

It is also used to denote human judge or ruler. (Psalm 82:6 - "children of the Most High". In many passages *gods* and *judges* seem to be equivalents.)

However, in most Christian traditions, it refers to Jesus alone, whom they believe to be the only *begotten* Son of God, whereas others extend this terminology to a

concept which includes all mankind.

Israel as a people is called God's son, using singular form (Examine Exodus 4: 22 and Hosea 11:1).

In Old Testament, the term 'son of God' is rarely used in the sense of *messiah*, or *anointed* ones. Psalm 2 refers to God's appointed king of Zion as both God's messiah (an anointed king) and like a son of God.

*In rabbinical and Hellenistic literature, it was through attribution, ascription or allusion, that such explanations and phrases of personal relations in which individual becomes conscious of God's fatherhood, and gradually of "sonship to God" were adopted. These were ascribed first to Israelites and then to human race* (Abot 3:15, 5:20; Ber. 5:1; see *Abba*). In one *Midrash*, the *Torah* is poetically said to be God's 'daughter', (Leviticus Rabbah 20); - the Shabbat is said to be a queen. But New Testament uses Son of God to refer to *Jesus and to a larger body of followers of Jesus*. However, interpretations abound, e.g.:

Most of Jewish concepts about fatherhood of God or sonship to God, were found in Deuterocanon, which were usually used by Early Christians.

In Deuterocanon (Apocrypha) and Pseudepigrapha, the title "son of God" is given to an anointed person or *Mashiach* (Enoch, 55:2; IV Esdras 7:28-29; 13:32, 37, 52; 14:9). It is also used for those, who achieve filial relation to God through piety [Wisdom 2:13, 16, 18; 5:5, where "*the sons of God*" are identical with "*the saints*". Also examine Ecclesiasticus (Sirach) iv. 10].

Once Jesus is viewed as son of God, there is no hindrance in conceiving that since his Father is divine, Jesus is also divine. At the same time, it is held that since Jesus' mother is human, he is also human. This is often referred to as *Hypostatic Union*. Similarly, in accordance with ancient importance of inheritance, Jesus is believed to inherit his father's position as divine. In New Testament, Jesus is believed to be the Son and the heir (Hebrews 1:2-5). Since God is unseen, there has been no limit to conjecture. All such attempts reflect plurality of Godhead rather than unity of any sort.

Son of God is taken as messiah, an anointed person rather than a "godly person" (Walter Bauer lexicon, a dictionary of Koine Greek). In 1st CE, '*Messiah*' was a *political office*. The title of Caesar as "Son of God", as shown by ancient, Roman coinage, depicts *political authority*. Now examine back ground of '*Render unto Caesar what is Caesar's*', and its extension to Jesus (Peace be upon him).

It is explained that Father's relationship with humans is as father (model of family) to children (called children of God). In this sense, the very idea of family, appears to come from God, the Father (Ephesians 3:15). From here, in deeper sense, they consider themselves participants in eternal relationship of Father and Son, which is conceived as integral to God's nature. They call themselves adopted children of God. When the time came, they conjecture, God sent forth His Son, born of a woman, under the law. They stretch it further that it was to redeem those who were under the law, that they might receive the *adoption* as sons.

Interpretation and exegesis of mere conjecture can not be bound by rationale or reasoning. They, further, conjecture that because you are sons, God has sent forth the Spirit of His Son into your hearts crying out, "*Abbaa*: Father!" Therefore you are no longer a slave but a son, and if a son, then an heir to God through Christ. (Galatians 4:4-7) However, the *adoptive heirship* is considered as secondary and derived from primary *sonship* relationship of the Son with the Father (Compare Galatians 3:26). Gospel of John, tells: "to all who believed him (Jesus) and accepted him, he gave the right to become children of God" (John 1:12 New Living Translation) and repeats this in 3:1. Gospel of Matthew records Jesus saying, "Whoever does the will of my Father in heaven is my brother and sister and mother." (Matthew 12:50 New Living Translation) It is common to hear Christians refer to each other as "children of God."

As already discussed Trinitarian Christians describe Father, Son and Holy Spirit (Trinity), always existing as three distinct *persons* (Greek: *hypostases*), but **as one** God, each having full identity as God himself (a single *substance*), a single *divine nature* and power, and a single *divine will*. Some Christians present alternative ideas to such concepts, e.g:

Some describe Father, Son and Spirit as each a distinct, eternally existent being (*tritheism*), or as a **different manifestation** of a single being (*modalism*).

In Eastern Orthodox theology, God the Father is the *source* or *origin* of both the Son and the Holy Spirit. In Western theology, these three persons (*hypostases*) have their origin in the divine nature *instead*.

The Cappadocian Fathers further explained this Eastern Orthodox monarchian understanding as to how *trinitarianism* is not *tritheism*: "God is one because the Father is one," said Basil the Great in 4th CE. In 8th CE, John of Damascus wrote at greater length about the Father's as the source:

Whatever the Son has from the Father, the Spirit also has, including His very being. If the Father does not exist, then neither does the Son, nor the Spirit: because of the Father, i.e., *because the Father is*, the Son and the Spirit *are*. If the Father does not have something, then neither has the Son, nor the Spirit: because of the Father, the Son and the Spirit have all that they have.

Others theorize that relationship of Father and Son began at some point outside *history*. Others believe that God became *Father* when he uttered his creating *logos* or *word*, who is both a principle of order and a living being. Thus, it is attributed that God bears the relationship as Father (e.g., some gnostics). Others bear strong affinity in traditional pagan ideas of savior or hero, begotten by deity. Here the idea of *Father* bears similarity to *Mithraism*, the cult of Roman emperor. According to the *Nicene Creed*, the Son is "*eternally begotten of the Father*", indicating that their divine Father-Son relationship is not tied to an event within time or human history. In Christology, it means God's "*firstborn*," as the Bible refers to Christ as the beginning of God's creation. Compare, here, some conjecture, which some Muslim sects devise.

Although, for many Christians, the person of God is the ultimate, and the exclusive addressee of prayer, yet, often it is made in the name of Jesus Christ.

### Summary of confusing conjecture

From above discussions of differing beliefs of different sects in Christianity, at least following mutually conflicting ideas emerge for careful study:

- Father, Son and Holy Spirit (Trinity), always (eternally) existed as three distinct *persons* (as a *different manifestation* of a single being), but *as one* God, each having full identity as God himself; single *substance, divine nature, power, will*
- By virtue of their *holy nature* and *everlasting covenant* between them, the *three operate as One God*, united in attributes of perfection and pursuit of a *common, divine goal*.
- Father, Son, and Holy Spirit are neither *co-equal*, nor *one numerical essence*, nor *Three in One*, in any sense
- God the Father is the *source* or *origin* of both the Son and the Holy Spirit.
- God is one because the Father is one.
- Whatever the Son has from the Father, the Spirit also has, including His very being.
- If the Father does not have something, then neither has the Son, nor the Spirit: because of the Father, the Son and the Spirit have all that they have.
- If the Father does not exist, then neither does the Son, nor the Spirit: because of the Father, i.e., *because the Father is*, the Son and the Spirit are.
- Relationship of Father and Son began at some point *outside history*.
- God became *Father* when he uttered his creating *logos* or *word*, who is both a principle of order and a living being.
- Jesus is God's "*firstborn*," as the beginning of God's creation.
- Father is the eternal *source* of Godhead.
- The Son is begotten eternally.
- Holy Spirit *proceeds* eternally.
- The Holy Spirit eternally proceed from the Father, not from the Father and the Son.
- The *three persons* have their origin in the *divine nature*.
- God as father, and His fatherhood
- Jesus as son of God, and his sonship
- The Holy Spirit is different from Jesus in that He does not have a physical manifestation or incarnation.

- The Holy Spirit exists as a distinct and separate being, having a *body of spirit* with no flesh and bones.
- Holy Spirit is the third *consubstantial* Person of the Holy Trinity.
- Holy Spirit is God himself, or a form of God, or a manifestation of God, who guides to correctly interpret the word of God and helps reach new levels of understanding. Holy Spirit knows and understands each person perfectly, that he can transfer information to them in ways that they comprehend.
- The Father and the Son are *resurrected individuals having immortalized bodies of flesh and bone*.
- Holy Spirit is not a separate being, but the Father and the Son are. -  
Holy Spirit is the very essence, mind, life and *power of God (God's spirit, active force)*, and not a separate being, (*actual person*).
- Holy Spirit is not a person.
- God's spirit as *something, not someone*.
- *Ruah (Ruuh)* is the seat of intellectual activity and feeling.
- The term *Holy Spirit (Ruah)*, in Jewish usage was never identified as a *separate being*, but as *Divine Power* which could *fill (enrich)* man, e.g., prophets.
- The Son was always with the Holy Spirit.
- Jesus received *God's Spirit* at the time of baptism.
- Jesus Christ accomplished his ministry by the power of the Spirit, as personal to him, functioning as his alter ego. After his death, Jesus (Peace be upon him) endows it to his followers, i.e., in his continued presence, enables them to fulfill their charge as Jesus' representatives on earth.
- Jesus is specially in *possession* of the Spirit. He came to grant it to his followers, uniting them with himself, and through himself also uniting them with the Father.
- The Spirit is *integral* to the Father and the Son, and emanates *from them* throughout entire universe.
- God created all things through the Spirit.
- *Christ maintains the universe* with the *power* of Spirit.
- The Spirit is given to all who repent their *sins* and are *baptized*.
- The Spirit is a *power* by which all believers can become "*overcomers*" to be led to eternal life.

Examine following, where forgiveness on repentance has been categorically linked to *belief, righteous good deeds, and constant receiving of guidance*:

"And verily, I (Allah) Am *forgiving* to him who *repents*, believes and does *righteous good deeds*, and then *remains constant in receiving guidance*." 20-82



- Holy Spirit comes into life not only as a *gift* but as an experience, given generously to those who seek it.
- Holy Spirit is God, working through the recipient to perform the *gifts* of the Spirit, being still given today.
- The gift of the Spirit is equivalent to eternal life, knowledge of God, power to obey, and communion with one another and with the Father.

In this connection, consider Quranic assertion, that greatest Bliss is the Good Pleasure of God (9-72), and those who submit, they are guided and blessings are completed for them:

"- And so that I (Allah) may complete My *Blessings* on you, and that you may be *guided*". 2-150

"...Do you *submit* yourselves?"

If they do, they are in the right *guidance*". 3-20

The Quran explains various aspects of Guidance

Allah created everything and provided guidance: 20-50

Allah created everything, developed, proportioned and guided: 87-2&3

Guidance through Revelation: 20- 123 & 124

Allah's guidance saves from fear and distress: 2-38

Success and good of individual and society: 7-42&43, 10-108

Grant of guidance and its acceptance: 92-12 to 21, 76-3, 39-23, 17-97 & 98

Guidance in the Quran: 24-35, 27-91 & 92, 27-1 & 2

Losing by not taking guidance: 10-40 to 45, 2-16

- Holy Spirit leads to faith in Jesus, gives ability to lead a Christian life, dwells in every true Christian, as His temple. Its action in one's life is believed to produce positive result called the *Fruit of the Spirit*. It manifests these favours by enabling a person to realise his own innate abilities, e.g., charisma of tongue, healing, knowledge, prophecy.

Re-examine above verses of the Holy Quran.

- Holy Spirit is a *Counselor* or *Helper* (*paracletus*), guiding people in the way of the truth.
- Holy Spirit is the promised *Comforter* (i.e. strengthener, fortifier).
- The experience of the Holy Spirit is as being *anointed*. Through the influence of the Holy Spirit a person can see the world more clearly and use his mind and body in ways that *exceed his existing capacity*.
- After his resurrection, Christ told His disciples that they would be "baptized with the Holy Ghost", and would receive power from that.
- *Spirit* or *soul* is "*disembodied spirit of the dead*", having many related

connotations.

- *Spirit* means *breath*; *wind* or *Wind* (*pneu'ma*)
- *The Spirit* was *hovering* over the waters, which was involved in Creation.
- The *breath* of Yahweh acts *exteriorly*.
- God speaking through the Holy Spirit.
- The Spirit *does not speak on his own*.
- Spirit speaking through prophets, makes hear Father's Word, but not the Spirit himself.
- God's Spirit reveals God, unveils Christ, makes known his Word.
- No one comprehends the thoughts of God except the Spirit of God.
- God is the ultimate, and the exclusive addressee of prayer, yet, often it is made in the name of Jesus Christ.

### **'Death of God' Theories**

Alienation is a multi-dimensional psycho-social phenomenon. It can be dealt with only by a multi-dimensional holistic approach to all spheres of life, including spiritual fronts. It concerns individual as well as society. It may be sociological, psychological or spiritual. *Alienation* from fellow-beings is sociological, from oneself may be psychological or physiological, *from God is spiritual*. In this context it refers to different kinds of *estrangement, separation or rupture*. It implies states of *disequilibria, strangeness* and *anxiety*. Feeling of estrangement is increasing every day. (Prof Khwaja Masud, *How to deal with alienation?*, The News 8th November, 2004) West is suffering from all these forms of alienation.

In this cultural perspective, once questions of material nature of birth and emanation from God were entertained, there remained no hesitation to coin '*death of God*' theories (for God for Whom hardly any relationship was recognised), the latest being proclaimed in 1960s.

"When God *dies*, both the substance and the value of *everything else dies too*." James W. Sire, goes on to say: "The horizon defining the limits of our world has been wiped away. The center holding us in place has vanished. Our age, which more and more is coming to be called *postmodern*, finds it self afloat in a pluralism of perspectives, a plethora of philosophical possibilities, but with no dominant notion of where to go or how to get there. A near future of cultural anarchy seems inevitable."

James asserts that acknowledgement of *death* of God is beginning of *post-modern wisdom*: in fact, its end. *Postmodernism* is not '*post*' anything; it is the last move of *the modern*. Anthony Giddens calls *post modernity* the '*radicalising of modernity*'. (James W. Sire, *The Universe Next Door*, p.211-212)

James asks: "...Does *naturalism* lead to *nihilism*. If we take seriously the

implications of the *death of God*, the disappearance of the transcendent, the closedness of the universe, we end right there." He says that there are at least five reasons that *nihilism is unlivable*:

- "If the universe is meaningless and a person can not know and nothing is immoral, any course of action is open." Value of a course of action is affirmed, which we create by choice. "From this type of argument comes Albert Camus's attempt to go beyond nihilism to existentialism..."
- Nihilist *thinking* is inconsistent, "for, they have denied that *thinking* is of value or that it can lead to knowledge."
- Here is another paradox: In order to deny God one must have a God to deny. In order to be a practicing nihilist, there must be something against which to do battle. A practicing nihilist is a parasite on meaning.

He runs out of energy when there is nothing left to deny. The cynic is out of business when she is the last one around."

- "Nihilism means the death of art.... Art is nothing if not formal, that is, endowed with structure by the artist. But structure itself implies meaning. So to the extent that an art work has structure, it has meaning and thus is not nihilistic. Even Beckett's '*Breath*' has structure..."

"... '*Breath*' too, as minimal as it is, is structured and means something. Even if it means only that human beings are meaningless... In short, art implies meaning and is ultimately nonnihilistic, despite the ironic attempt of nihilists to display their wares by means of it." (James W. Sire, *The Universe Next Door*, p.107, 109-110)

- Nihilism poses severe psychological problems for a nihilist. People cannot live with it because it denies what every fiber of their *waking being* calls for - meaning, value, significance, dignity, worth. "Nietzsche," Bloom writes, "replaces easygoing or self-satisfied atheism with *agonized atheism*, suffering its human consequences. Longing to believe, along with intransigent refusal to satisfy that, longing is, according to him, the profound response to our entire spiritual condition." (Bloom, *Closing of the American Mind*, p. 196, James W. Sire, *The Universe Next Door*, p.110)

Robin Lloyd, of '*Live Science*', throws light on moral side of some scientists, quoting from John Simmons, author of '*The Scientific 100*' (Citadel Press, 2000). Simmons says: "The scientific genius who grew up in grinding poverty is an exceedingly rare bird. If it seems there was a great flowering of scientific genius out of Eastern Europe beginning in the late nineteenth century, it was due in large part to a *developing middle class*, a *stable family life*, and *secular opportunities for both men and women*."

**Albert Einstein**, enjoyed company of other women while he was married. His second wife was his first cousin. He lived with her for five years before divorcing his first wife with whom he had a child before they were married.

**Charles Darwin**, agonized as a single man over whether or not to marry at all. He drew up a list of pros and cons, saying a wife was "better than a dog anyhow ... but (a) terrible loss of time." He married soon thereafter, his lifelong mate.

**Richard Feynman**, a Nobel prize-winning physicist who helped develop the atomic bomb and figure out the source of the shuttle Challenger explosion, visited strip clubs nearly daily near his home in California. He mainly worked on lectures and equations there. He would watch the dancers and draw them. His wife, his third marriage by this time, was fine with this.

**Sigmund Freud** got into intense verbal scraps with his *male friends* due to his unresolved feelings of omnipotence.

**Isaac Newton** had a tendency toward unnecessarily bitter and violent rages with his colleagues and friends.

**Paul Erdos**, one of the 20th century's greatest mathematicians and whose work laid the foundations for computer science, said property was a nuisance and relied on the kindness of friends for food and clothing. (Robin Lloyd, Special to Live Science, '*Geniuses are Just Like Us*', The News - January 10, 2006)

**"Nietzsche ended in an asylum. Ernest Hemingway affirmed a 'life style' and eventually committed suicide. Beckett writes black comedy. Vonnegut and Adams revel in whimsy. And Kafka - perhaps the greatest artist of them all - lived an almost impossible life of tedium, writing novels and stories that boil down to a sustained cry: 'God is dead!...Oh, I wish... he weren't.'" (James W. Sire, *The Universe Next Door*, pp.110-111)**

"Postmodernism pulls the smiling mask of arrogance from the face of naturalism. The face behind the mask displays an ever-shifting countenance: there is the anguish of Nietzsche railing against the herd mentality of the mass of humanity, the ecstatic joy of Nietzsche willing into being the Overman, the leering visage of Foucault seeking the intensification of sexual experience, the comic grin of Derrida as he deconstructs all discourse including his own, and the play of irony around the lips of Rorty as he plumps for a foundationless solidarity. But no face displays a confidence in truth, a trust in reality or a credible hope for the future." (James W. Sire, *The Universe Next Door*, p. 241)

Dostoevsky (1880) is of the view that **"if God is dead everything is permitted". If there is no transcendent standard of good, then there can be no way to distinguish right from wrong, good from evil, saints from sinners, and so on. "If God is dead, ethics is impossible."**

**Placing locus of morality in each individual's subjectivity leads to inability to distinguish a moral from an immoral act** on grounds that satisfy our innate sense of right, a sense that says others have the same rights as I do. My choice may not be the desired choice of others though in my choosing I choose for others, as Sartre says. Some standard external to '*subjects*' involved is necessary to shape proper relationships between them.

"...*theistic* existentialism arose from philosophic and theological roots quite different from those of its *atheistic* counterpart. It was Soren Kierkegaard's answer to the challenge of a theological nihilism - the dead orthodoxy of a dead church. As Kierkegaard's themes were... the response to a Christianity that had lost its theology completely and had settled for a watered-down gospel of morality and good works. *God had been reduced to Jesus, who had been reduced to a man pure and simple.* The death of God in liberal theology did not produce among liberals the despair of Kafka but the optimism of one English bishop in 1905, who, when asked what he thought would prevent humankind from achieving a perfect social union, could think of nothing."

"Karl Barth in Germany saw what ought to happen when theology became anthropology, and he responded by refurbishing Christianity along existential lines. What he and subsequent theologians such as Emil Brunner and Reinhold Niebuhr affirmed came to be called neo-orthodoxy, for, while it was significantly different from orthodoxy, it put God very much back in the picture."

"In any case, the challenge of the death of God, the death of reason, the death of truth and the death of the self (are) all dominant in current postmodernism." (James W. Sire, *The Universe Next Door*, pp.121, 127-128, 240)

All questions raised in this regard have been answered in detail at appropriate places in the Quran: He is *Al-Hayyu, Al-Qayyum, Al-Muhyi, Al-Mumitu, Laa-Yamuut*:

"And put your trust in the Ever Living One,  
Who dies not; and  
glorify His Praises; and  
Sufficient is He as the Ever All-Knower  
of the faults of His slaves." 25-58

"It is Allah who has created you.  
Further He has provided for your sustenance.  
Then He will cause you to die, and  
again He will give you life.  
Are there any of your partners  
who can do any single one of these things?  
Glory is to Him, and High is He above partners  
they attribute ." 30-40

Also see 15-23, 50-43, 2-258, 3-156, 7-158, 9-116, 10-56, 23-80, 40-68, 44-8, 57-2.

Narrated Ibn Abbas (may Allah be pleased with him): "The Prophet (Peace be upon him) used to say:

'I seek refuge (with You), by Your 'Izzat' (Honour). None has the right to be worshipped but You, Who does not die, while the jinns and the human beings die.' (Bukhari)

"Everything will perish, save His (Allah's) Countenance." 28-88

Also see 28-60

### **Lamyalid wa-lamyuulad**

Keeping introduction and statements, in first two verses of *Surah Al-Ikhlaas*, in mind, it is unthinkable of God, having children, parents, etc. Such a conjecture has no logical and scientific basis. We have seen that in different religions, claims based on conjecture, attribute sons, daughters, wives, parents and all sorts of other relations to God. They also assign divinity in many human relations, and even in relations with the prophets. They also give names and designations to such relations besides assigning powers and functions to them, as discussed earlier. Questions arise, who is right?, how many sons, daughters, fathers, mothers, other relations, etc., through innumerable processes, have been assigned? (*Nauudhubillaahi minahaa*: I seek refuge with God, from all these). Why should He need them? This amounts to assigning temporal and animal qualities to Him, for which there is no authority or proof. Mixing falsehood with truth is *shirk*. Hiding truth with conjecture and its denial or rejection is *kufir*. Verse 112-3 negates Jewish, Christian and other ideas of, 'the Father', 'Father and Son', 'the only begotten son', 'emergence out of cosmos', or 'birth from heavenly body', etc.:

"And Exalted is the Majesty of our Lord;  
He has taken neither wife nor son." 72-3

"Say: 'All thankful-praises are to Allah,  
Who begets no son,  
And has no partner in His dominion,  
Nor (needs) He any  
to protect Him from humiliation,  
Yea, magnify Him,  
For His Greatness and Glory." 17-111

### **Wa lam yakun-llahuu kufuwan ahad**

*Kufuwan* means an example, similar thing, the one equal in rank and position. In marriage matters, *kufuwan* means matching boy and girl socially. In verse 112-4, it means that there is none similar to Him, none equal to Him and there is nothing at all like Him." (Tuhfat Al-Ahwadhi 9-299, At-Tabari 24-691, Tafsir Ibn Kathir, Vol-X, p.628)

This verse therefore explains that there is no one, nor there ever was or can ever be equal, similar, comparable, resembling or matching in any degree whatsoever, to Allah or His Attribute.

*Allazii laisa ka mislihii shay-un*: He is such that there is nothing like unto Him.

The Bible also emphatically repeats this at many places:

"And he said, that thou mayst know that  
there is none like unto the Lord, our God."

(Exodus 8-16)

"Ye shall not make with Me gods of silver,  
neither shall ye make unto you gods of gold."

(Exodus 20-23)

"Our Lord, there is none like Thee,  
neither is there any god beside Thee,  
according to all that we have heard with our ears."

(Chronicle 17-20 & II, Samuel 7-22).

"Who is like unto Thee, O Lord,  
among the gods who is like Thee Glorious in Holiness,  
fearful in praise, doing wonders?"

(Exodus 15-11)

"For who in the heavens  
can be compared unto the Lord?  
Who among the sons of the mighty  
can be likened unto the Lord."

(Psalms 89-6)

"To whom then will ye liken God?  
Or what likeness will ye compare unto Him?"

(Isaiah 40-18)

There is continuity of argument, word after word, in *Al-Ikhlaas* (*Surah* 112). When one believes in the Transcendental Presence (*Huwa*), then concept of Necessary and contingent held by some scientists, discussed earlier, becomes easier to understand. This can perhaps be put simply into two terms: Presence (Necessary) and existence (contingent). While believing in existence of contingent, non-existence of Necessary is inconceivable. He has no beginning and no end. He is not subject to changing states of physical world from one to the other. He is Absolute-Perfect.

The *Necessary* is self-sustaining and sustains all contingent creation. Scientific questions dealing with cause, effect, creation, development and sustaining megaverse, lead to believe that Necessary is neither derived nor composed. Necessary can not be part of contingent, and vice versa. Therefore Necessary is neither bred nor breeding - i.e. Necessary is Independent and contingent is dependent. Therefore they are not similar, in any respect. Organization and arrangement in the universe show that there is perplexing Unique Intelligence above all and in everything. Nothing is, never was and never ever can be anything like unto Him in respect of His any Attribute, Omni-Presence, Transcendence, Absolute Perfection, and so on. He is Living Intelligent Eternal - He is *Huwa*, not 'It'

James W. Sire, in his book, *The Universe Next Door*, (pp.26-27), says:

"God is Infinite. This means that he is beyond scope, beyond measure... No other being in the universe can challenge Him in His nature. All else is secondary. He has no twin but is alone the be-all and end-all of existence. He is, in fact, the only self-existent being, as he spoke to Moses out of the burning bush:

'I Am, Who I Am.' (Ex. 3-14)

He is in a way that none else is. As Moses proclaimed:

'Hear, O Israel: The Lord our God is one Lord.' (Deut. 6-4)

"So God is the one prime existent, the one prime reality and... the one source of all other reality.

"God is Personal. This means God is not mere force or energy or existent *substance*... Personality requires two basic characteristics: *self-reflection* and *self-determination*. In other words, God is Personal in that He knows Himself to be: He is *self-conscious*, and He possesses the characteristics of *self-determination*: He *Thinks* and *Acts*."

Abdul Maajid Daryabadi has given following notes in explanation of '*Walam yakun-llahuu kufuwan ahad*' (112-4):

Nature, Person and Attributes: "Least of all He is an anthropomorphic God. 'In this uncompromising monotheism with its simple, enthusiastic faith in the supreme rule of a transcendent being, lies the chief strength of Islam as a religion.' (Hitti) 'The Vedic pantheon was peopled with gods that lived in the heavens or in the atmosphere or upon earth, their number was reckoned as thirty three, but those to whom the greatest number of humans were devoted were Indra, Agni, and Soma... Later Siva and Visnu attained the predominant position and joined with Brahma formed the Trinity.' (Tara Chand) " (Abdul Majid Daryabadi, *Tafsirul Quran*, Vol-IV, p.541)

He is undescrivable and unpicturable. It is impossible to visualize His Reality in any form or being. Agha Muhammad Yaqoob says: The question of all questions for consideration is, where is the need for incarnation for Him particularly when He is attributively the Omnipresent?" (Agha Muhammad Yaqoob, *Tafsir*, Vol-V, p.645)





### Chapter 13

## Attempts at Syncretism and challenges to Christianity by Reason and Science

In history, attempts at intercultural fusion and interaction of cults has created more schism. In this regard, it may be interesting to understand process of religious developments, e.g., Graeco-Roman, Ancient Indian, and Modern Movements. In intercultural interaction, fusion of religious cults or movements is called *syncretism*. However, its extent and sparking splinters off the grinding wheel, is a matter for historical investigation.

Emperor **Constantine** brought a greater part of Europe under his rule. He **supported Christians without accepting Christianity**. Queen Mother was however, inclined towards Pauline Christianity. Emperor's sister, Princess Constantina, was a follower of Arius. Not exactly, but an example of Aurangzeb and Dara Shikoh, in the Indo-Pak sub-continent, may be quoted as one of such religious differences or divisions within a palace. Constantine wavered between the two faiths. As an administrator he wanted to unite Christians within one Church. Akbar made somewhat similar efforts in India to bring people to one faith, called *Diin-e-Ilaahii* (Religion of God).

Conflict between Arius and Bishop Alexander, became so wide spread and violent that it developed law and order situation. The Emperor intervened. In 325 C.E., a meeting of all denominations of Christianity was held in Nicea (Now Isnik). Bishop Alexander was not able to attend the conference. He deputed his lieutenant Athanasius, who succeeded him as Bishop of Alexandria. The conference had many prolonged sessions. Constantine could not grasp full implications of the conflict, but he understood importance of support and cooperation of the Church for maintaining peace. Therefore he threw his weight behind Athanasius and banished Arius. Trinity, thus became official religion of the empire.

Massacre of those who did not accept Trinity followed. It became a penal offence to possess a Bible not authorized by the Church. About 270 different versions of the Bible were burnt. Princess Constantina was not happy with these developments. Therefore, the emperor was persuaded to accept the faith which did not endorse Trinity. Arius was called back. The day Arius was scheduled to visit the Cathedral of Constantinople, he died 'suddenly'. The opponents called it a miracle. The emperor knew that it was a murder, therefore, this time, he banished Athanasius and two other Bishops. The emperor formally accepted Christianity and was baptized by an Arian Bishop. Thus Monotheism became the official religion. The next emperor Constantianus also accepted this faith. In 341 a conference was held in Antioch and Monotheism was accepted as a correct interpretation in Christianity. This was further confirmed in another Council held in Sirmium in 351. As a result, Arianism was accepted by an overwhelming majority. St. Jerome wrote in 359 that 'the whole world groaned and marveled to find itself Arian.'

Anyway, acceptance of Christianity, by the Emperor, turned fortunes of small persecuted *sect*. Eventually whole Europe came under its sway. Church hierarchy was tiered and well structured. The head of the Church was said to be appointed by God and assumed position of a messiah. He was supra-king. He *approved or disapproved of appointment of kings* in various countries, such as France, Germany and others. When Henry VIII of England, in 16th Century wanted to divorce his queen and marry another, he renounced the sovereignty of the Pope and proclaimed himself as head of church, creating the Church of England. Today, Pope is regarded sovereign and Vatican, sovereign state that exchanges embassies. (I.Hassan, *Intelligent Autonomous System Choosing a New Pope*)

Pope Honorius, contemporary of Prophet Muhammad (Peace be upon him), saw Islam rising, very much close to the faith of Arius. In his letters he supported the doctrine of *One Mind*, logic pointing to belief in one God. If God has three independent minds the result would be chaos. The Quran explains the point as follows:

"Say: 'If there had been gods with Him, as they say; behold! they would certainly have sought a way to the Lord of the Throne.'" 17-42

Even for man, God tells us that He has placed one mind in his body:

"Allah has not made for any man two hearts in his body. ..." 33-4

In Byzantine court the new message of Islam, inviting to monotheism, came under discussion. In this regards, as an example, a brief extract from a detailed Hadiith from Abdullah bin Abbas is given below:

Abu Sufyan bin Harb informed Abdullah bin Abbas that Heraclius, the Byzantine emperor, sent a messenger to him, while he was accompanying a trade caravan in Syria, at the time when Allah's Apostle had truce with Abu Sufyan and Quraish infidels. Abu Sufyan and his companions went to Heraclius at Ilya

(Jerusalem). Heraclius called them in the court and he had all the senior Roman dignitaries around him..

Heraclius: "Who amongst you is closely related to that man who claims to be a Prophet?"

Abu Sufyan: "I am the nearest relative to him (amongst the group)." ...

After Abu Sufyan's answers to curious queries of Heraclius, the latter, recapitulated the following:

Heraclius: "I asked you about his family and your reply was that he belonged to a very noble family. In fact all the Apostles come from noble families amongst their respective peoples. I questioned you whether anybody else amongst you claimed such a thing, your reply was in the negative. If the answer had been in the affirmative, I would have thought that this man was following the previous man's statement. Then I asked you whether anyone of his ancestors was a king. Your reply was in the negative, and if it had been in the affirmative, I would have thought that this man wanted to take back his ancestral kingdom. I further asked whether he was ever accused of telling lies before he said what he said, and your reply was in the negative. So I wondered how a person who does not tell a lie about others could ever tell a lie about Allah. I, then asked you whether the rich people followed him or the poor. You replied that it was the poor who followed him. And in fact all the Apostles have been followed by this very class of people. Then I asked you whether his followers were increasing or decreasing. You replied that they were increasing, and in fact this is the way of true faith, till it is complete in all respects. I further asked you whether there was anybody, who, after embracing his religion, became displeased and discarded his religion. Your reply was in the negative, and in fact this is (the sign of) true faith, when its delight enters the hearts and mixes with them completely. I asked you whether he had ever betrayed. You replied in the negative and likewise the Apostles never betray. Then I asked you what he ordered you to do. You replied that he ordered you to worship Allah and Allah alone and not to worship any thing along with Him and forbade you to worship idols and ordered you to pray, to speak the truth and to be chaste. If what you have said is true, he will very soon occupy this place underneath my feet and I knew it (from the scriptures) that he was going to appear but I did not know that he would be from you, and if I could reach him definitely, I would go immediately to meet him and if I were with him, I would certainly wash his feet."

Heraclius then asked for the letter addressed by Allah's Apostle which was delivered by Dihya to the Governor of Busra, who forwarded it to Heraclius to read. The contents of the letter were as follows:

"In the name of Allah the Beneficent, the Merciful.

(This letter is) from Muhammad, the slave of Allah and His Apostle, to Heraclius, the ruler of Byzantine.

Peace be upon him, who follows the right path.

Furthermore, I invite you to Islam, and if you become a Muslim you will be safe, and Allah will double your reward, and if you reject this invitation of Islam you will be committing a sin by misguiding your Arisiyin (peasants). (And I recite to you Allah's Statement:)

"O people of the Scripture!

Come to a *word common to you and us*

that we worship none but Allah, and that

we associate nothing in worship with Him, and that

none of us shall take others as lords beside Allah.

Then, if they turn away, say:

'Bear witness that we are Muslims

(those who have surrendered to Allah)." (3.64).

Abu Sufyan then added:

"When Heraclius had finished his speech and had read the letter, there was a great hue and cry in the Royal Court. So we were turned out of the court. I told my companions that the question of Ibn-Abi-Kabsha) (the Prophet Muhammad) has become so prominent that even the King of Bani Al-Asfar (Byzantine) is afraid of him."

The sub narrator adds:

"Ibn An-Natur was the Governor of Ilya' (Jerusalem) and Heraclius was the head of the Christians of Shaam. Ibn An-Natur narrates that once while Heraclius was visiting *Ilya'* (Jerusalem), he got up in the morning with a sad mood... Heraclius invited all the heads of the Byzantines to assemble in his palace at Homs. When they assembled, he ordered that all the doors of his palace be closed. Then he came out and said:

'O Byzantines! If success is your desire and if you seek right guidance and want your empire to remain then give a pledge of allegiance to this Prophet (i.e. embrace Islam).'

Compare this with the dialogue of Queen Sheba in her court when she received letter from Soloman (Peace be upon him:

(The Queen) said: "You chiefs!

Here is delivered to me a letter worthy of respect. (29)

"It is from Solomon and is (as follows):

`In the name of Allah Most Gracious Most Merciful: (30)

`Be you not arrogant against me, but

come to me in submission (to the true Religion).' (31)

She said:

"You chiefs!

Advise me in (this) my affair.

No affair have I decided, except in your presence." (32)

From Sheba's court we come back to the court of Heraclius, and continue with the sub-narrator, mentioned above:

(On hearing Heraclius's views),

"The people ran towards the gates of the palace, like onagers but found the doors closed. Heraclius realized their hatred towards Islam and when he lost the hope of their embracing Islam, he ordered that they should be brought back in audience.

(When they returned) he said:

'What already said was just to test the strength of your conviction and I have seen it.'

"The people prostrated before him and became pleased with him.."

(Bukhari)

Dr Hafiz Haqqani Mian Qadri in his book 'Quran, Science, and Civilization and Culture' (pp. 136-146), has quoted some names of European emperors, events and some 'Councils' held in latter centuries upto Napoleon Bonapart, in this connection, that point towards continued strain of struggle for monotheistic trends within the church and the state, and in the relationship between them.

Pope Honorius died in October 638, C.E. In a Council held in 680 C.E., in Constantinople, he was anathematized. This is unique in the history of Papacy that a Pope was denounced by a succeeding Pope and the Church. But struggle against Trinity did never die.

L.F.M. Sozzini (1525-1565), projected doctrine of Arius, denied divinity of Christ and repudiated doctrine of Original Sin and Atonement. He was followed by his nephew Fausto P. Sozzini (1539-1604). In 1562 he published a work on St. John's Gospel denying divinity of Jesus.. There are sects within Christianity who still continue to believe in monotheism, e.g. a sect of Racovian Catechism, derives its name from Racow in Poland.. the stronghold of followers of Arius. (Life and Message of Barnabas, The Gospel of Barnabas, Islamic Publications, Lahore, pp.xiii to xiv) Till 11th Century, when Eastern Orthodox Church broke away from Rome, there was no schism within Roman Catholic Church. The Eastern Orthodox Church set up Byzantine or Greek Orthodox Church, with a patriarch in Constantinople.

Against all odds, however, there has always remained alive a constant Christian tradition of Unitarianism, who reject doctrines of Trinity and divinity of Jesus Christ, as inimical to the Unity of God, together with Fall, Atonement, and Eternal Punishment. Socinians (from Fausto Sozzini), and 18th-century Arians were strongly biblical. They believed in special status for Christ. (J.R.Hinnells, *Dictionary of Religions*, p.340) The debate, however, did not die, the rage has continued, upto science joining the dialogue.

For contrast between a Unitarian and a disbeliever, in respect of their belief and behaviour, see verses 18-32 to 44.

Birth of Jesus (Peace be upon him) explained in the Quran:

Glad tidings of the birth of Jesus (Peace be upon him):

"Behold! The angels said:

'O Mary! Allah gives you glad tidings

of a Word from Him:

his name will be Jesus Christ, son of Mary,

held in honour in this world and the Hereafter,

and of those nearest to Allah. (45)

"He shall speak to the people,

in childhood and in maturity, and

he shall be of the righteous. (46)

"She said: 'O my Lord! How shall I have a son?

when no man has touched me?'

He said: ' Even so:

Allah creates, what He wills.

When He has decreed a Plan,

He but, says to it: 'Be! And it is.'" (47)

"And He (Allah) will teach him

the Book and Wisdom, the Law and the Gospel." (48)

"And (appoint him) a Messenger

to the Children of Israel.." (49)

3-45 to 49

"And remember her (Mary), who guarded her chastity.

We (Allah) breathed into her of Our Spirit, and

We made her and her son a Sign for all peoples."

21-91

"He (Jesus Christ) was no more than a servant.

We (Allah) granted Our favours to him, and

We made him an example to the Children of Israel."

43-59

In this connection see following verses: 6-101, 19-88 to 95, 21-26 & 27, 37-158 & 159.

Besides biological process of parthenogenesis (reproduction from an ovum without fertilization, e.g. a normal process in invertebrates and lower plants), reproduction by manipulation of female chromosomes, has now been made through processes of genetic engineering and cloning. God is the Creator of all sciences and He is the Ever All Able-Powerful over all things. He simply says to it "Be and it is"!

Polkinghorne in *Faith, Science and Understanding*, (p.183), says: "...greater difficulty ensued when Newton identified his absolute space with the *sensorium* of God, for that made divine participation within that space a *nonsensical*

*contradiction.* Torrance believes that this is what drove Newton to *Arianism*. "*Reason compelled church for dialogue with science, with Design, now at its centre.*"

"A bitter debate about how to teach evolution in U.S. high schools is prompting a crisis of confidence among scientists, and some senior academics warn that science itself is under assault due to rising tide of anti-science, having long-term consequences.

Cornell acting President Hunter Rawlings, in his "state of the university" address, spoke about the challenge to science represented by "Intelligent Design" which holds that the theory of evolution accepted by the vast majority of scientists is fatally flawed. Rawlings said the dispute was widening political, social, religious and philosophical rifts in U.S. society. ***"When ideological division replaces informed exchange, dogma is the result and education suffers,"*** he said.

Adherents of Intelligent Design argue that certain forms in nature are too complex to have evolved through natural selection and must have been created by a *designer*, an *intelligent source*. They, mostly, refrain from identifying *the designer*, and that it could even be aliens or a time traveler.

Whether intelligent design (I.D.) should be taught, or at least mentioned, in classes is furiously contested. A US federal judge, John E. Jones III, gave a ruling that it was unconstitutional in the state of Pennsylvania to present intelligent design as an alternative to evolution in high school biology courses because it is a religious viewpoint that advances "a particular version of Christianity". He traced history of intelligent design movement to its roots in ***Christian fundamentalism***. He said that intelligent design was "creationism relabeled." The word "creationism" was substituted with "intelligent design" after the Supreme Court's ruling in 1987. From the judgement it is clear that ***opposition is not just to I.D., but to its God, basically.*** "The writings of leading I.D. proponents reveal that the designer postulated by their argument is the God of Christianity."

Supreme Court had earlier ruled that creationism, which relies on biblical account of creation of life, cannot be taught as science in public school. It may be mentioned that ***the Constitution does not call for separation of church and state.***

Judge Jones said members of Dover, Pa., School Board lied to cover up their religious motives, made a decision of "breathtaking inanity" and "dragged" their community into "this legal maelstrom with its resulting utter waste of monetary and personal resources".

Dover School Board had voted to have teachers read students a brief statement introducing intelligent design in ninth-grade biology class that there were "gaps in the theory" of evolution and that intelligent design was another explanation they should examine.

Judge Jones, a Republican, concluded that intelligent design was not science, and in order to claim that the very definition of science must be changed to include supernatural explanations. He said that teaching intelligent design as science in public school violated the First Amendment of the US Constitution,

which prohibits public officials from using their positions to impose or establish a particular religion.

"To be sure, Darwin's theory of evolution is imperfect," Judge Jones wrote. "However, the fact that a scientific theory cannot yet render an explanation on every point should not be used as a pretext to thrust an untestable alternative hypothesis grounded in religion into the science classroom or to misrepresent well-established scientific propositions."

The school board members who supported intelligent design were unseated in elections in November and replaced with a slate that opposes the intelligent design policy and said it would abide by the judge's decision. Judgement could be appealed.

"A thousand opinions by a court that a particular scientific theory is invalid will not make that scientific theory invalid," said Mr. Thompson, the president and chief counsel of the Thomas More Law Center, a public interest firm in Ann Arbor, Mich., that says it promotes Christian values. "It is going to be up to the scientists who are going to continue to do research in their labs that will ultimately determine that."

The scientists who have put intelligent design forward as a valid avenue of scientific research said they were disappointed by Judge Jones's ruling but that they thought its long-term effects would be limited.

Dr Behe added: "He talks about the ground rules of science. What has a judge to do with the ground rules of science? I think he just chose sides and echoed the arguments and just made assertions about our arguments."

William A. Dembski, says that mathematics can show the presence of design in the development of life. He predicted that intelligent design would become much stronger within five to 10 years.

"I think the big lesson is, let's go to work and really develop this theory and not try to win this in the court of public opinion," Dr Dembski said. "The burden is on us to produce."

It smacks politics. Christy Rehm, one of the plaintiffs, said: "We've done something amazing here, not only with this decision, but with the election." Dover, which usually votes majority Republican, ousted eight school board members who had backed intelligent design and elected the opposition that ran on a Democratic ticket.

Buckingham called the decision "ludicrous" and said, "I think Judge Jones ought to be ashamed of himself." (Laurie Goodstein, *US schools stopped from teaching intelligent design in biology*, NYT; Dawn - January 1, 2006)

Right-wing Christian groups in the United States, say that complex biological organisms cannot be explained by evolutionary chance alone and must be the work of an intelligent designer. Hisayoshi Watanabe, professor emeritus of English and American literature at the University of Kyoto, defined I.D. as "a



theory that proposes to give up explaining the making of this universe and the natural world in terms of aimless, plan-less mechanical forces alone," and to "recognize as science - other than natural factors like 'inevitability' (natural law) and 'coincidence' - a 'design' factor." Watanabe, however, dismissed that the *intelligent being* assumed in the I.D. argument "is just another name for God." Watanabe's insistence that "*design does not derive from God* is to flaunt ignorance."

"...*U.S. is the most religious among the industrialized countries*. Polls consistently show 60 percent of those surveyed cite religion as a vital factor in their lives, compared to about 17 percent in England and 10 percent in Japan. And the overwhelming majority of the believers in the U.S. are Christians. To deny the link between Christianity and I.D. is to miss the whole point... The "*fundamentalist*" position that holds certain descriptions in the Old and New Testaments, such as Moses' parting the Red Sea and the Immaculate Conception, to be literal truths emerged around 1910 in the U.S. and has since remained strong."

"Watanabe surely has heard about the Monkey Trial of 1925, although it may be assuming too much to think that he is aware of the fact that the Tennessee law allowing the prosecution of John Scopes for teaching evolution in his high school was not amended until 1967, and even then it merely lifted the outright ban."

"I also expect him to know that the term "creation science" can be traced to the founding in 1963 of the Creation Research Society, as well as the existence and functions of the deceptively named Discovery Institute. There are also outfits like the Thomas More Law Center, which promotes the cause. That particular law center, in fact, provided legal aid for the defense in *Kitzmiller v. Dover Area School District* -- a case that arose from the shenanigans of the education board in Dover, Pennsylvania, to compel the teaching of I.D. in its schools."

Japanese middle-school textbook, "most heavily influenced by Marxism," until 2001 contrasted "Darwin's evolution theory with biblical creationism and the treatment of Japan's own creation myth in prewar textbooks..." It tells the students to "regard the Bible and myths negatively." (Hiroaki Sato, *A Japanese take on 'intelligent design'*, The News - December 27, 2005)

It is not currently taught to Australian school students, for which efforts are underway to allow its teaching. Australia's scientific community however, called for "intelligent design" to be barred from classrooms. Its teaching would make a mockery of Australian science teaching and throw open door of science classes to similarly unscientific world views, and crowd out the teaching of real science.

They say intelligent design ignored the basic scientific principle that a theory should be testable through observation or experimentation. "Not being able to imagine or explain how something happened other than by making a leap of faith to supernatural intervention is no basis for any science -- that is a theological or philosophical notion." (*Scientists Condemn 'Intelligent Design'*, The News - October 22, 2005)

## **Religion and Democracy Face Challenges**

Most of European countries were Christian in Medieval Ages. Later, nation-states emerged, quite homogeneous monolingual, with few exceptions, as in Europe. US was mainly populated by European Christians. Since Anglo-Saxon group was dominant, English came to be adopted and America became linguistically homogeneous.

Asia in general and South Asia in particular were always multi-religious and multi-lingual. Politics in Medieval Ages was feudal, dependent on monarchical and dynastic power, hence non-competitive. Politics in colonial South Asia with consolidation of British rule, became competitive, along religious and linguistic lines, mostly by design, and for political power and government positions. It, thus, became source of contest and conflict. Many groups had no clear religious alignments. Hence, purificatory movements like *Shuddhi* and *Tablighi* emerged to establish clear alignments and strengths. Nature of electoral system and transfer of power process introduced by British was more divisive, flaring regional identities and sentiments. Simultaneously freedom movement attempted to forge common struggle against colonial power. Communal politics was mainly borne not on account of religion per se but by use of religion for political ends. Religious identities became powerful force in politics, posing great challenge even today in South Asia.

In further developments, religion was recognised as spiritual force and democracy as political. These have been used against each other, although both can benefit each other. Religion has not been able to infuse moral values into democratic tradition, and democracy has not interacted with religious institutions. Religion is used only for identity politics and democracy for power politics.

In today's world, countries have become multi-religious, because of faster movement, etc. In modern global village there is no alternate, but to live in harmony. Democracies cannot function without tolerance, in which it is moral duty of majority to ensure rights of minorities. Domineering majoritarianism compels minorities to appeal to communalism, and religion becomes powerful source of political mobilization. (Asghar AU Engineer, *How Religion is Misused in Politics*, The Dawn, 4.12.2004)

## **Scientific Approach to Related Aspects**

Self contradictory conjecture necessitates study of relevant terminology, scientific information available in this regard, and the statements in the Holy Quran:

"The similitude of Jesus before Allah is as that of Adam.

*He created him from dust.*

Then *said* to him: 'Be! And he was.'" 3-59

Jesus (Peace be upon him) was *strengthened* with the Holy Spirit and he

showed miracles by the Permission of God. (5-110)

Allah has informed about other persons also who were *strengthened* by Him with His Spirit:

"..For such, He (Allah) has written faith in their hearts, and *strengthened them with a Spirit from Himself*." 58-22

Because of special nature of creation of man, he has been endowed with different faculties and functionalities, far more superior and, in fact, quite widely different from other creatures. In spite of being the most conscious-being, man has not yet been able, and will never be able to completely and perfectly comprehend all components and their organization involved in his *make up*, particularly *Ruuh, Nafs, Qalb, etc.*, which make up inner psychic aspects of man. See notes at 3-119.

In present day information technology systems, power is increased many times more in grid computing, net working, internet connectivity, online access, etc., etc. God "*strengthened them with spirit*." It appears that this strengthens all such functionalities and faculties. Prophets were strengthened by direct divine guidance, information, wisdom, memory, intelligence, heavenly forces (*malaaikaa, junuudus-samaawaat*), and so on.

In conjectures discussed above, confusion is compounded by lack of understanding of different faculties and capacities involved in the very complex functioning of the superior creature or the super complex mechanics and modules of man. Those who don't *believe* in the revealed information, they don't think, deliberate and reason into it. Therefore the the whole process of cognition remains clogged.

Thousands of years ago, it must have been difficult, for those who did not believe in the revealed facts about inner aspects of human functionality, to understand particularly the inner mechanism of man; and that is also, perhaps, one of the reasons, that they attributed these aspects to the *spirit* and designed separate divine driver. ***It is now understood that the same software works as the driver in different PCs (Personal Computers). The difference lies in their diverse applications.*** We will come back to this later.

"The term *Ruuh* (literally *spirit* , soul, or breath of life) is used in the Quran to refer to numerous metaphysical verities like angels, revelation or divine inspiration. But quite often it connotes the inner divine human nature or soul of metaphysical parlance. (Here we are concerned with this meaning). Zamukhshari while interpreting '*Ruuh*' as divine inspiration, points out that it gives life to *hearts* that were, as if, dead in their ignorance. *In religion* it has the *same function as the soul has in a body*. In Suufii expression, it is a *divine spark* in man. Absar Ahmad, in '*Quranic Concept of Human Psyche*'(pp.26-27), highlights immense metaphysical significance of '*Ruuh*' in 'man': "God's 'breathing of His Spirit' into man is obviously of immense metaphysical significance. Many modernist interpreters and translators of the Quran do not at all seem to grasp the deep-structured meanings and ontological significance of this.. Abdullah Yusuf Ali writes at this point: 'Note

that here the emphasis is on three points: (i). the breathing of God's spirit into man, i.e. the faculty of God-like knowledge and will, which if rightly used, would give man superiority over other creatures, (ii). the origin of evil in arrogance and jealousy on the part of Satan who saw only the lower side of man (his clay i.e. *somatic* body) and failed to see the higher side, the *faculty brought in by the spirit of God*, (iii). that this evil only touches those who yield to it, and has no power over God's sincere servants purified by His Grace.'(17-61 to 65).

"..Muhammad Asad in his explanatory note devotes a single sentence to this part of the verse and takes it *as a metaphor for God's endowing man with life and consciousness*.. To my mind, 'breathing of His spirit into man' is a most explicit and categorical assertion of a divine (i.e. spiritual) element or component in man. Taking it as merely a 'faculty of God-like knowledge' or 'endowing man with life and consciousness' tantamounts to a total negation of the ***two-component Quranic conception of man and human personality***".

Therefore for understanding the inner psychic nature and personality of man, *Ruuh* is the foremost aspect of it :

"They ask you concerning the *Ruuh* (*Spirit*),

Say: The *Ruuh* is By the Command of My Lord-Master--Sustainer.

And of knowledge, it is only a little,

that is communicated to you." 17-85

Although direct and detailed knowledge is not available about *Ruuh*, but from various references in the Quran, we may be able to understand, at least the term itself to the extent it is required. It is the *Ruuh* that makes the basic difference, and elevates man from baser to the elevated plank of humanity.

Let us examine another explanation in this regard by Zafar Afaq Ansari ('*Quranic Concepts of Human Psyche*', pp.2-5): "..Human nature has a base element not in keeping with the exalted place man has been designated to occupy.

"Will You (Allah) place therein one,

who makes mischief therein and sheds blood?" 2-30

"This, however, changed, and what caused the change was the breathing into Adam 'of My (Allah's) *Ruuh*'. This is the same phenomenon that has been referred to in *Surat Al-Baqarah* (2- 31), as *giving knowledge* to Adam. It is significant that it was after this episode that angels were asked to prostrate themselves before Adam. The demonstration of having this knowledge or being the *recipient of Divine Ruuh* is what elevated man from his humble origins, enabled him to overcome the base part of his nature, and made him a creature worthy of being the vicegerent of Allah.. What, then, is *Ruuh*? One may venture to say that *Ruuh* is a *special capacity for acquiring knowledge*. [It appears quite obvious and noteworthy, that in verse 17-85, immediately after the statement: 'The *Ruuh* proceeds from my Lord-Master-Owner-Sustainer's Command (*Amr*)', the mention is made of the 'Knowledge' in the same verse:

'And of knowledge you have been vouchsafed but little'. 17-85].

"It is a *capacity* which was granted to man after his physical and biological creation was complete...The most significant are the words that are used to describe what was given to Adam. (Although a little of the knowledge has been vouchsafed to Adam). It was not the knowledge of a finite number of things; Adam was given the knowledge of the totality of things (*Allama Aadam al-Asmaa' kullahaa*): 'He (Allah) taught Adam the names of all things.' This can only mean an immense and unlimited *potential of knowledge*. This is further supported by what was said by the angels while accepting the limits of their knowledge as compared to Adam. The angels could have the knowledge that was specifically given to them, while Adam was apparently given the *capacity to generate knowledge*, and thus was not subject to the limitations of other creatures. [Possibilities of generating knowledge, information or data through faculties of *Qalb* and *Fuaad*, or through the processes of *thinking*, *understanding* and *reasoning* seem to be unlimited. Apart from this unlimited capacity for knowledge, there is at least one other characteristic that is associated with *Ruuh* - an *intrinsic knowledge of God*. This *God-consciousness* is vividly described in the Quran" (7-172)].

However, different scholars have given different explanations and interpretations of the term *Ruuh*.

"Some people interpret the word spirit (*Ruuh*) in the context of the verse 32-9:

"But He (Allah) fashioned him in due proportion,  
and breathed into him *something of His spirit*.  
*And He gave you hearing and sight and feeling*.  
Little thanks do you give!" 32-9

as the vital principle or source of life only, but more than that it is *reflective of something unique to the humanbeings*. In so far as life is concerned, an animal, too, has got life. But what is unique to human beings are some of the divine attributes like *wisdom*, *creativity*, *vision* and *mercy*. It, therefore appeals to reason that beside the basic source of life, the word spirit in the verse also refers to these attributes a fraction of which might have come along with the spirit breathed into the humanbeings. That is what the words "some of His spirit" in the verse 32-9, among other things, imply. *Beyond that we can not say anything about the spirit for want of requisite knowledge* 17-85. ("Purifying the soul", Haider Zaman, The Dawn, 12.9.2003)

While studying different aspects of human personality and psyche, it is here that profundity becomes clear in the statement of the Prophet (Peace be upon him), that :

"He who *understands* himself, *understands* God."

In view of above assertions and the fact that self-knowledge leads to self-realization and God-consciousness, it may be appropriate to look into some important aspects of *knowledge* also:

The true *knowledge* is that concerns *Reality*. Knowledge was first imparted by Allah Himself to Adam (Peace be upon him). The formulation for the testimony of Faith '*Laa ilaaha illallaah*' (There is no god, but Allah) is a *statement of knowledge of the Real*. All sciences, natural, social and all others, point out, as evidence, to the truth of this most basic statement of all and the ultimate knowledge. They add scientific spirit to the true knowledge and consciousness of the Truth. Generally speaking, there are innumerable branches of knowledge and there is no limit to it. In the Quranic context knowledge is not a dead store of data. Man has been *endowed with faculties which generate knowledge*. The Quran encourages logic and reasoning, through out its discourse, by extensive and frequent invitation for consideration of and reflection on scientific phenomena, which further lead to necessary processes of observation, experimentation, understanding and application of laws to the advantage of society. Therefore consciousness of *Tauhiid* is the source of the scientific spirit in all domains of knowledge. (Osman Bakar, '*Religious Consciousness and the Scientific Spirit*', *Tawhid and Science*, pp.1-11, Chapter 1).

Knowledge (*Ilm*) leads to *Hikmah* which literally means Wisdom. And wisdom is *power*.

"He (Allah) *grants 'Hikmah'* (Wisdom) to whom He wills,  
and he, to whom '*Hikmah*' is granted,  
is indeed granted abundant good.  
But none remember except men of *understanding*" 2-269

Grant of *abundant good* is the *gift* or the *favour* which is granted by God, to people who are identified as ***those who use their cognitive capabilities*** to understand the systems working in universe and within their own selves. '*Teaching of Himah and teaching of the Book*' (3-110) was arranged as a process during the period of revelation and presented in the practical model as *Sunnah*. When asked to explain the character and conduct of the Holy Prophet (Peace be upon him), Aisha (may Allah be pleased with her) said"

"His conduct was the Quran."

"Verily you have in the Prophet of Allah an excellent model,  
for him who fears Allah and the Last Day, and  
who remembers Allah much." (33-22)

"Say, 'If you love Allah, follow me;  
then will Allah love you and forgive you your faults,  
and Allah is Most Forgiving, Merciful.'" (3-32)

***In this connection examine different acts of gift, mentioned above, but, attributed to a separate entity designated as the Spirit.***

This is how man is ***strengthened*** to sustain his superiority over all other creatures and control over all resources placed at his disposal. The *knowledge*

excelled by application and experience, improves his *power*.

According to Iqbal, vision without power may bring moral elevation but not lasting culture. Power without vision tends to become destructive and inhuman. Both must combine for benefit of mankind. Bible warns that where there is no vision, people perish. (Prof Khwaja Masud, *Without Vision, the People Perish*, The News - November 13, 2006)

*There is problem with the concept of working of the Spirit as a separate super human entity and its grant of gift.* It does not seem to *strengthen* man's own faculty and function to make him work himself and be responsible for his own deeds (Examine 58-22). Man himself gives up use of his high potential packed in organization and mechanism of his own components. This a glaring and typical example that Christianity, inspite of clues provided in cosmos and man's own *clay*, could not make any headway in science but people slept sunk deep into dark ages. Before that, Greeks achieved height of speculative thought, logic, discourse and dialogue, but completely neglected scientific verification of their own hypothesis. Too much dependence on deduction and aversion to experimentation closed door on scientific advancement - slaves worked, scholars speculated and scientific study went into slumber. Inspite of intellectual leadership, Greek civilization decayed. Their knowledge had no application for welfare of people, the basic ingredients strengthening any state. Thus, state(s) dissolved and disappeared. '*Brahmanism*' presents yet another glaring example. It was only after the *re-revelation* of the unchanging set of laws of God (Examine 10-64, 30-30) working in nature of man and universe, that *systematic body of knowledge* (science) was developed based on reasoning and sifting of facts out of phenomena. They carried this process forward for a few centuries and then fell into the cob web of Greek dialectical and Roman tyrannical style of state structures. This is the *missing link*, the *lost civilisation*. In general European narration of history of science and technology, as if, it suddenly springs, completely ignoring the foundation of scientific investigation and reasoning on which Renaissance, Reformation, Enlightenment, and Industrial Revolution raised high the banner for march onward. J.W. Draper in his book "*The History of the Intellectual Development of Europe*" observes that the ***Quran gave science to two continents***, Asia and Europe. Will Durant in his book *Civilisation* (Vol-II) observes "Islam led the world in power, order and extent of government, in refinement of manners, in standards of living, in human legislation and religious tolerance, scholarship, science, medicine and philosophy." Carefully examine following statement in the Quran. We will soon have to re-examine it:

And it is He (Allah) Who has made you  
*generations coming after generations,*

*replacing each other on the earth.*

And he has raised you in ranks, some above others, that  
*He may try you in that which He has bestowed on you..."* (6-165)

The knowledge (*guidance*) in the Quran is not just for existing or living but

leads to the *wisdom-power*, for governing from self to super space. The knowledge and correct understanding of the Quran and the *Sunnah* provide power and ability to *speak* and *act* in the correct and right way. Re-examine Christian statements, given above about the Spirit speaking and acting, instead of the person himself: "Holy Spirit is God, *working through the recipient to perform the gifts of the Spirit*, being still given today", which are sufficient to send into deep slumber *personal and ingrained faculties*, and resort to monasticism in mountains, deserts and wilderness (See discussion on *Mysticism*); as it did actually happen. All that was needed was to *initiate* oneself into such ineffable *states* and *attain mystic stages or stations* (Examine discussion on *mysticism*) to be the *recipient* of the Spirit who is then supposed to do the rest. At the most this encourages *personal piety* to become the *overcomer* (Re-examine Christian statements given above.) Many Muslims, following into the foot prints of earlier bearers of the banner and the Book, also resigned most their duty to God, which they were assigned to accomplish their task, rather they presumed *spirituality* and even pretended *divinity* for which neither were they commissioned nor entitled.

Israelites said "...Go you, and your Lord (Allah), and fight you two, while we sit here (and watch)." 5-24

"Or have they taken for worship gods besides Him?

Say: 'Bring your convincing proof:

this is the Message for those with me, and the Message of those before me.'

But most of them know not the Truth, and so turn away." 21-24

It was only after powerful but painful insurgence of science that brought into focus the man himself as beneficiary of all *gifts* filling entire cosmos not only conceivable but accessible and achievable by him as he himself the actor, through his own faculties and functions beamed (*breathed: nafakha*) into him (32-9). Also re-examine 6-165.

But there are limitations too, individual and collective. "Presumptuous" man, as Alexander Pope calls him, fancies he has acquired all the knowledge about a thing as soon as he makes some kind of a breakthrough in some field, hitherto unknown. He presumes he has mastered all the "information" about his discovery and exults. In fact his own inventions and prescriptions keep on changing rapidly. It means that:

- i. Human knowledge is little and never perfect, (17-85)
- ii. Some people are endowed with greater knowledge than others.
- iii. The story of Musa (Peace be upon him) and Khizr (Allah be pleased with him) proves the point. The former was exalted messenger of Allah, as he was given a Book and Miracles and Allah spoke to him directly. Yet the knowledge of seeing into the future was given to the latter.

"So they found one of Our (Allah's) servants, on whom

We (Allah) had bestowed Mercy from Ourselves, and whom



We had *taught Knowledge from Our Own Presence.*" 18-65

*Qalb* (heart) acts as the operating agency of psyche, putting potentiality into actuality. Zafar Afaq Ansari explains *Qalb* and its functions in '*Introduction, Quranic concepts of Human Psyche*',(p.6): "An important characteristic of *Qalb* is that it represents that *faculty* or that *capacity* of human personality which enables the person to *know and understand* the reality of things, make evaluative judgements, and sift the right from the wrong. The functions of the *Qalb* are described quite frequently in the Quran along with the sensory capacities of humanbeings, indicating that what the *Qalb* does is an extension and a superior function of what is being done at the lower level by the sensory organs like eyes and ears.. However, *if the functions of the Qalb are blocked, the sensory organs lose their utility.* People in such a condition have:

" eyes with which they do not see,  
ears with which they do not hear." 7-179

"According to the Quran the perceptual processes- seeing and hearing being the ones most often mentioned- can be reduced to mere sensations. They can become stimulations without 'meaning', because the *Qalb* is blocked or sealed. The process has been described at several places in the Quran (see for instance 2-6 & 7, 7-100 & 101, 4-155, 63-3, and 16-106 to 108.)"

"Though you hear My words repeatedly, you wont understand them.  
Though you watch and watch, as I perform My miracles,  
still you won't know what they mean.  
Dull their understanding, close their ears, and shut their eyes.  
I don't want them to see or to hear or to understand, or  
to turn to Me to heal them." Isaiah, 6-9 & 10.

From above it would be seen that *Qalb* is not just the *heart* as is usually translated for the purposes of brevity. It denotes much more and different from heart and brain, both.

*Qalb* and *Fuaad* are like receptive side of Guidance or in-built softwares. When *Hidaayat* (Guiding Instruction) comes (is revealed, inspired) they respond and work with it. An explanation may perhaps be given in an example of working of a computer software (*Qalb* or *Fuaad*) with the instructions for different tasks to be performed in a programme. If the software is locked up or corrupted, then, either no instruction is accepted or acted upon, or it is misinterpreted and misapplied. If it is hacked or virus-stricken, the instruction or the command each time received in the processing unit, will produce wrong results, misleading or leading astray.

"Do they not then think deeply in the Quran, or  
are their hearts locked up (from understanding)."47-24

It is this element or receptive side in man which responds to the directing

force of *Hidayat* (of Revelation). It is also called *Al-Hudaa* (the Guidance) 6-71, 2-114.

Conflict and clash develop when people can not get rid of *conditioning* and *think afresh*. *Conditioning* stratifies '*patterns*' of thinking so that one tends to think and behave in that pattern, in mechanical manner. To break these patterns, nature facilitates well. Nothing in nature is out of reach to understand. To begin with one needs to observe himself and then around closely. This is natural way to try to understand reality.

"...Look for Him (God) by taking yourself as the starting point. Learn who it is within you who makes everything his own and says, My God, my mind, my thought, my soul, my body...Learn how it happens that one watches without willing, loves without willing. If you carefully investigate these matters, you will find Him in yourself." (Hippolytus, *Hersies* 8.15.1-2) (Irfan Ali Qazi, *Thinking patterns*, Dawn (Magazine) - April 01, 2007)

Paul Davies in *The Fifth Miracle*, says: '*mind* - i.e. *conscious* awareness of the world - is not a meaningless and accidental quirk of nature, but an absolutely fundamental fact of reality'. Therefore, let us have a look at some scientific processes and aspects of *intelligence* and *mind*.

Computer uses electrical impulses as coded data based on 1 and 0. Human brain also uses coded information, as a hidden vast world of mystery and wonder. William James thought that we use only 5 percent of our intelligence. The brain does not just send impulses traveling in straight lines down the trunks (*axons*) but it *freely transmits intelligence* through out entire body through *intelligent chemicals* (Neurotransmitters and Neuropopliters). Amazingly these are not only made by brain, whose function is to think, but by 'immune system', also whose primary role is to protect from disease. The floating 'intelligence' - as against being localized in the brain only - i.e., 'stream of consciousness' is possessed by the DNA in every cell. DNA builds RNA (Ribonucleic acid), which is its nearly identical twin and active counterpart. RNA is like active *knowledge*, in comparison to DNA's silent *intelligence*. DNA works from '*memory*'.

Polkinghorne points out that biologists, often use the term *mental* without explaining why *awareness*, as opposed to *capacity for information processing*. Every word used in the Quran has its own standing and stands the test of time and scientific advancement. Keeping above statements in mind, when we look at the terminology used in the Quran, how striking it is that the Quran does not localize intelligence in brain as is evident from following words used in this regard (Also see notes at 3-119):

*Fuaad*: Enlightened Heart (Mufridaatul Quran), Mind (F. Steingass).

*Sadr* : Prim, Chest, Breast, Thorax (Al-Mawrid), Foremost or Upper part of anything (F.S).

*Qalb* : Centre, Core, Kernel, Marrow (F.S.)

Dr. Pert, Director of the Brain Bio-Chemistry Division at the National Institute of Mental Health, pointed out that it is quite arbitrary to say that a biochemical like DNA or a Neurotransmitter belongs to the body rather than the *mind*. DNA is almost as much *knowledge* as it is *matter*. Dr Pert refers to the entire 'mind-body' system as a 'network of information' (*kalimaat?*) and prefers to use one term for both - 'bodymind'.

John Polkinghorne (*Faith, Science and Understanding*, p. 97), says: "Undoubtedly big discoveries lie ahead. It is already clear, from the role of strange *attractors* in chaos theory and from the spontaneous generation of long-range order in dissipative systems far from thermal equilibrium that, in addition to traditional descriptions in terms of matter and energy, there is a need to introduce a third fundamental concept of a *pattern forming character* that will embrace these emergent properties of holistic order. *Information* might be a suitable word for it. It carries with it just a glimmer (no more) of the integration of the material with something that begins to look a little like the mental. Just as relativity theory has integrated matter and energy into a single account, so one might hope for an eventual discovery that would integrate the triad: ***matter-energy-information...*** It would, however, be no more than a first move in a direction whose ultimate goal was still over the horizon. A much more important step would have been made if it were ever possible to attain an understanding in which consciousness was taken into an integrated account... ***Consciousness*** is presently both an undeniable experience and also an irreducible mystery..." Reconsider repetitive Quranic eloquent emphasis on God ***consciousness*** as the necessary condition for receiving ***guiding information-motive (informational motivating force)***, e.g. 2-1..

Zafar Afaq Ansari explains the process of cognitive blockage, in scientific terms: "According to the Quranic statements, the blocking of the cognitive processes takes place under special circumstances; when a person is faced with a situation of conflict and resorts to a special type of defence mechanism in which he rationalizes actions that are emotionally impelled. Such a person starts with a state of conflict between what his moral judgement demands and what is his need for immediate, unlimited and unjustified gratifications. His belief and his practice become completely at variance. Such people begin with a conflict between their conscience and their overt behaviour. But behaviour is a public commitment, and soon they are taken over by the need to resolve this conflict, and to justify their behaviour. Their conscience is so weak that they can not continue to keep to their belief, and have to resolve this situation by believing in what they are practicing, rather than the other way round. This is a special situation when the belief is so subdued (sealed) that it completely loses all practical meaning or relevance for life."

For further understanding the term '*heart*', used in much wider sense, in the light of the Quran and *Hadiith*, following may be carefully considered:

Allah comes in between the man and his heart: 8-24

*Permeating the hearts:* 2-93

*Faith* not entering into the Heart: 49-14 (It mention *faith* not spirit.)

A *seal* on the hearts: 4-155, 47-24, 7-100 & 101, 2-7, 9-93, 6-46.

The Prophet (Peace be upon him) said:

"Verily, there is in the body a piece of flesh, if it is correct, the rest of the body will be correct due to it, and if it is corrupt, then the rest of the body will be corrupt due to it. Verily, it is the *heart*." (Bukhari, Muslim)

Examine notes on neural connections of heart.

And Abu Hurairah said: "The *heart* is a king and the body parts are its soldiers. So if the king does good, then the soldiers will do good. And if the king does wickedness, then the soldiers will do wickedness."

*Heart* mentioned above, is not just the muscular organ; rather centre of cognition, reflection and contemplation.

In Christianity it is believed that the Spirit is given on repenting *sin*, on being baptized, and as a *power* to become "*overcomers*". In fact, importance of concept of '*sin*' (*original sin*) is central to Christian faith. But the Quran goes much deeper into physiology and bio-chemistry of systems involved in the *main animating force* called *Nafs*, and as such into psycho-analysis of *sin*. Let us examine certain related scientific facts first, which may help understand the *material frame of functionality* or the *operative material equipment* and *tools* that compose a vehicle or *engine* of '*Nafs*'. The knowledge of Human Genome (set of all genes in a body) may lead closer to understanding *Nafs* and its functions (91- 7 to 10) under the *Decree* of Allah (*Amr*, i.e. *Ruuh*, 17-85) inspired into it. Therefore, translation of the term *Nafs* as '*Self*' may perhaps convey somewhat closer meaning.

*Nafs* also means, according to Rev. Hava's Arabic-English dictionary, *intentions* and *desires*. On basis of merit of these, people gain welfare and honour in this world and hereafter. The Quran presents virtue as dynamic quality. (Jafar Wafa, *Facing adversity with hope*, Dawn, 20.9.2002) Consider 3-114.

Good character is manifestation of permanent inclination and disposition of '*self*' for deeds harmonious with nature regulating relationship with the Creator and His creations. The believer has a compatible and **compliant** '*self*' for His Lord's pronouncements and prohibitions, without any dysfunction or delinquency in any component or mechanism. In dealing with people, he is tolerant, and discharges all duties diligently and humbly towards them. Faith, includes suppressing anger, being gentle and humble:

"Those who suppress their *anger*, and *forgive* other people, assuredly, Allah loves those who do *good*." (3-134)

Also see 19-14 & 32.

Bukhari and Muslim relate:

"The Messenger of Allah (Peace be upon him) was never immoderate or

obscene. He used to say:

'Among those who are most beloved to me are those who have the finest character.'

"Never was the Messenger of Allah (Peace be upon him) given the choice between two things without choosing the *easier* of them, *as long as it entailed no sin*. If it did entail sin, he was of all people the most remote from it. Never did he seek revenge for something done against himself; but when the sanctity of Allah was challenged, he would take vengeance for His sake alone."

Allah testifies for the character of the Prophet (Peace be upon him):

"And surely, you (O Muhammad are) on an exalted standard of character."  
(68-4)

(Arafat Nadeem, *Inclination of the soul towards gentle and praiseworthy acts*, The News ( Iqra) - March 11, 2007)

Scientists are continuing their efforts to unravel mysteries of *mind* through neurons, net-working and *wiring* in brain. A neuron in human brain, less than ten microns in size, can record about one million bits of information in its memory. Following will give an idea about some of effort going on in this direction:

Los Angeles: "A computerized Atlas of the brain is for the first time giving researchers and medical experts a map for unlocking the puzzles of the mind.. The brain is different in every single person. There is a tremendous amount of variance. The atlas .. will allow specialists to compare a patient's brain with those in the data base. This may enable them to detect crucial differences in the brains of sick people.. diagnose and treat them. Layered over the anatomical maps are animations of memory, emotion, language and speech." (Reuters, The Dawn, August 13, 2003.)

In the context of human behaviour, philosophy presents different and varied views by introducing and explaining different terms, like body, mind, soul, *self*, etc.

James Drever, in '*A Dictionary of Psychology*', defines '*psyche*' as originally the principle of life, but used generally as equivalent to *mentality*, or as a substitute for mind or soul. Charles Rycroft's description of *psyche* given in his well-kown '*A Critical Dictionary of Psychoanalysis*', reads: 'the mind: The psychoanalytic literature, following Freud, uses *psyche* and *mind* (*seele*) synonymously. Its two adjectives, *psychical* and *psychic*, are also synonymous with '*mental*'. However, whereas '*mind*' tends to be used in contrast to '*body*', *psyche* is usually contrasted with '*soma*'. '*Soma*' is the body as distinct from the soul, the body of an organism as distinct from its reproductive cells. Somatology is the science of living bodies physically considered. (Oxford Dictionary).

Absar Ahmed in "*The Quranic Concepts of Human Psyche*",(pp.15-24), explains that the Quran employs its own technical terms and has its own typical approach and typology. The Quranic concept of human psyche is not purely a psychological

one and has a great deal to do with the philosophical-metaphysical problem of the essential substantial nature of man. Man possesses "not only the spiritual dimension but also the rational dimension of personality.. The knowledge of all the names' (2-31) signifies man's faculty of logical definition, and thus, of conceptual thinking."

Adel M.A.Abbas, in his book, "*His Throne was on water*", (pp.103-106, Beltsville, Maryland USA.) explains positive and negative aspects of *struggling forces within man* (also examine verses 17-61 to 65): "We have seen that man's body is the site of a continuous reaction between his true unconscious (*id*) and his virtuous side (the *ego* and the *superego*). According to Sigmund Freud, the *human mind is divided psychologically into 'id', ego and superego*. The '*id*' is the instinctual element of the human mind and is concerned with pleasure, which demands immediate satisfaction. In addition, it is regarded as the unconscious element of the human psyche and is said to be in conflict with the ego and superego. The ego is a general term for those processes concerned with the self and a person's self-conception and encompasses one's values and attitudes. In Freudian psychology, the term refers specifically to the element of the human mind that represents the conscious processes concerned with reality. It is also in conflict with the '*id*' (the instinctual element) and the *superego* (the *ethically aware element*). The superego is concerned with the ideal and is responsible for ethics and self-imposed standards of behaviour. It is characterized as a form of conscience and restrains the ego and is responsible for feelings of guilt when the moral code is broken. God created man with an animal-like body and with all its demands and instincts but *gave him a spirit in order to identify him as a human being*. (Examine verses given below.) God was aware of how great this struggle would be, and this is why He asked the angels to kneel, as a mark of respect, to him."(17-61).

During the course of discussion on Christian concepts, the term '*Word*' of God appears at many places. Questions are raised as to how one '*word*' becomes *human* and the other a spoken or written '*word*', i.e. one word becomes flesh and bones and the other *command* or communication. Let us probe further into *scientific explanation of human functionality* and the *commanding word*.

Anything or everything, one can think, *speak* or do is '*programmed*' into the '*original molecule*' (DNA). Each Cell contains all of DNA's infinite possibilities all the time. Human behaviour is the function of the collection or the set of genes in the human genome. DNA (Dioxyribonucleic acid), consisting of four different sugars called nucleotides, that interact with one another in specific ways, are named as, adenine (A), thymine (B), cytosine (C) and guanine (G). They are also called the alphabet of life. These alphabet (nucleotides) put (*written*) into in a sequence (repeated many billions of times in a specific sequence e.g., GATCATCCG..., etc., etc.) form '*words*' and '*sentences*' (*kalimaat*). The total length of the DNA tape in the human body is greater than the distance between our sun and moon. They determine how a living thing functions. Geometrically, a gene is a double helix, formed by the nucleotide, looking like a long inter-twinning

ladder. It is a segment of DNA containing chemical instruction, i.e., a 'sentence' necessary to make a specific enzyme or other protein or replicate itself. The genetic code is the 'word' or 'chemical spelling' that turns a particular gene 'on' or 'off', leading to a biological or functional effect (*Kalimatullaah*- The word of God. The word 'Kun' is called 'Kalimatul Hazrah'-The Fiat of God; When Allah said: 'Be',and it was.

"All that they do, is noted in Books. (52)

And everything, small and big, is written down" (53) 54- 52 to 53

"And that it is He (Allah), Who makes laugh and makes weep". 53-43

"Then the angels called him(Zakariya, Peace be upon him),

while he was standing in prayer in a praying place:

'Allah gives you glad tidings of Yahya (John),

confirming the Word from Allah,

noble, keeping away from sexual relations with women,

a Prophet, from among the righteous." 3-39

" For such , He (Allah) has written Faith in their hearts,

and strengthened them with Ruuh from Himself." 58-22

This amply shows that human behaviour is the function of the written 'Word' of Allah! Mountain View Corporation is working to identify even still smaller changes (called Single Nucleotide Polymorphisms-SNPs, pronounced 'snips') that make one person different from another. They represent interchanging of basic components of DNA, e.g., a 'A' becoming a 'T' or a 'G' or a 'C'. New Haven Genaissance Pharmaceuticals is taking the SNP research still further into collections of differences in genes known as 'haplotypes', possibly to identify precise genetic 'bar codes' that influence individual responses."

Guidance is imbued in the Genome. Allah makes the 'self' (genome) and gives it order, proportion, and perfection, inorder to stand the test of his functionality in particular circumstances in which it has to live its life. (See 87-2&3, 32-9 and also Foot Note 120 to 2-117 of the translation and explanation by Abdullah Yusuf Ali.) Allah beams it the capacity for understanding of piety and right conduct, distinctly clear from sin, impiety and wrongdoing in circumstances, in which he is placed. This is one of the most precious gifts to man, This faculty of distinguishing between right and wrong is one of the most important bestowments of Allah. In verses 91-1 to 6, after mentioning six external evidences this internal evidence is mentioned alongwith Who (Allah) perfected it. This mention highlights it as being the greatest of all. By these various explanations man should learn that his prosperity, success, and salvation depend on the right functioning of his own 'self', - i.e., on his keeping his own 'self' clean pure as Allah made it. It also clarifies that his failure, decline, and perdition depend on his soiling his soul by choosing evil. Allah explained to man the two paths - good and evil: 90-10. Then, Allah provided him with capability to recognize difference between good and evil and their consequences.

"By the 'self' and the proportion given to it, (7)  
 And its enlightenment, as to its wrong and its right- (8)  
 Truly, he succeeds , that purifies it, (9)  
 And he fails that corrupts it (10) 91-7 to 10.

After sequencing of 'human genome' (mapping of all human genes, which collectively constitute human personality and determine all clues to human behaviour), the nearest explanation of the term '*Nafs*' seems to become available perhaps, in the term '*genome*' which, in physical terms, represents composition of the '*Self*'. Although one word translation does not correctly convey entire sense, all shades of meaning and connotations, yet for the sake of brevity, we have to choose the nearest possible term. Genome ('*Nafs*') has been equipped with all necessary stock of genes, that determine trends and tendencies in human personality capable of sensing, sifting, and differentiating between good and evil, and right and wrong and then taking a decision processed through the faculties of reasoning (*Qalb, Fuaad*). We are free within (self), to that extent, and in this context. We can create worth by affirming to value. We create value, while we are conscious. Ethics is a system of understanding what is good, and good deed is a consciously chosen action. The two ways are shown clearly. Then it depends upon one's own wisdom to take a decision in the right direction.

"He (Allah) grants '*Hikmah*' (Wisdom) to whom He wills,  
 and he, to whom '*Hikmah*' is granted, is indeed granted abundant good.  
 But none remember except men of understanding" 2-269

"Whoever goes right, then he goes right,  
 only for the benefit of his own 'self'.  
 And whoever goes astray, then he goes astray,  
 To his own loss." 17-15

"O you who believe! Take care of your own 'selves'.  
 If you follow the Guidance, no hurt can come to you,  
 from those who are in error." 5-105

Care of individual personality (self) is very important in Islam alongwith common good and collective benefit of society. Man can not live all by himself. He can live and progress only in an environment in which he is dependent not only on other humanbeings but other creations and sustaining systems, subjected to him in the universe. This has been emphasized in the Quran through the address in singular as well as in plural, at different places.

In the realm of social sustainability and prosperity, the principle of enjoining right and forbidding wrong, has been ordained as the foremost duty and special merit of individual and society, both.

"You have been best of peoples, ever raised up for mankind,  
 You enjoin *Al-Ma'ruuf* (right) and forbid *Al-Munkar* (wrong)." 3-110

Sir Francis Galton, psychologist and Charles Darwin's cousin, said that



principle *characteristics* that make up mankind are hereditary. He is right to this extent. But his idea that society could and should selectively breed to improve itself (*eugenics*), is incomplete, being purely materialistic, ignoring *the sparking element of ruuh, making the machine complete and functional*.

Cloning is transplantation of an entire nucleus and not of specific genes (genetic engineering), it is nonetheless an attempt to produce baby with specific traits. Idea of reproducing *specific people*, individuals or more, is *sinister*, (*Cloning Myths Distort Reality*, Dawn - January 2, 2003) because, they could be *special people, or even become specific or special species*.

Cloning has brought some related issues under spotlight. Clone would not be an exact replica of the person being cloned; more akin to an identical twin generations apart. "It won't replace a dead child," said Zirkin. "It would be terribly burdensome for a child to have to grow up thinking that he or she is a *replacement* for someone who died." In other words it is *resurrection, reincarnation, rebirth*, but a new birth of a new person, endowed with *Ruuh* as a separate personality.

"Even in identical twins, where the DNA is identical, they are *different people* (persons) because of the influence of environment," said Janet Rowley, professor of medicine at the University of Chicago. The relative influence of genes versus environment on an individual's development is a debate in the context of "nature versus nurture." "Hitler was the way he was not just because of genes," said Bonnie Steinbock, a philosophy professor at the State University of New York at Albany who focuses on bioethics. "If you tried to clone Hitler, you might instead get the personality of Thomas Jefferson," vice versa, or any other possibility. (*Cloning Myths Distort Reality*, Dawn - January 2, 2003) Rowley brings genes and environment, both, under discussion, as against Galton's *eugenics*, and *genetic engineering* in cloning. But *Ruuh*, is still missing in this debate, as basic ingredient that makes the whole difference of life, humanity, rationality, cognition, intelligence, memory, and so on.

Entire collection of genes in human genome, sensors, knowledge, understanding and reasoning; all put together are not enough to encompass and comprehend all forces and facts influencing universe and environment of man. Similarly all mankind collectively has not been able to harness all powers and forces of nature and in fact can not control all factors and variables in action and inter-play in universe. In physical and social realms, multitude of variables keep producing variety of new challenges. Man feels not only desire but desperate need to cope with such situations. In *open living system* terrestrial and celestial forces are moved in aid of humanity. Internal mechanisms are also provided additional strengthens, after all man has to manage his own affairs. Examine carefully, e.g., following: 3-13, 6-34, particularly 58-22, and re-consider related verses quoted above..

Challenge to predict future is monumental. We paint large and small dots which do not provide holistic image of future. It is exceedingly difficult to consider tremendous number of elements and interactions characteristic of

complex human social systems. It is not possible to deal simultaneously with a very large number of variables, quantitative and qualitative. Thus, our scenario for future is like a series of dots on the canvas than a cohesive image (Linstone, 1977).

Linstone points out, predictions are based on what we already know. Some error must always be acknowledged in any prediction, because we cannot foresee all variables that affect future or desired future. A more appropriate name for this activity might be '*probabilistic conjecture*'. At the best we can base our hunches on the trends and issues.

Cain and Taber (1987) identified three elements that define relationship between present and future (or desired future): continuity, the future is always by the past and the present; change, the future is always influenced by unexpected events that break the continuity; and choice, the future is always influenced by choices of different people. These variables interact with one another and make it very difficult to predict and achieve desired future with certainty, as situations involve complex physical and human social systems. (Dr Nasir Suhnan, *The psychology of survival*)

Thus, mortal man moulded in dimensions of space-time and bound by immutable laws, needs Allah, The High Exalted, every moment of his life to keep him on the path of Guidance and make him firm and *constant* on it, *strengthen* his *confidence* in his own *choice* and *action*, and *hope* for the desired future. The servant does not have power to benefit or harm even himself, except as Allah wills. Allah has therefore directed the servant to remain in touch and invoke Him constantly, so that He provides him with His succour, firmness and success: 13-16 and 35-15. Indeed happy is he, whom Allah invites to ask of Him, and successful is he, whom Allah guides - in urgent need and always.

"O you who believe! Believe in Allah, and  
His Messenger, and the Book,  
which He has sent down to His Messenger, and the Scripture,  
which He sent down to those before". 4-136

The above verse in fact emphasizes firm and constant belief in and performance of deeds in accordance with the law or the way prescribed by Allah. It is in this respect that help is sought to remain on the path of faith.

Allah has commanded to proclaim:  
"Our Lord-Master-Owner-Sustainer (Allah)!  
Let not our hearts deviate after You have guided us,  
And grant us Mercy from You.  
Truly, You are The Ever All-Bestower" 3-8

In the larger context, it is now becoming evident that entire activity of all and everything, in the universe, presents dynamic or functional aspect of the written 'Word' or 'Will' of Allah:

"No calamity befalls on the earth, or

in 'yourselves', but it is inscribed, in the Book of Decrees,  
before We (Allah) bring it into existence." 57-22

" And all things, We (Allah) have recorded in a Book." 78-29

"..(For) each and every matter (affair),  
there is a *Decree* (from Allah)" (38)

"Allah blots out what He (Allah) wills, and confirms (what He wills).  
And with Him is the Mother of the Book." (39). 13-38 & 39.

(Tafsir At-Tabari, The Noble Quran, Translation: Dr and Dr Al-Hilali).

Another translation:

"..(For) each and every 'term' (period),  
there is a *Decree* (from Allah)" 13-38

When all deeds and acts are solely attributed to the Spirit, *inner psychic aspects of human functionality*, are totally neglected. Furthermore such a concept fails to recognize *self (nafs)*, *soul (spirit)* and *body* as different endowments or gifts, blended harmoniously, and placed sufficiently at human will. Bhaktivedanta Swami Prabhupada says ('Bhagavad-Gita As It Is', pp.443-476): "One who understands the *difference* between body, the soul and the supersoul beyond them both, attains liberation from this material world." At this point consider Freudian concept, mentioned above, again. But this is an example of partial approaches by different religions and philosophy. They do not cover all aspects of human psyche, as we will see in following discussion, which are analysed and presented by the Quran with prescriptions for corrections of each subtlety of human behaviour, both individual and collective. The Quran makes an elaborate presentation of physical as well as metaphysical mysteries, not yet captured under any super microscope. Man has a special position in the universal scheme of things, because he has been created as such, by design.

"Behold! Your Lord-Master-Owner-Sustainer said to the angels:

'I am about to create man, from sounding clay,  
from mud, moulded into shape,  
when I have fashioned him, and breathed into him of My spirit (Ruuh),  
fall you down in obedience, unto him." 15- 28 & 29

Some scholars translate '*Nafs*' as *Soul*, *Body*, *Mind*, *Person*, etc. Therefore, it may be useful to clarify the term, so that it is not confused with the connotations of the term *spirit* or *soul* as *ruuh*, discussed above. The term '*Nafs*' is used to denote the reflective meaning. (Vocabulary of the Holy Quran, Dr Abdullah Abbas Nadvi) '*Nafs*' is the *main animating force* in the human being. It works as the *prime mover* of all human action. At the lowest level *Nafs* refers to the principle of life and *consciousness*. It is also called 'person' or '*self*'. In the basic composition of *Nafs* (human genome?), man is provided with inbuilt capability to distinguish between right and wrong (91-7 to 10) through all these states. The Quran has referred to '*Ruuh*' separately. Besides guidance to the right belief and righteous conduct, the Quran provides insight into scientific phenomena and human

nature. In explaining different states of '*Nafs*', the Quran employs its own terminology:

- (i). *Al-Nafs al-ammaarah bis-suu'* (12-53): The *Nafs* impelling towards evil,
- (ii). *Al-Nafs al-lawwaamah* (75-2): The changing or blaming *Nafs*. It has inclination towards realization and repentance, i.e. to realize immediately if one does something wrong, and
- (iii). *Al-Nafs al-mutma'innah* (89-27): The *Nafs* at peace. It has inclination towards doing righteous good deeds.

*Al-Nafs al-ammaarah* demonstrates some of common features of *Nafs* of human beings. Inclinations of *Al-Nafs al-ammaarah* are influenced by frailties or weaknesses which are common to all human beings, e.g.:

- Inability to resist lust: 4-27 & 28,
- Leanings towards unfairness and injustice: 14-34,
- Hastiness: 17-11,
- Ingratitude: 17-67,
- Contentiousness: 18-54,
- Niggardliness: 17-100, 70-21,
- Anxiety: 70-19 & 20, etc., etc.

In fact, the list is unending. These either activate *Al-Nafs al-ammaarah* or suppress one or both of the other states of *Nafs*.

Ability to say no to undesirable impulses, wishes, wills, motivations, etc., is one of the most difficult tasks which expose human weaknesses. This demonstrates human weakness against external temptations and lures. Thus, '*inability*' to resist '*desire*' becomes main moving force of *Al-Nafs al-ammaarah* and basic cause of evils which human beings do. '*Desire*' by itself may not be bad or evil in itself. It is part of human nature and one of signs of life. It also generates very important motivating force. But it is definitely bad when it becomes a weakness of human behaviour and slides man from his own stature of higher ideals of humanity to lower rungs of animality. It has been bracketed with '*Shirk*' by the Quran when it hardens into '*lust*' of evil, overpowering human faculties and his conscience ("who takes his own lust as his god." 45-23), and assuming the status of '*god*' with him. Also see 28-50, 30-29 and 38-26. The Quran also refers to the '*vanity*' of '*desire*', being the satanic influence or intervention. (22-52). Also see references to envy (5-30), craze and greed for more (102-1), and so on.

Inclinations of *Al-Nafs al-ammaarah* also directly impact human faculties like wisdom, creativity, vision, conscience, affection, mercy, etc., e.g.. some of them elaborated in the Quran: (16-78, 91-8). At the same time all these inclinations can also directly be impacted by guidance: (76-3). The main effect of *Al-Nafs al-ammaarah bis-suu'* is to paralyze the cognitive processes of where these faculties are blocked:

"They have hearts, wherewith they understand not,  
eyes wherewith they see not, ears wherewith they hear not.  
They are like cattle; Nay, more misguided:  
For, they are heedless".

7-179

"Truly, it is not their eyes that are blind,  
but their hearts which are in their breasts."

22-46

One poet said:

"Suppose that I say of the morning it is night,  
will the *sane* be blind to the broad day light?"

"Allah has set a seal on their hearts, and on their hearing , and  
on their eyes is a veil, great is the penalty they (incur)." 2-7

The Quran enjoins *purification*, of *Nafs* (91-9), the pre-requisite for success. It necessitates taming, and regulation or management of *Al-Nafs Al-Ammaarah* and effort for improvement and activation of the other two conditions, i.e. *Al-Nafs al-lawwaamah* and *Al-Nafs al-mutma'innah*, with the aid of 'faculties' and 'guidance'. Both these factors work well only when one is conscious (dutiful-fearful-conscious of God):

"O believers! if you fear Allah  
(O believers! if you are dutiful-fearful-conscious of God)  
He will provide you with criterion.  
(to judge between right and wrong)" 8-29

"On the other hand *Al-Nafs al-lawwaamah* is a state of *constant awareness* (*constant consciousness*). It indicates *Nafs* in a state of change and flux, always *conscious* and vigilant (dutiful)t, constantly examining and scrutinizing actions, fighting against the baser desires, never heedless and sordid.

" By the 'self' and the proportion and order given to it. (7),  
And to its enlightenment (awareness),  
As to its wrong, and its right.(8)  
Truly he succeeds that purifies it.(9)  
And he fails that corrupts it!(10) 91- 7 to 10

"This constant contention is the first stage of *Al-Nafs al-mutma'innah*. The Quran has used this term only at one place: 89- 27 to 30. The condition of *Al-Nafs al-mutma'innah* is reached after.. long but successful struggle against evil, in which one emerges triumphant.. It is not clear how the Devil affects man. [The 'Devil' has many names: '*Ibliis*', '*Shaytaan*', '*Satan*' and '*Wiswaas*' (one who conducts a persistent malicious whispering in people's mind)]. One is aware of a psychological side of the human mind called 'id', from the Greek word 'idios' (peculiar). Freud used this term to describe man's self-preservative tendencies and instincts as a totality - the true unconscious. It is

the reservoir of instinctive impulses and is dominated by the pleasure principle. The Devil seems to play an important role in influencing such instinctive impulses (114-4 & 5). It is a psychologically accepted phenomenon that remembering the Name of God will cancel the Devil's influence (41-36). A person who intends to commit an evil act may be dissuaded from doing so (e.g.) by a virtuous idea, music, a picture of a friend, and so on. Remembering God has a spiritual, virtuous, and calming effect on many people.."(Pages 69 & 71, "His Throne was on Water", Adel M.A. Abbas, Amana Publications, Beltsville, Maryland USA).

"O you children of Adam!

Let not Satan seduce you, in the same manner,  
as he got your parents out of the Garden,  
stripping them of their raiment, to expose their shame.  
For, he and his tribe watch you from a position  
where you cannot see them.

We made the evil ones friends to those without faith." 7-27

'Self' is not self sufficient. For harmonious functioning of soul, self and body and proper functionality of each, a set of different types of guidance have been ingrained at different levels internally (nature, intuition, etc.), strengthened through external stimulus and refreshed through revelation (inspiration), *alqaa (flash) perception (stimulation)*, *ilhaam (intuition)*, *nature (instinct)* and so on:

"Say: Verily, the Guidance of Allah - that is the Guidance". 2-120

In this scheme of direction or guidance, faculties of senses and reasoning are important. Animals do not possess *intellect* which helps reasoning and reflection. But they have talent of sense-perception to the extent that they need in their particular spheres of functions of life. By this they regulate and satisfy their needs of life. It is given to each species in proportion to its needs. For example sense of smell is very sharp in ant, sight of eagle and vulture is very keen. It exists in them from the very day of their creation and further develops in them gradually or undergoes adaptations and upgradations in response to environmental impact, where law of growth, adaptation and development is fixed in nature.

Furthermore instinct as the inward force actuates the living being to be propelled by its own inward urge to its means of sustenance and life. It may not need any external direction or aid. Instinct is inherent in every living being which directs it to its way of life and nourishment.

In scientific terms, there are certain packages or modules in the mechanism of nature specific to each individual and species. Species is a group of individuals all of which can potentially interbreed with one another and strictly preserve their distinct characteristics. If they are crossed, offsprings are endowed with sterility. Nature prevents confusion.

M. Munir believes that each species was a sudden and special creation, as fossil records speak of sudden changes, and no intermediary or transitional forms have been found in geological strata; unbridgeable gulfs exist between species.

"Biologists accept that new species have emerged by a *sudden total change in the DNA's genetic material*. They call it *Emergent Creation*. Even various evolutionists before Darwin, such as Geoffrey St. Hillarie in France and Robert Chambers in Britain, developed evolutionary hypotheses, which stressed that abrupt changes occur during embryological development."

"...Higher life stage which appears at an infinite higher plan of consciousness cannot come down to the values lived in the preceding stages. Whenever the higher stage appears, it comes along with the infrastructure which could have the capability to dominate the fixed behaviour of the whole nature living beneath, and at the same time accomplish highest values of the rational stage. At the very start of animal stage, amoeba survived not because of its adaptation with the external world. It survived because of its infrastructure, which had been computerized and laid under the higher plan of consciousness which dominated the conscious order of all the nature living outside it..." (M.Munir, Heredity and DNA, Dawn, 28.9.2003)

There is great wonder in every *Word* and *Work* of Allah: Turtle lays eggs in a well designed and dug tube in a ditch, both of which are master pieces of her intelligent design and architecture, in a carefully selected soft ground. After covering them securely, she goes back to the sea, never to return. After 40 days, hatchlings pierce up through the heap of about three feet of earth, firmly compacted upon them, in the meantime, by weather and waters. On first exposure to the atmosphere, they immediately set their direction, run towards the sea, swim and search for sustenance. Even if their course is interrupted, they re-set their orientation and effort, and rush to join the great food chain or cycle of the sea life.

Thus, there are several forms of *Hidaayat*. Man has been endowed with each, appropriately assisting him in his assignment in the environment and his special position in nature. Above all is the *direction of nature* or *Hidaayat of Rubuubiyat*. It presents a systematized form, which points to appropriate avenues of nourishment, stimulates to struggle for them, helps proceed along the path of life, and maintains the driving force for the satisfaction of his needs, wants, aesthetics, etc. This is the instinctive urge of nature, or the talent inherent in sense perception. 'At first it takes the form of an *instinct*, and then functions as *sense perception*'. Instinct and Perception are but the two of the forms of the *Hidaayat of Rubuubiyat*. Without *Hidaayat of Rubuubiyat*, 'no object of creation would have profited by the means of sustenance and growth provided around it, and indeed life itself would have ceased to display its activities'. This is based on permanent values, which are explained in detail by One (Allah) Who is Ever All-Wise, Ever All-Acquainted: Consider 11-1.

*Al-Hudaa* determines co-ordinates of boundary lines and parameters of level field for human action, based on permanent values, in a clear and simple frame with the facility to '*drill down*' (through consideration, reflection, reasoning) to all required details which become available, as man becomes receptive to use it

diligently and makes recourse and reference to it sincerely.

The fundamentals are like boundary lines, within which man is free to use his intellect and negotiate with the situations emerging in his practical life in the world. The Quran invites and encourages man, again and again to use his intellect, all faculties and resources placed at his command.





## Chapter 14

# Concept of God in Judeo-Christianity

Israelis believed in *Yahweh* (the God of hosts or armies of Israel, or hosts of heaven). He was taken as God of Israel, Creator and Maker of universe. Common worship created sense of unity among tribes of Israel. Some of them identified Him with 'El', the head of Canaanite pantheon. [Rashidullah Yaqoob, quoting Qurtabi, has given meaning of *IL* (*ILLUN*) as one who takes promise, (*Sharah Asmaa-ul Husnaa*, p.150) and has included it among *Asmaa-ul Husnaa*.] It may be clarified here that there are differences in the religion presented by Moses (Peace be upon him), and later concept identified as Judaism. The later generally means the religion of the Jewish people in the period following the destruction of the 2nd Temple in 70 CE, to be distinguished from the religion of the Biblical and the 2nd Temple periods. It is, also, important to distinguish Judaism from Zionism. The later is the Jewish nationalist movement, the aim of which was setting up of a Jewish state (Israel) in the holy land as a homeland for Jews. The Judaic concept has basically remained wholly racial. The Jehovah of the Genesis was turned into the tribal God of Israel. But gradually this concept again widened as God of all nations, as in '*Joshua*'.

Christianity portrayed God, *like a father* full of love and affection. This concept of God appeared to be revolutionary to Jews. Christianity formally teaches monotheism. John Polkinghorne, in *Faith, Science and Understanding*, (p.41), says: "Paul frequently brackets Jesus and God together, using phrases like 'God the Father and our Lord Jesus Christ'. He calls Jesus 'Lord' more than two hundred times, making use of a 'title' that would have had distinct divine overtones for Jews... Yet Paul, as a monotheistic believer in the God of Israel, refrains from saying out and that Jesus is divine." The appellation "Christ" is derived from the Greek *Christos*, meaning messiah. James W. Sire, in his book, *The Universe Next Door*, (p.44), says: "...Christian theism is primarily dependent on its concept of God, for theism holds that everything stems from Him. Nothing is prior to God or equal to him. '*He is He, Who Is*' (Examine 2-255, and 112-4). Thus

theism has a basis for metaphysics. Since 'He Who Is' also has a worthy character and is thus *The Worthy One*, theism has a basis for ethics. Since 'He Who Is' also is *He Who Knows*, theism has a basis for epistemology. In other words, ***theism is a complete worldview.***" Also see notes under '*Huwa*'.

"So the greatness of God is the central tenet of Christian theism. When a person recognizes this and consciously accepts and acts on it, this central conception is the rock, the transcendent reference point, that gives life meaning and makes the joys and sorrows of daily existence on planet earth significant moments in an unfolding drama in which one expects to participate for ever, not always with sorrows but some day with joy alone. Even now, though, the world is, as Gerard Manley Hopkins once wrote, 'charged with the grandeur of God.' That there are 'God adumbrations in many daily forms' signals to us that God is not just in his Heaven but with us - sustaining us, loving us and caring for us..."

"..for, the Lord our God is Holy".

Psalms 99:9

"You should worship the Lord, your God,  
and Him only shall you serve."

Mathew 4-10

"Now unto the King Eternal, Immortal, Invisible,  
the Only Wise God,  
be honour and glory for ever and ever. Amen." 1

Timothy 1:17

" ..and there is no God else beside Me;  
a Just God and a Saviour;  
there is none beside Me."

Look unto Me, and be ye saved ,  
all the ends of the earth:  
for, I am God, and there is none else."

Isaiah 45:21 , 22

"One of the most fascinating studies of this (Christian theism) is Jean Seznec's, *The Survival of the Pagan Gods*, (New York: Harper & Row, 1961), which argues that the ***Greek gods became 'Christianized'***; that as Julian the Apostle said, "Thou hast conquered, O Pale Galilean." (James W. Sire, *The Universe Next Door*, p.25. James has also provided a long list of important books on this, at pp.25-26)

However, elements of polytheism have mingled up more commonly at all levels in different communities and countries.

Jesus had an intense awareness of communion with God: he habitually called Him '*Abba*', the word for '*father*', and taught his followers to do the same. Every language and its terminology has its own nuances and shades of meanings relevant to its space and time. It shows how the word '*Abba*' (*father*'), standing for

love and affection, which was the message at that time, came to be misinterpreted and misconceived.

In many forms of polytheism, one highest god, or more than one gods are conceived as father(s) or *leader(s)* of other gods and of men, e.g., in ancient Greek religion, *Zeus*, was considered *father* of gods and some humans, who were conceived to be result of extramarital affairs. In comparison to monotheistic religions, a *father god* in polytheism is attributed with both benevolent and malevolent fatherly qualities.

Although Judaism and Christianity, are claimed as *monotheist*, God is misconceived like father, taking interest in human affairs, as such, which is definitely different from The Most Merciful-Compassionate Creator-Sustainer. They expect that He will respond to humanity, as father to his children, acting in their best interests, even punishing those who misbehave. This arises basically from the assumption, as in following statement, that perhaps God can not have attributes of care, affection, and love for His creation, without conceiving Him as father!

"Endure hardship as discipline;  
God is *treating* you as sons.  
For what son is not disciplined by his father?  
If you are not disciplined, then  
you are illegitimate children and not true sons."

(Hebrews: 12-8)

Monotheistic Israelites called God, the *father* with a unique sense of *familiarity*, because he created (and in a sense *fathered*) the world, who stands as the patriarchal law-giver, and the one through whom covenant maintains a loving father-child relationship. God is attributed fatherly role, and called the father of poor, orphan and widow. He is also called the father, as a teacher and helper over king and judge of Israel.

It does not stop just at that! The conjecture is extended to conceive a son of *His substance, divinity, authority, and so on*. Such a relationship is categorically condemned by the Qur'an.

"(Both) the Jews and the Christians say:  
'We are sons of Allah and His beloved'.  
Say: 'why then does He punish you for your sins?  
Nay, you are but men of the men He has created'".

(5-18)

### **Christianity was influenced by Roman ritual and form of worship.**

The image of Roman *Madonna* remained there, holding in its lap the infant, purported son of God. The second Council of Niceae (787 CE) approved veneration of *icons* as signs of faith in *Incarnation*. They thought, *Divine Logos*

became fully human as Jesus Christ, and portrayed as such. St Thomas Aquinas (1225-74 CE) justified reverence to images, arguing that worship is directed to the reality, which was symbolized. Protestantism is generally against images. Icons are revered and used in religious ceremonies by orthodox Christians and form integral part of decoration of churches.

"One classic Protestant definition of God is found in the Westminster Confession 2.1: "There is but one living and true God, who is infinite in being and perfection, a most pure *spirit*, invisible, without body, parts or passions, immutable, immense, eternal, incomprehensible, almighty; most wise, most holy, most free, most absolute, working all things according to the counsel of his own immutable and most righteous will, for his own glory; most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression and sin; the rewarder of them that diligently seek him; and withal most just and terrible in his judgments; hating all sin, and *who will by no means clear the guilty*." (James W. Sire, *The Universe Next Door*, p.26)

In above statement, concept of God as '*spirit*', contradicts other attributes: Incomprehensible Transcendence implies that there is nothing conceivably like unto Him (Quran 42-11, 112-4, Exodus 8-16). He can not be likened even to spirit(s). The Quran tells that spirit is Affair of His Command (17-85).

The concept that '*who will by no means clear the guilty*', also contradicts other attributes mentioned in the same definition, '*most loving, gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression and sin.*' In this connection the Quran tells that God forgives those who do wrong *in ignorance*, but thereafter *repent and make amends*. (16-119). The Quran further elaborates:

"Say: 'O My servants,  
who have transgressed against their souls!  
Despair not of the Mercy of Allah;  
For, Allah forgives all sins;  
For, He is the Ever All Forgiving,  
the Ever All Merciful."

(39-53)

Verily, Allah forgives not that partner should be set up with Him.  
He forgives (all) except that, to whom He wills.

(4-48)

### **Perplexion and Fear clarified**

'*Wisdom*' literature of Old Testament asserts: "*The 'fear' of the Lord is the beginning of wisdom.*"

The word '*fear*' does not convey the concept for which the Quran uses different words in different contexts, for different purposes, e.g., *taqwaa*: e.g., 9-109 (God-fearingness, godliness, devoutness, piety, religiousness), *khashyatan*: e.g., 36-11 (fear, apprehension, dread, anxiety, awe, reverence), *khawf*: e.g., 11-70 (fear,

dread, fright, alarm, trepidation, terror, panic, scare dismay, horror).

Perplexity and wonder are inherent in all *Words* and *Works* of Allah. All creations are manifestations of His wondrous works, which are in no way comparable to His Own Being. He is un-encompassable. He is perplexing beyond comprehension! Awe and glorification of His Majesty are inbuilt in nature, with natural tendency to submit to Allah. See 13-28.

Man always got perplexed and awed at the *manifestation* of High Exalted Glorified Attributes and even became afraid and terrified. However '*fearing*' Allah out of His Awe, Greatness, Benevolence and *Favours* (50-33, 98-8) is different from being afraid and terrified in the sense as did Jews. Even Prophets (Peace be upon them) were wonder-struck and felt '*fear*', e.g., when Moses (Peace be upon him) was first addressed by God. (27-7 to 10)

Element of fear in the unseen, has usually been exploited through 'rituals' and 'human sacrifices' to terrorize people. The exploiters projected gods as impersonal, harsh, angry, and punishing, and projected themselves as the means between people and gods, and even as gods themselves wielding authority. Priests, traditionalists, etc., exploit the ignorant, for their own interests, in presenting such concepts of God or gods.

Ali (May Allah be pleased with him) said that the more you reflect upon the Most Beautiful Best Attributes of Allah, the more you get perplexed. The Prophet (Peace be upon him) advised to *reflect into the Blessings of Allah and not His Essence*. The more one knows about Allah, the more one knows about his own ignorance. Scholars and Philosophers admit *we know this much that we know nothing*. The prayer of a gnostic has therefore always been: 'O God! Increase me in my wonder over what You are'. The prayer of the suppliant, whom the Quran leads on the Right Path unto Allah, is 'My Lord-Master-Sustainer-Owner! increase me in knowledge.'

The Quran gives an open invitation to come to Allah. He is not away. His response is assured *in submission and sincerity of the caller himself*. In critical conditions one invokes Him out of his inner psychological and inherent urge. Imam Jaffar Sadiq and Imam Musa Kazim said that when one is completely surrounded by dangers in hopelessness, he calls upon God from his heart. In extreme situations of danger, e.g., when Abrahah attacked, the pagans of Mecca invoked Allah.

Allah has explained His closeness and responsiveness in many ways, yet guilty conscience keeps man away from His Mercy. Jews out of fear, rooted in misdeeds, did not utter the Great Name of Jehovah. Elements of jealousy, terror and vengeance were emphasized and shown dominant in Him, e.g., based on the misplaced emphasis in the interpretation of one of the Ten Commandments:

"Thou shalt not make unto thee a graven image or  
a likeness of anything  
that is in heaven above or

that is in the earth beneath or  
that is in the water under earth.

"*Thou shalt not bow down thyself to them, nor serve them;*

for, I am the Lord , thy God .

I am a jealous God

visiting the iniquity of the fathers upon the children

unto the third and fourth generation of them

that hate me." (Exodus 20- 4 & 5 )

The Jews never recited the Great Name of Jehovah. They spoke of it as "*the great and terrible name*", "*the peculiar name of God*". *Jehovah* is translated as 'The Lord'. The true pronunciation of this name, by which God was known to the Hebrews, has been entirely lost, the Jews themselves scrupulously avoiding every mention of it, and substituting in its stead one or other of the words with whose proper vowel-points it may happen to be written. This custom, which had its origin in reverence, and has almost degenerated into a superstition, was founded upon an erroneous rendering of Lev. xxiv-16:

'He that blasphemeth the Name of God, shall surely be put to death.'

From this it was inferred that the mere utterance of the name constituted a capital offence.

Earlier, religion was the main, and in some cases the only force to keep societies together. Its denial was disbelief, and could be disintegrative. States and governments protected from dis-believers and heretics. ***Blasphemy laws were framed in England and Europe.*** Gradually, as role of religion as preserver of society and state diminished, blasphemy laws were either repealed, or became dormant or inoperative, during second half of 20th century.

Until about close of 16th century, church dealt with ***blasphemy*** under the ***Canon law***. Then, it was made an offence under English ***common law***. In 1676, Sir Mathew Hale, the lord chief justice, maintained that "***Christianity is parcel of the laws of England.***" ***Reproaching it amounted to subversion.***

"English law made the following types of expression subject to imprisonment, fine, and/or corporal punishment: denial of God's being and providence; "contumelious reproaches" of Jesus Christ; "profane scoffing" of the holy scriptures, or exposing any part thereof to contempt or ridicule; reviling the sacrament of the Last Supper; rejection by a person professing to be Christian of the belief that members of the Holy Trinity were God, or that the holy scriptures were of divine origin.

From time to time, the law was used to persecute atheists, unitarians, quakers, non-conformists, etc. For example, John William Gott, was sentenced to nine months in prison in 1921 for having satirised the story of Jesus entering Jerusalem and for comparing him with a "circus clown."

***English blasphemy protected Christianity as represented by Anglican Church.*** No

penalties ensued if, for instance, anyone made fun of the Pope or belittled Martin Luther or John Calvin. ***Muslims and other minorities in Britain have been asking for the law's coverage to protect all religions.***

Many British liberals believe that blasphemy law is harsh, outmoded, discriminatory, liable to be used as an instrument of bigotry, contrary to the Human Rights Act of 1998. Conservatives oppose repeal. As compromise successive governments have kept it on the Statute Book but not enforce it.

Blasphemy law in Pakistan provides that anyone who defiles, damages, or desecrates a copy of the Quran, or an extract from it, and anyone who uses it in a derogatory manner or for "unlawful purposes", will go to prison for life. and that anyone who defiles the sacred name of the Holy Prophet Mohammad (Peace be upon him), explicit or implicit, shall merit death or life imprisonment and fine. It prescribes imprisonment up to three years to anyone who "defiles the sacred name" of any of the Prophet's wives, members of his family, Companions, or any of the first four *rightly guided* caliphs. Ahmadis will go to jail if they do any of following: call their faith Islam and themselves Muslim; preach their faith; refer to anyone of their own community as *Ameer-ul-Momineen* (Leader of the believers); designate such a man's companions like Companions of the Holy Prophet (Peace be upon him), and his wife as *Umm-ul-Momineen* (Mother of the believers); invite Allah's blessings upon one of their chosen persons; call their place of worship a *masjid* (mosque) or make the traditional Muslim call for prayer (*adhaan*). They are not to 'outrage' religious sensitivities of Muslims. (Anwar Syed, *Anatomy of blasphemy laws*, Dawn - July 16, 2006)

In Rabbinical writings, in the light of Lev. xxiv-16, quoted above, God's Name is distinguished by various euphemistic expressions; as simply: (i) 'the name' or (ii). 'the name of four letters', (the Greek *tetragrammaton*), or (iii). 'the great and terrible name', or (iv). 'the peculiar name' (i.e. appropriated to God alone), or (v). 'the separate name' (i.e either the name that is separated or removed from human knowledge), or (vi). as some render 'the name which has been interpreted or revealed.' (Professor W.A.Wright, M.A.,Smith's Dictionary of the Bible, Thomas Patrick Hughes, A Dictionary of Islam, p.226)

Allah has described His closeness, e.g., as *nearer than the jugular vein* (50-16), *nearer than one's own thought* (8-24), *He is holding the forelock* of all creatures Himself (11-56). *He is closer than the closest* (11-61). He encourages to ask Him with His Most Beautiful Best Names and Attributes and seek from Him in humility (7- 55 & 56, 40-60). He has assured His closeness and *response* (2-186). The response is with *acceptance* (14-39, 3-38). *He Ever-Knows all, doesn't need an informer or intercessor*, (10-18, 2-115), and *His Mercy is near* (7-56). The Quran further clarifies different aspects:

"Therefore, remember Me, as I remember you;  
And be thankful unto Me,  
And be you not ungrateful toward Me." 2-152

"And do you bring your Lord (Allah)  
to *remembrance in your (very) soul*,  
*With humility and in reverence*,  
*Without loudness in words*,  
in the mornings and evenings;

And be not you of those who are unheedful." 7-205

"And those who believe, and  
whose *hearts find satisfaction*  
in the *remembrance* of Allah;  
For, without doubt in the *remembrance* of Allah  
do hearts find satisfaction." 13-28

"And *remembrance of Allah is the greatest*,  
without doubt." 29-45

"O you who believe!  
Celebrate the praises of Allah,  
And *remember often*." 33-41

"Verily, I, even I, Am Allah.  
There is no god save Me.  
So serve Me, and  
establish worship for My *remembrance*." 20-14

The Faith takes firm footing in *Muttaqii*, who is mindful-conscious of God, pious (righteous, kindly good-doer) and *fears* Him alone. He doesn't fear any idea, anyone or anything else. No harm can be caused until Allah wills. Nothing else can neither harm nor profit. Providence and profit is also only from God. While people know that those whom they take as gods or objects of worship neither can harm nor profit even their own persons, they still commit the folly of following, obeying or worshipping them. Examine 10-18, again. Also see 21-52 to 67.

### **Progressive Comprehension and Revelation**

With passage of time, as man slipped into ignorance, he lost contact with his own *inner world*. Yet, he continually remained in 'search'. He went through many variations in his pursuit to form the best philosophy of life. He kept wandering and wavering as wonder-struck, sometimes within, but mostly outside his '*self*', overwhelmed mainly by matter, although, according to Nasir Farooq, "seeds of human roots have been sown in *transcendental*", rather than *material*.

*Theosophy* has all along remained very interesting to man. Mostly, it remained difficult for him to understand and appreciate the Unity in the 'Attributes' of Only One God Alone, in spite of the very obvious order and harmony in the universe. He was rather distracted by the apparent diversity in nature. Therefore alongwith development of human intellect or *progressive comprehension*, Revelation and Inspiration kept their pace repeating continually.



Man started reflecting into *Theophany* - Divine manifestations in physical phenomena. However, confusion created by mere conjecture and philosophy during different periods could not be completely cleared by *theosophists* and *theologians*. At many places they rather compounded it. Anyhow, now it seems that scientific enquiry and evidence in nature are determined to assist man progressively to unravel mysteries and see the *Truth* manifest:

"We (Allah) will *show them* Our *Signs*,  
in the universe and in their own selves,  
until it becomes *manifest* to them that this is the Truth..." 41-53

Paul Davies in '*God and the New Physics*', says that 'fundamental physics is pointing the way to a new appreciation of man and of his place in the universe' and that 'a unified description of all creation could be within our (scientific) grasp'. Polkinghorne says: "...since God makes himself known to us in the created universe where he has placed us and therefore in and through the spatio-temporal structures and intelligibilities of the universe which, under God, are more and more disclosed to our scientific enquiries, there are basic interconnections between theological concepts and natural scientific concepts which have to be brought to light, if we are to do justice both to our knowledge of God and to our knowledge of the created order,"

"I believe that this power of persons to achieve verisimilitudinous knowledge of reality extends beyond our scientific encounter with the physical world...This should encourage other forms of human enquiry into reality...We first must reconsider the role that revelation plays in theological thinking. I believe that it bears an analogy with the role played by observations and experiments in science." (John Polkinghorne, *Faith, Science and Understanding*, pp.36, 178, 181)

## Understanding the Truth

There are innumerable conflicting conjectures developed in history of human thought, where ***truth is usually presented as stranger than fiction***. It is necessary to understand them all because of the subtleties involved. In Islamic first formulation of Faith (*There is no god save Allah*), the mind is first cleared of all concepts and conjectures about so called gods, deities, spirits, idols, etc, etc. Then clear stand is taken on *Truth*. It is not just a matter of faith but belief based on fact, which has been explained in detail in the Quran with logic, reason and science. The Quran puts some explicit questions and further clarifies their position:

"*Were they created of nothing?* or  
were they the ***creators*** of themselves?"(35)

"*Created they the heavens and the earth?..*" (36)

"Or are the ***treasures*** of your Lord with them, or  
are they ***managers*** (of affairs)?" (37) 52-35 to 37

These verses raise very fundamental questions which have remained subject

of interest to all well known philosophers, scholars, scientists and theologians, alike. Everything that we can perceive with our senses has been created. Nothing created can be its own *creator*. The Creator has to be different from and superior to all such things perceived, conceived and compassed within limited 'scope' of non perfect imagination, limited sensory applications and understanding.

Torrance insists that there is no universal epistemology. Entities can only be known in a manner that conforms to the way they actually are. 'You know something only in accordance with its nature, and you develop your knowledge of it as you allow its nature to prescribe for you the mode of rationality appropriate to it' (Torrance, *Rationality*, 52)

Harun Yahya observes that modern research in science "creates serious doubt about our senses and the world that we perceive with them." Harun Yahya has discussed this in detail, in his book '*The Truth of the Life of this World*', (pp.139-140).

God is invisible to mortal man (6-103). There are physical and comprehensibility limitations. Allah's Existence and Attributes are revealed through all existence. Those who disregard or disbelieve in this factuality remain in ignorance from the *actuality* of 'creation' and its Creator. The mistake also lies in concepts about characteristics and nature of matter as to whether it is virtual or real, i.e., whether it exists or not?

We never think that *external* world could be different from what *our senses present to us*, as we have been dependent on them since birth. The *external world*, shaped in our brain, is only a response created in our brain by electrical signals.

Hearing a word usually conjures up an image in brain, through a complex process, which may differ in different people, e.g., some may experience taste of a 'word' before it is spoken. They have a rare form of *synaesthesia* (*crossing of senses*), that triggers automatic sensation. It usually runs in families; past experiences and memory.

Simner of University of Edinburgh, Scotland, and co-author Jamie Ward found that taste was triggered by the meaning and not sound. "It is triggered by the *part of the brain that encodes meaning of words*, not the *part of the memory that encodes the way the word sounds*." Simner said synaesthesia is caused by *parts of the brain that don't normally actively communicate with each other*. These connections exist in brains of most people but they are *inhibited*, so information is not allowed to pass. "We suspect that in synaesthesia those pathways are opened up and information can pass down them." (*Tasty words trigger complex sensations*, The News - November 25, 2006) Such processes not confined to brain, may be taking place also at other places in neuro-system of body. Their dependence is not perfect and uniform in all humanbeings.

Nanoparticles are designed to fool tasting ability of brain, said biologist Tim Gilbertson of Utah State University, help people "feel satisfied with a small serving of food instead of a large helping." The nanoparticles are geared to trick specific

cell receptors that communicate with brain about fat intake. *Fat receptors aren't just on tongue but exist throughout body, including in small intestine. When we eat fat, these receptors send signals to brain.*

*Our bodies and taste buds are trained to get the nutrients we need, e.g., ability to taste sweet identifies foods with carbohydrates, salty taste finds minerals, general aversion to bitter foods avoids ingesting poisonous substances.* (Robert Roy Britt, LiveScience Managing Editor, *Scientists Developing 'Invisible Diet'*, The News - December 3, 2005)

This raises questions: are there such other path ways that open up between two or more brains (persons), without speaking, or even without seeing each other? Telepathy? Jacob (Peace be upon him) could smell (sense) from Yusuf's (Peace be upon him) shirt!

'Statements of some scientists posing that man is an image, everything experienced is temporary and deceptive, and this universe is a shadow,' seems to be proven by science in our day'. (Frederick Vester, 'Denken, Lernen, Vergessen, vga, 1978, p.6).

"George Berkeley comments:

'We believe in the existence of objects just because we see and touch them, and they are reflected to us by our perceptions. However, our perceptions are only ideas in our mind. Thus, objects we captivate by perception are nothing but ideas, and these ideas are essentially in nowhere but our mind...Since all these exist only in the mind, then it means that we are beguiled by deceptions when we imagine the universe and things to have an existence outside the mind. So, none of the surrounding things have an existence out of our mind.' (George Politzer, 'Principles Fundamentaux de Philosophie', Editions Sociales, Paris, 1954, pp.38-39)....

'As for sense of touch, when we press table with our finger, it is electric disturbance on electrons and protons of our fingertip, produced by proximity of electrons and protons in the table. If the same disturbance arises in any other way, we should have similar sensation, although the table may not be there. (Bertrand Russel, '*ABC of Relativity*', George Allen and Unwin, London, 1964, p. 161-162)."

Such perceptions were presented purely in logic and philosophy, by earlier Greek philosophers also. Science is now opening windows on such subjects through different fields of observation and experimentation. Briffault in "Making of History", affirms: "The experimental method of the Arabs was by Bacon's time widespread and eagerly cultivated throughout Europe."

There are different approaches to understanding the reality; the truth. Whether this world is a *virtual reality* or a *reflection* or an *image*, the fact is that everything that exists or seems to exist in the *same frame* or *plane of existence*, obeys the same set of laws as an entity and in relation to each other - i.e. in this world of '*relative reality*'. Objects and concepts in '*relative existence*', appear to '*be*' real because they obey observable or conceivable laws in the *same frame of existence*.

Similarly matter and space-time seem to be '*real*' in their relative existence and not as absolute. They follow the set course of laws collectively, in relation to each other. Generally it is in this sense and in the *frame of reference* that material world is perceived or known to be '*real*'.

Light (photons) reaching retina are turned into electrical signals and transmitted by neurons to the *centre of vision*, at the back of brain, itself in pitch-darkness, and *perceived* as *image*. Similarly, sound, touch, taste and smell are all transmitted as electrical signals and perceived in relevant centres in brain. Our body is also projected in our brain. Lincoln Barnett (*The Universe and Dr Einstein*, p.20), says that *no two persons perceive the same way*.

"The findings of modern physics show that ***the universe is a collection of perceptions...***The following question appears on the cover of the well-known American science magazine *New Scientist*... (January 30, 1999): "Beyond Reality: Is the Universe Really a Frolic of Primal Information and Matter - Just a *Mirage*?"

"...The truth of the matter is rather that all the qualities we ascribe to objects are inside us as *external world*. So what remains of the *external world*?" Everything that we possess is intrinsically *illusory*! (Harun Yahya, *Allah is Known Through Reason*, p.166) False *stimuli*, coming from artificial source can produce entirely *imaginary material world* in our brain." We can be deceived into believing perceptions, without any material correlates, to be real, e.g., in dreams, hypnotism. These are nothing but mere perceptions experienced in brain.

Since all physical events are intrinsically perceptions, ***brain, comprising lipid and protein molecules of physical world, may also be a perception***, i.e., within *brain*, there is nothing to observe images, constitute consciousness, and create the being we call '*self*'. Greek philosophers thought there was '*the ghost in the machine*', '*the small man within the small man*', etc. Where is '*self*', the *person* who uses his brain? "Who is it that realises the act of knowing?" Is it *Ruuh* that *mans* man and *means* to him?

Harun Yahya says:

"...There is no sense in looking for will in atoms. It is clear that ***the being that sees, hears, and feels is a supra-material being***. This being is *alive* and it is neither matter nor an image of matter. This being associates with the perceptions... by using the image of our body. This being is the *soul*...Just as the bodies we possess and the material world we see in our dreams have no reality, the universe we occupy and the bodies we possess also have no material reality...Matter consists merely of perceptions viewed by the soul. The intelligent beings that write and read these lines are not each a heap of atoms and molecules and the chemical reactions between them, but a "*soul*".

"If the thing we acknowledge to be the material world is merely comprised of perceptions seen by our *soul*, then what is the source of these perceptions?...In answering this question, we must consider the following: matter does not have a self-governing existence by itself. Since matter is a perception,.. this... must have

been caused by another power, which means that it must have been created. Moreover, this creation must be continuous. If there were not a continuous and consistent creation, then what we call matter would disappear...It is very evident that there is a Creator, Who has created the entire material universe, that is, the sum of perceptions, and continues His creation ceaselessly... He surely has eternal power and might. This Creator introduced Himself to us. He has revealed a Book within the universe of sensations. He has created and through this Book has described Himself, the universe and the reason of our existence to us." (Harun Yahya, *Allah is Known Through Reason*, pp.167-170) Examine 35-41, and 2-255 carefully:

"It is Allah Who sustains the heavens and the earth,  
lest they cease (to function): and  
if they should fail there is none,  
not one can sustain them thereafter:  
verily, He is Most Forbearing Oft-Forgiving." 35-41

Also consider, particularly, the part, "***..He (Allah) knows what (appears to His creatures as) before or after or behind them,...***" of verse 2-255.

Allah is not bound by space and that He encompasses everything: 2-115

Since material beings are each a *perception*, they cannot see Allah; but Allah sees matter, He created in all its forms: 6-103

Also examine 50-16, 2-186, 17-60, 56-83 & 85, 4-126, and 37-96).

"...Newtonian picture was of space as an empty container within

which separate and individual particles collided and coalesced with each other in the course of a history characterised by the even flow of universal time. Twentieth-century science has replaced this atomistic account by something altogether more integrated and *relational*. Einstein's theory of general relativity links together space, time and matter in an inseparable relationship. Physicists have discovered that in the *quantum* domain there is a counter intuitive 'togetherness-inseparation'...it turns out that the subatomic world cannot be treated atomistically. Chaos theory shows that most systems are not reliable mechanical 'clocks', but rather they are 'clouds', so sensitive to circumstance that the slightest disturbance will totally change their future behaviour. Entities of this degree of delicacy can never be isolated from the effects of their environment..."

"Scientists and philosophers are still struggling to grasp all the implications of the astonishing degree of relationality that has been discovered to be present in the physical world. Theologians, however, can readily take it on board, for they have long known the interconnected and interrelated nature of reality..." (John Polkinghorne, *Faith, Science and Understanding*, pp. 46-47)

The Quran not only discusses inter-relationship and inter-dependence of all physical creation and their operating software systems (e.g., carefully examine whole of Surah 55), but also their ultimate relationship and dependence on absolute reality, which need deeper understanding. (See notes on Necessary and

contingent, *As-Samad, Ahad, and Huwa.*)

Verse 8-17 emphasises that no act is independent of Allah. "*There is no power, but with Allah*":18-39. He gives sense of perception and feeling; this is actually the extent of *reality*, we feel, perceive, imagine, or think. Matter is not absolute, but collection of sense impressions created by Allah. But formation of perceptions in brain is not mere philosophy but science, proven particularly by physics: "in a sense, everyone is watching the *monitor in his brain...* and *nothing but an illusion.*"

Alaetin Senel (*Evolution Deceit or Deceit of the Epoch?*, December, 1998), says that external world is perceived in brain as images, divided into two: images pertaining to external world have physical correlates, and those that do not: "I do not know whether the images in my brain have correlates in the external world or not, but the same thing applies when I speak on the phone..." (Harun Yahya, *Allah is Known Through Reason*, p.184)

The source of information that yields data about that *outside the brain*, can confirm whether images in brain have correlates or not. Since perceptions are formed in brain, and one can not step *out* and have these confirmed by *real external world*, it shows limitations of intellectual capacity of man.

Therefore, in this world, people are *tested* in their limited lives, and within these limitations, with perceptions, presented as appealing and attractive, having no reality:

"Fair in the eyes of people is the love of things they covet:

women and sons;

heaped-up hoards of gold and silver;

horses branded (for excellent progeny and pedigree); and

cattle and well-tilled land.

Such are the possessions of this world's life; but

in nearness to Allah is the best of the goals (to return to). (3-14)

Also examine 67-1 to 5.

But man gets so lured and involved in illusory decor of *external world* that he pays no heed to the *truth*:

"They know but the outer (*external world*) in the life of this world: but of the *end* of things they are heedless." (30-7)

Faculties of senses are not independent and absolute in their structure and function. *Appropriateness* of senses highlights their limitations, individually and collectively. Senses are accurately adjusted to need, otherwise life would lose **balance**. If they were sharper, life would be impossible, and if less it may cease or be senseless.

External independent agents take part in processes of sensing. Light rays make sense of sight possible. Air plays basic role in delivery of sound waves to ears, and smell particles to smelling sites. If sense of hearing were stronger, sound of everything would roar like thunder or blast like bomb. There would be no calm

and peace of mind. Sense of taste is assisted by saliva, in which taste bearing particles are dissolved. If man could perceive microbes around him, radiation that penetrates his body, sounds that emanate from various microcosms, his mind would be unhinged, and life would be impossible. All senses and thinking processes will cease if man were able to see and perceive all electro-magnetic-, radio-, and micro-waves, viruses, bacteria, etc., around him, zipping through him and everything else.

*Objective world* is defined as world of material, inexorable law, cause and effect, chronology, clock-ticking time, flux, mechanism, etc. In machinery of universe, spinning electrons, whirling galaxies, etc., all are doing their part under the law in complete coordination and harmony. *Subjective world* is defined as the world of mind, consciousness, awareness, freedom, etc.

*Naturalism* emphasized *unity of the two worlds by taking objective world as real and subjective as its shadow*. "The brain secretes thought," said Pierre Jean Georges Cabanis, "as the liver secretes bile." Sartre says that effect of all materialism is to treat all men, as objects, that is as an ensemble of determined reactions in no way different from ensemble of qualities and phenomena which constitute table, stone, etc. Ultimately, by that route, lies *nihilism*.

*Existentialism* emphasizes *disunity of the two worlds* and opts strongly in favor of the subjective world. (James W. Sire, *The Universe Next Door*, pp.113-140)

**Modern physics, however, repudiates disjoint picture of the physical existence and the void, in favour of correlated existence.**

Relativity theory integrated geometry and physics, space and matter, replacing the *container view* of space, dominant from Greeks to Newton, with a *relational concept* of space and time. *Relational character of reality* is reinforced by:

quantum theory: interrelationship of observer and observed("...Consider Witness and witnessed." 85-3);

*togetherness-in-separation* of quantum entities, and *chaos theory*: exquisitely sensitive systems can not be isolated from effects of their environment.

Like all divine religions, the Quran explains that Only God is the Absolute One, Who Alone has true and independent Eternal Existence:

"All that lives on earth, or in the heavens  
is bound to pass away, but  
forever will abide thy Sustainer's Self-  
Full of Majesty and Glory."28-88

## Travails of Truth

Consider intensity of Lessing's zest for truth: "*If God held in His right hand all*

*the truth and in His left hand, the ever active longing for truth, and said to me: 'Choose'. Humbly shall I grasp His left hand and cry: Give me this. O God! The truth itself is only for you alone."*

Shah Abdul Latif Bhitai wishes to pursue his search for the Truth without ever meeting, because that would extinguish internal quest for it.

Scientific idea that humanity is progressing all the time from relative truth to absolute truth, is not attainable; an unending journey. According to Thomas Kuhn's '*The Structure of Scientific Revolutions*', which has great influence not only on history of science, but sociology and political science as well, are we progressing towards a paradigm shift. If it has occurred, is it not necessary to look for yet a new paradigm? Otherwise we remain stalled. In his Rothschild Lecture at Harvard in 1992, he said: "It is hard to imagine what can be meant by the phrase that a scientific theory takes us closer to truth."

### **The Absolute Reality**

Socrates called God "*The Good, the All Good and Absolute Beauty*." He believed in The One Eternal and Intelligent Being. He said: "Men of Athens, I know and I love you, but I shall obey God rather than you (Examine e.g., 2-120, 4-135, 5-48, 49 & 77, particularly 6-56 & 116.) I am a gadfly which God has attached to the state. I tell you to do as you say would be disobedience to God; and, therefore I cannot hold my tongue. Daily to discourse about virtue and about those other things which you hear me examining myself others, is the greatest good of man." (Examine very carefully 3-110, and also consider very carefully the Quranic statement about the Prophet (Peace be upon him): "And the unbelievers say: "Why is not a Sign sent down to him from his Lord?" But you Muhammad) are truly a warner, and to every people a guide." 13-7)





## Chapter 15

# Arguments for the Existence of God

Philosophy of religion, mainly based on Western thought and research, has come to agree that generally following are the arguments for the existence of God which are manifest in the praiseworthy perfect nature of cosmos and management of whole system:

*Ontology:* The concept of God as 'Perfect' entails that He be regarded as existing or existing necessarily - otherwise He would not be Perfect. (Anselm, R. Descartes, Hartshorne and others. This view is also discussed by 'Process Theology')

*Teleology:* The evidence of design and purpose in the universe point to its Intelligent Creator. "There can not be a design without a designer, contrivance without a contriver, order without choice, arrangement without anything capable of arranging." (William Paley)

"...Behind this assorted list of marvels, both natural and human, there clearly lies a feeling of awe at the world that God has made. When the Lord speaks to Job out of the whirlwind, a similar invocation is made of the mysterious wonder of creation (Job 38-41). The ancient Hebrews respected what we call nature, but they got nowhere near science. The observant gaze of the natural historian was the most that they could manage. When at length modern science came on the scene, its discoveries, particularly those revealed through the invention of the microscope, served to promote an enthusiastic appeal to an argument for the Creator's existence based on the apparent design of creation." (John Polkinghorne, *Faith, Science and Understanding*, pp.66-67)

*Cosmology:* The contingent and causal nature of reality requires that it must have a necessary ground, a 'first cause', identified as God. (Aquinas. This view is also discussed by 'Thomism'.)

*Morality:* Moral obligation is only adequately understood when it refers to

God as the source or justification of the moral sense. (Kant and H.Rashdall) John Leslie (*Value and Existence*) presents neoplatonic idea that '*ethical requirement*' could bring the universe into being. Paul Davies (*Mind of God*), however, comments: "My own inclination is to suppose that qualities such as ingenuity, economy, beauty and so on have a genuine transcendent reality - they are not merely the products of human experience - and that these qualities are reflected in the structure of the natural world..."

*Experiential Argument:* God's Reality is so evident that on reflection it cannot justifiably be doubted. (A.E.Taylor and John Baillie).

### **Nature of concept of Allah**

*Megaverse is charged with the Grandeur of God.*

Wolfhart Pannenberg says: "If the God of the Bible is the Creator of the universe, then it is not possible to understand fully or even appropriately the processes of nature without any reference to that God. If, on the contrary, nature can be appropriately understood without reference to the God of the Bible, then that God cannot be the creator of the universe, and consequently he cannot be truly God and be trusted as a source of moral teaching either." Polkinghorne says: "The last remark is clearly intended as a refutation of the Kantian programme that allocated the physical world to science and the moral sphere to religion." Panenberg's last remark, in fact, shows limitations of sciences and his confidence that nature can not be appropriately understood without reference to God.

Pannenberg says that "The meaning of the word 'God' can, since the beginning of modern times, be determined only by anthropology." (Panenberg in Peters, *Theology of Nature*, p.81; John Polkinghorne, *Faith, Science and Understanding*, pp.158-161)

Allah does not mean *a god*. It means The Only One Alone God. It is the personal name of the Supreme Creator-Lord of the universe. It is totally different from polytheistic concepts of God or god. In Islam, the faith in The Only One God is strictly observed.

The concept of *Allah* has always remained there. History of religions and the Scripture provides evidence, right from Adam, about the continued existence of the concept of *Allah*. The belief of existence of a *superpower* is ingrained in human nature to Whom man turns, when in trouble. Even diehard disbelievers cry out to Him.

"And when an *affliction* befalls men,  
they cry unto their Lord-Master-Owner-Sustainer (Allah),  
*turning to Him in repentance,...*" 30-33

"Say: 'Who is it that delivers you  
from the dark recesses of land and sea,  
when you call upon Him,

in humility and silent terror:...?" 6-63

Beside the Bible and the Quran, evidence is provided by archaeological sites, anthropological research and studies of ancient tribes, that the concept of One God always remained on the planet. In the Semetic region, the cradle of Semetic languages since Sumerians, Akhadians, Assyrians, Greek, Macedonians, Sassanians and Arabs, a special word, in sound and style, had remained in vogue for the *Supreme Being*, e.g.:

Chaldean and Syriac : '*Ilaahiaa*'

Hebrew : '*Ilohaa*'

Arabic : '*Ilaah*'.

The term '*Allah*' was used with different pronunciations, accents, styles or derivatives of the same root word, as a proper name for God. It is the term *Ilaah* which came to be applied exclusively as *Allah* to the *Only One Highest Being*.

Allah was known as Supreme, but not Sole Deity in Arabia before Muhammad (Peace be upon him)'s mission. He proclaimed God as the Creator of all existence (*khalq*), the Controller of nature, the Bestower of its fruits, the Transcendent Sovereign Lord, and on the Last Day (*Qiyaamah*) He will judge mankind. The Quran stresses God's Unity (*Tauhiid*) and makes polytheism (*shirk*) the supreme, unforgivable sin. *Dualism*, *Trinity* and all forms of Polytheism in belief and action, were thus condemned.

The concept of God introduced by the Quran, differs greatly from other religions. Maulana Maududi's commentary on Sura 109, says: "The God of some of them is such as had to take weekly rest after labouring for six consecutive days in creating the universe; Who is not the nourisher of all the worlds but only of Israel; Who has a special consideration for one particular race; Who condescends to fight a wrestling about with prophet Jacob and fails to knock him down; Who adopts Ezra as His son; or according to other defenders of the faith, He is the Father of the only son whom he leaves alone to be crucified for redemption of multitudes of sinners."

"There are some who believe in a God who has a wife and children but unfortunately, all his offspring are females. There are yet some whose God assumes the physical form of a man and lives and acts on earth like an ordinary human being. There are some whose God is the First Cause who has detached himself completely after setting in motion the laws of nature and neither mankind cares for Him nor He for mankind"

There is nothing *mythical* about the Divine Being in Islam. In consonance with its monotheistic teaching, the Quran inculcates belief in an all-pervasive, non-physical, omnipotent, omniscient, benevolent Creator and Sustainer. There is nothing occult, obscure, esoteric or enigmatic about the Self and Attributes of Allah. There is nothing mysterious about God's *laws* once we recognise His omniscience and omnipotence. The Quran is not just a close ended narrative, but

it raises and prompts questions to consider as to how these *laws* work. References to His '*Al-Kursi*' (Throne: Power Post, Control Post) '*Al-Arsh*' (Power Board, Control Board), convey the Divine Magnificence and Majesty through metaphors, which human intellect can possibly perceive, in order to clear conjecture that got attached to the concepts in the extant texts of ancient scriptures and narratives. 2-255 elucidates the point.

George Sale says in his translation of the Quran, (note at 2-255) that the "*Corsi* allegorically signifies the Divine Providence which sustains and governs the heaven and the earth and is infinitely above human comprehension."

"Yes, *most of the metaphysical symbols and ideas are above human comprehension* and it is not peculiar in this particular case. To make God properly understood by humans without predicating to Him anything even remotely suggesting sensuous or anthropomorphic associations and at the same time the words would touch the chord of human heart was a task to be accomplished by divine dictation alone." (See Jafar Wafa's, *Islamic concept of God*, Dawn - November 03, 2006)

### **An Introduction to Allah**

"We can not begin by forming independently a theory of how God is knowable and then seek to test it out or indeed actualise it and fill it with material content. How God can be known must be determined from first to last by the way in which He is actually known." (Torrance, *Theological Science*.9)

Allah has Himself done a great favour to introduce Himself to man. From different concepts prevailing in the world about God, it is obvious that man himself was not able to find and understand the Truth. Man failed to know and fully comprehend Allah. Therefore, He introduced Himself, in a clear and compact Surah 112, to mankind, in response to the queries of the pagans of Makkah about His Being:

"Say: He is Allah The One, Allah The Eternal Absolute,  
(The Uncaused Cause of all being-  
the Reality beyond time and history)  
He begets not, Nor is He begotten;  
And there is none like unto Him". Surah 112

Not only that there is nothing like Him, but nothing could be in the likeness of Him that can be imagined.

### **Usage of the Term `Allah' in Arabic**

Allah is not a common noun meaning a god or deity or any divine being. No dual or plural can be derived from it. The word itself includes All Attributes of Perfection and Beauty in their Infinitude and denotes none but the One and Unique God, The Ever All-Supreme-Perfect-Tender-Mighty-Most High

Exalted-Gracious-Benign-Compassionate.

Allah is the Greatest Name as described in the Quran by Most Beautiful Best Attributes disclosed by Allah Himself.

"He is Allah, beside Whom there is no god except He,  
The Ever-All Knower of the unseen-hidden and the seen.  
He is *The Ever All-Gracious, The Ever All-Merciful*" (22)

"He is Allah beside Whom, there is no god except He,  
*The King, The Holy, The One free from all defects,*  
*The Giver of security, The Watcher over His creatures,*  
*The Almighty, The Compeller, The Supreme.*  
Glory is to Allah! (High Exalted is He) above all  
that they associate as partners to Him" (23)

"He is Allah, *The Ever All-Creator,*  
*The Ever All-Inventor of all things ,*  
*The Ever All-Bestower of forms.*  
To Him belong The Most Beautiful Best Names.  
All that is in the heavens and the earth glorify Him.  
And He is *the Ever All-Mighty,*  
*The Ever All-Wise.*"(24) (59 - 22 to 24 ).

"And The Most Beautiful Best Names belong to Allah,  
So call on Him by them,  
And leave the company of those, who belie or deny His Names.  
They will be requited for what they used to do." 7-180

"Say: 'Invoke Allah or The Ever All-Gracious (*Rahmaan*),  
By whatever Name you invoke Him,  
For, to Him belong The Most Beautiful Best Names."

17-110

"And say: 'All the thankful praises are to Allah,  
Who has *not begotten any son,*  
And Who has *no partner in Dominion-Sovereignty,*  
*Nor He is low to have a helper-supporter-protector.*  
And magnify Him with All High Most Great Magnificence." 17-111

The word *Allah* was used in Arabic in pre-Islamic period also. It occurs in Arabic classical poetry. *Allah* is the personal Name of God in Aramaic also, the language of Jesus and a sister language of Arabic. It was used by Christians and Jews also in some regions. Arabs used the word '*Allah*' in their names, e.g., *Abdullah* (servant of Allah). Christians also used this name. *Abdullah* was the name of father of Maimon, whose son Moses was the Jewish principal Rabbi, commonly known as Maimonides: '*Musa bin Maimun bin `Abdullah al-Qurtubi*' (Moses son of Maimon son of Abdullah, of Cordova). The word '*Allah*' is used in the Qur'an and in *Arabic translations* of both the Tanakh (Bible) and the Gospels and in some other translations, e.g., the Indonesian translations of the Bible.

Outside Arabia, the word *Allah* is generally used in the context of Islamic concept of God.

Arabic-speaking Jews and Christians refer to Allah as God. It is believed that in Islam, *Allah* refers to the same God that Jews and Christians believe in, except what they associate in His Essence, Attribute and description:

"(He is) above what they attribute to Him!" 6-100

'*Allah*' is often translated as '*God*', into English. However, some Muslim scholars are of the opinion that '*Allah*' should not be translated, because it is the personal name of 'the Only One God' in a glorified pronunciation, which expresses uniqueness and unity of Allah, more accurately than the word *god*, which can take a plural form, (*gods*), or feminine (*goddess*), whereas the word *Allah* has no plural or feminine forms. These scholars give significant importance to this in the translation of the Quran.

*God*, *Deity*, and such other terms are in fact not proper substitutes to the Name, *Allah*. A.M. Daryabadi, in '*Tafsir-ul-Quran*' says: "The English word '*God*', which is 'the common Teutonic word for a personal object of religious worship....applied to all superhuman beings of heathen mythologies who exercise power over nature and man' (Ebr.X.p.460) and which primarily meant only, what is invoked' and 'what is worshipped by sacrifice'. (SOED.I.808) can hardly be even an approximate substitute for the word Allah".

M.M. Pickthall in the Translator's Note says: "I have retained the word Allah throughout, because there is no corresponding word in English. The word Allah (the stress is on the last syllable) has neither feminine nor plural, and has never been applied to anything other than the unimaginable Supreme Being. I use the word '*God*' only where the corresponding word '*Ilaah*' is found in the Arabic". Ahmed Ali, in his '*Translation of the Holy Quran*', explains: "Allah is the Name of the Same Supreme Being Who is called in English God and Khudaa in Persian. He is The Same God, the Jews and Christians worship. "Our God and your God is One," is said in the Quran to the people of the Book in 29-46. "Whatever Name you call Him by, (Allah or Rahmaan), All His Names are Beautiful." (17-110)

Since English translation '*God*', is not the equivalent presentation, wherever it occurs in English texts, it should be understood in the same meaning and perspective of the term '*Allah* - not simply as in Arabic language but in the proper perspective of the usage in the Arabic linguistics of the Quran.

Beside *Allah*, pagan Arabs used specific names to signify some of their gods, e.g., *Hubal*, *Laat*, *Uzzaah*, *Manaat*, etc. Some of these are said to be adopted from Noah's (Peace be upon him) descendants, whom later generations *first revered as saints, and then transformed them into gods*. This was a later corruption due to moving away from Abrahamic monotheism over time.

Some scholars believe that the word *Allah* is derived from a contraction of the Arabic words *al-* (the) and *ilaah* (deity); *Al-Ilaah* meaning 'the God'. Others argue that the term '*Allah*' is derived from the root '*Laah*', an ejaculation expressive

of *wonder* or *helplessness*. Some lexicographers trace it to the term '*Walah*' which bears the same significance. Hence the term Allah was applied as the Proper Name for the Creator of all creation-worlds, Whom one can not fully comprehend and express except that he wonders and gets awed with all humility.

In different languages more than one terms are used with reference to God (*Deus*) and also to deities. It may be interesting to examine certain related terms:

English: common noun *god* (from Anglo-Saxon): equivalent to *deity*,

*God* (capitalized): The Name of the Unique, Only One Alone  
*Deity* in *monotheism*.

Latin: *dies* (day),

*divum* (open sky),

*divinus* from *divus* (divine, divinity)

*deity* (from *deus*:god)

Sanskrit: *div*, *diu* (sky, day, shine).

German: *gott* (god)

*Semitic*: In the earliest *Semitic* writings the word for God was *Il* or *El*, the latter being an *Old Testament* synonym for *Yahweh*, the proper name of God according to *Hebrew Bible*.

Aramaic: (Biblical Aramaic): *Elaha* (God)

Syriac: *Alaha* (from the same Proto-Semitic word *il-*, as the Arabic and Hebrew terms:God)

Jesus is described in Mark 15-34 as having used the word on the cross, with the ending meaning "my", when saying, "My God, my God, why hast Thou forsaken me?" (transliterated in Greek as *elo-i*). However the Quran refutes killing or crucifixion of Jesus (Peace be upon him).

One of the earliest surviving translations of the word into a foreign language is in a Greek translation of the *Shahada*, from 86-96 AH (705-715 AD), which translates it as '*ho theos monos*' (the lone god).

The cognate Aramaic term appears in the Aramaic version of the New Testament, called the *Pshitta* (*Peshitta*) as one of the words Jesus used to refer to God, e.g., in the sixth *Beatitude*:

"Blessed are the pure in heart for they shall see *Alaha*."

Arabic Bible uses same words.

Qurtubi highlights following:

- Nothing else has this Name; it is not found in female or plural form.
- Some scholars say this is His greatest and most complete name.
- It has three possible meanings: the One who deserves to be worshipped, the

One whose existence is a must (He has always been and always shall be: See notes on *Necessary* and *contingent*), and the Unique One.

Some scholars say that this Name is derived:

- from *ilaah*, with the *alif-lam* replacing the *hamza*.
- from *laah*, with the *alif-lam* used for magnification.
- *al-ilaah*, with the *hamza* being removed and then the two *laams* being mixed together.
- from *walah* = to lose one's wits, as while contemplating Him, or trying to understand Him, we become perplexed.
- all creation turn to Allah, as the Deity, for their needs, and ask of Him: *yata'alahoona*.
- from being High, as Arabs used to say about raising something: *laaha*.
- from the letter *haa* which is the pronoun for *He* who is absent, and added to it is *laam* to indicate ownership (*laam al-milk*) since He owns everything, and finally added to that is *alif-laam* to magnify Him.

Some scholars, however, assert that ***it is not derived, and that the alif-laam is an integral part of the name, and not the definite article. they say that the proof is that we call upon Him with yaa Allaah, and we do not drop the alif-laam and do not say yaa laah.*** Note that, *for His other Names like Ar-Rahmaan, we say yaa Rahmaan.*

With the passage of time and interaction with other religions, different philosophies and their terminology, and also due to difficulties of one word (word to word) translations in different languages, the words of basic importance had to be explained and the equivalents had also to be used. But in many cases synonyms and similitudes have not been able to convey the totality of the Message in its entirety of perspective. With the advancement of science and knowledge, this needs further study and explanation in the true Quranic context.

"Arabic, reshaped by the cosmic power of the Qur'an, is a comprehensive language capable of expressing powerful, universal thoughts in ways so subtle yet so distinct. Like a giant tree wherein a single trunk supports a hundred branches, each root verb in the Arabic language generates, sustains, titillates and vibrates a myriad of nouns, attributes and verbs providing a host of subtle meanings and nuances." (Professor Nazeer Ahmed, *Renewal of Islamic Civilization: Ijtihad*, The Pakistan Observer - August 11, 2006)

## **Ilaah, Rabb, Ibaadah, Diin**

Following, some of very important terms, need proper study and explanation of their meaning, usage, nuance, historical perspective and scientific truth, in order not only to clarify the concept of God but also to determine relationship with Him:



*Ilaah* as synonymous with idols or gods,  
*Rabb* as some one who provides for the worldly needs,  
*Ibaadah* as set of rituals of worship, basically *obedience*, and  
*Diin* as religion

Above terminology covers whole range of faith, belief and practice, which is much beyond scope of this book. There are detailed chapters on these terms in *The Gateway to the Quran* by Shahzad Shaikh.

Karen Armstrong observes: "Western people find the Koran a difficult book, and this is largely a **problem of translation**. Arabic is particularly difficult to translate.. and this is doubly true of the Quran.. Muslims often say that when they read the Quran in a translation, they feel that they are reading a different book because nothing of the beauty of the Arabic has been conveyed."

Problem of translation has been further aggravated by contemporary global events, that have hurt the cause of enlightened message overshadowed by proliferated production of militant and violent ideas in the name of Islam. Anger and indignation can not be allowed to validate retrograde thought and interpretation.

## The Unique Name

The word Allah occurs in the Quran more than 3000 times. The Quran itself clarifies meaning by occurrence, usage and context at different places. *Allah* is the Greatest and Most Comprehensive Divine Name in its vastness of meaning - The Ultimate Reality, The Ever All-Great Almighty, High Exalted, Who comprehends in Himself all His Most Beautiful Best Attributes of Greatness, Absolute Perfection, disclosed by Him, in the Quran, e.g. in verses 59- 22 to 24, 7-180, and 17-110 & 111. This Name can not be given to anyone except Allah. The perception of Uniqueness of Allah is the basis of the monotheistic morality of the Quran. He ought to be and should be worshiped, as Only He can make everything obey-worship Him, - as due to Him.

## God is Allah

In polytheistic practices, not only different gods for different functions and phenomena in nature have been carved out, but by use of different terminology and myopic religious views, a separate God has been assigned to different people e.g. Muslims, Christians, Jews, etc. Due to lack of clear understanding of pure monotheism, Christians and Jews, particularly in the West, did not hesitate to designate Allah as the 'God of Muslims', as if different and separate from 'their God'!

Maurice Bucaille (*The Bible, the Quran and Science*, pp.111-113), refers to the document produced by the Office for Non-Christian Affairs at the Vatican under the title 'Orientations for a Dialogue between Christians and Muslims' (*Orientations*

*pour un dialogue entre Chrétiens et Musulmans*), which calls for changing general Christian view about Islam. Again under the title 'Emancipating ourselves from our worst prejudices' (*Nous libérer de nos préjugés les plus notables*), it refers to certain "set judgements that are all too often and too lightly made about Islam.. One extremely important view of this kind is the attitude which leads people to repeatedly use the term Allah to mean the God of the Muslims, as if the Muslims believed in a God Who was different from the God of the Christians. *Al-laah* means the Divinity in Arabic: it is a single God.. for the Muslims, *Al-laah* is none other than the God of Moses and Jesus."

"It is nothing else but the absolute truth, that  
God of you all is only Allah, the One;  
there is no other god but He (Alone)... (20-98)

"And your God is One God.  
There is no god save Him,  
the ever all Beneficent, the ever all Merciful." 2-163

"Allah! Save Him, there is no other god,  
The ever Living, the ever Eternal." 3-2

"Allah! there is no god, but He.  
To Him belong the Most Beautiful Best Names." 20-8

There is no better way of illustrating Islamic faith in God than by quoting the following extracts from *Lumen Gentium*:

"The Muslims profess the faith of Abraham (Peace be upon him) and worship with us the sole Merciful God, Who is the future Judge of men on the Day of Reckoning..'

"The Vatican document points out:

'*Allah* is the only word that Arabic-speaking Christians have for God."

Many church pews are empty in Europe as people turn to spiritual fads, secularism or simple indifference to religion altogether. "Faith itself is under siege". Brussels Cardinal Godfried Danneels, further said: "***There is only one important thing in the Church and in the world, that's to keep alive the idea of God and the spiritual nature of the human being and the world.***"

***Some Roman Catholic cardinals in Europe want Muslims as future allies against a challenge confronting both their religions - the godless nature of modern life.*** Some cardinals are stressing the need to work with Islam, which is the second religion in much of Europe. They also see this as a contribution to peace both at home and in the Islamic world. "Christians and Muslims who live together should try to meet and dialogue to refute the talk about a clash of civilisations," Milan Cardinal Dionigi Tettamanzi said, urging Italians to get to know the Muslims in their midst.

Pope Benedict XVI met leaders of Muslim community on April 25, 2005. He welcomed progress in Christian-Muslim dialogue. He said that Catholic Church

wanted to continue "building bridges of friendship" with all other religions. The new leader of the Roman Catholic Church, who was inaugurated as the 265th pope, was speaking after he received leaders of other faiths in the first private audience of his pontificate: "I am particularly grateful for the presence in our midst of members of the Muslim community, and I express my appreciation for the growth of dialogue between Muslims and Christians, both at the local and international level," he said. ('Pope meets delegation of Muslims', Vatican City, Dawn, 26.4.2005). Yet the much needed dialogue has become doubtful due to his recent antagonising statements in Germany.

There is a kind of deliberate effort also on the part of some scientists and scholars who try to give an impression of being non-religious or non-theistic, that they use different terminology in order to avoid to use the word God, e.g: *Nature, Information, Active Information, Organization, Pattern, Spirit, Energy, Field, Uncaused First Cause, Additional Causality*, etc., for creation and other divine acts.



## Chapter 16

# Continuity of the Message of Monotheism

## Oneness of All Power

All Prophets (Peace be upon them) brought one and the same Message of *Oneness*, from the same One God, which applies to all peoples. The Quran uses the terminology *Asmaa-ul Husnaa* all the Most Beautiful Best Names and Attributes, *all together*.. It is for the sake of explanation that they are separately mentioned as Essence, Attributes and Qualities. Ali (may Allah be pleased with Him said that Allah's Attributes are not separate from His Name. In all these aspects, He is the Same One, loved with all purity; and Who commands and can compel for and receive worship. The concept is naturally imbued in the very nature of creation. He has Power to command and compel all His creation into submission-obedience and to establish order and organization in the universe.

"Do not set up rivals to Allah when you know." (2-22)

"Therefore, worship you Him, and be you steadfast in His Service;  
Do you know of anyone who can be named along with Him?" (19-65)

"Yet there are some people who take [idols as] rivals to Allah..." (2-165)

"Do not invent similitudes for Allah;  
Indeed, Allah knows and you know not." (16-74)

"...You're associating with Allah that  
for which no Revelation has been given, and  
you're saying things about Allah of which you have no knowledge."  
(7-33)

Note: The Part, titled '*Allah*', in the book, '*The Gateway to the Quran*', by Shahzado Shaikh, provides detailed discussion on comparative religion and concept of God.

## Multiplicity Contrasted with the Oneness and Uniqueness

Muhammad Asad attempts some explanations with reference to 'even and odd', (89-3, Footnote 2, The Message of the Quran, p.950): "Lit., the even and the odd or the one; i.e., the multiplicity of creation as contrasted with the oneness and uniqueness of the Creator (Baghawi, on the authority of Said ibn al-Khudri, as well as Tabari in one of his alternative interpretations of the above phrase). The concept of the even number implies the existence of more than one of the same kind: in other words, it signifies everything that has a counterpart or counterparts and, hence, a definite relationship with other things (cf the term *azwaaj* in 36-36, referring to the polarity evident in all creation). As against this, the term *al-watr* - or, in the more common (Najdi) spelling, *al-witr* - primarily denotes 'that which is single' or one and is, hence, one of the designations given to God - since 'there is nothing that could be compared with Him.' (112-4) and 'nothing like unto Him'. (42-11).

European scientists have carried out experiments on antimatter. Researchers in Geneva, have been able to trap and control anti-hydrogen atoms in a chamber at a sufficiently low temperature to begin studying their physics in detail. They say the development should help them get a better understanding of how antimatter differs from normal matter and why the latter has come to dominate the Universe around us. According to mainstream thinking, equal amounts of matter and anti-matter should have been created in the Big Bang at the beginning of time - and then annihilated each other in a flash of energy. Quite why one form won over the other has yet to be explained. (Researchers look inside antimatter, Dawn, November 9, 2002)

The Quran tells that every thing is created in pairs (*azwaaj*). Only the Creator is the Unique One (112-1 & 4). There are different scientific and non-scientific concepts about pairing of created things. Scientifically it is in the nature of physically created things in universe that everything has been created in pairs: they have twinning, pairing, logging, bonding, grafting, mixing or compounding quality and capability.

"Similar to Dirac's earlier notion of a vacuum *sea* where an antiparticle is regarded as the *hole* left behind by a particle - a clear case of *fataq* or rending from its location (Examine 21-30) - the vacuum in the present view, although uniform and featureless from afar, when viewed microscopically is a seething, churning ocean of particles and antiparticles being produced as pairs and annihilated every instant. This incredible notion was physically vindicated when Willis Lamb discovered what has since become known as the Lamb Shift in physics."

"Lamb was able to measure small shifts in the spectre of hydrogen atoms. It turned out to be that these shifts were being caused by the creation and annihilation of virtual particle pairs in the empty space between the nucleus and the electron. The electric field that binds the electron in orbit can sometimes create an electron-positron pair out of the *vacuum ocean*, and the pair then immediately

annihilates. This effect called *vacuum polarization* lasts long enough to create a shift in the orbital energy of the electron..."

"..Stephen Hawking has discovered that a black hole is unstable and causes the indirect emission of radiation. The intense gravitational field near the *event horizon* of the black hole causes pair production from virtual particles, and the annihilation of these results in the emission of electromagnetic radiation..." In *God and the New Physics*, Paul Davies has indicated that the decay of the free vacuum or the creation of being out of nothingness, could not occur without the mediation of God." (Dr Haluk Nurbaki, *Verses from the Holy Koran and the Facts of Science*, pp.165-166)

There are different concepts about pairing of soul and body in different religions, e.g., *fylgia* is the term used in early Icelandic literature for a shape accompanying man through life. It is believed that it resembles an external soul, often in animal form, visible in dreams or to those with second sight, and capable of journey away from the body. Whereas *Ahad* is free of all such phenomena which effect integration or disintegration, alter or transform composition or change position, etc. He is changeless and matchless.

"And there is none comparable to Him" 112-4

### **Big Bang, Expansion and Grand Unified Theory (GUT)**

"One move in that direction stems from the recognition that the forces of nature that we observe today may well have resulted from the spontaneous breakdown of the high Symmetry that many believe was possessed by the Grand Unified Theory that held sway in the highly energetic first moments of cosmic history. This symmetry breaking need not have had a literally universal form, but there may well have been different cosmic domains in which it gave rise to different relationships between the forces effective at lower energies. Much of the anthropic discussion turns on the tight constraints that must be satisfied by these relationships (for example, between the intrinsic strengths of gravity and electromagnetism) in order for the evolution of carbon-based life to be a possibility. On this view, we simply live in that domain (greatly extended by the cosmic process of inflation) in which, by chance, things turned out 'right'."

"In fact this argument, which may well be correct, only relaxes anthropic particularity to a modest degree. It would still be necessary that the initial Grand Unified Theory had the right form, both to break down to the kind of forces (Consider 21-30) that we observe today and also to generate an inflationary era in very early cosmic history. In addition, the laws of quantum mechanics, which are anthropically indispensable to give the balance between stability and openness, but which are by no means logically necessitated, would also have to be treated as given. Much would remain that is significantly special about the physical world within which we live and which had enabled it to become our home." (John Polkinghorne, *Faith, Science and Understanding*, p.86) (Reconsider 21-30 to 33)

A Greek *theory* implied that mass and energy were eternal, without beginning or end, as they were supposed to be *uncreated* and transform into each other. This *theory* expressed in scientific terms means that energy can *neither be created nor destroyed*; it merely transforms into matter and vice versa. This theory has, however, been over stretched into realms of *pantheism* and *panentheism*, without putting all other related theories in their proper perspective, e.g. Big Bang, Big Crunch, Expanding Universe, etc., etc. But now scientists have started considering questions like who created the *Singularity*, what were the boundary conditions, *Time*, etc., when the Big Bang took place. When we start consideration from the point of Singularity, Time, energy and matter are created entities:

"Allah is the creator of all things..." 39-62

"Everything in (the world) will *perish*..." 55-26

"...There is no *power* but with Allah!" 18-39

Prophet (Peace be upon him) used to say:

"*Laa hawla wa laa quwwata illaa billaah*":

(There is no movement nor power except by Allah's will).

Time, space, physical laws, fundamental forces, all energy and matter were produced with the Big Bang, from an incredibly dense and hot point called *Singularity*. Scientists now agree that Big Bang theory developed by Ryle and Allan Sandage, provides best account of creation of the universe. In the first instant creation, the singularity was so hot that it is considered meaningless to speculate about it. In the first smallest fraction of a second, the singularity had expanded into a primordial fireball, and its temperature being conjectured by some, as one hundred billion degrees Kelvin. Protons and neutrons had not yet congealed out of this *primordial soup*, and neither had the four known physical interactions. Matter and energy were constantly being converted into each other in this soup (matter being condensed energy and energy, liberated matter) and the *four interactions* were *united as one highly symmetrical interaction*. The *rendering asunder* of the heavens and the earth thus began with the process of symmetry breaking where the initial symmetrical interaction separated into the four interactions of physics. Not only was the initial singularity torn apart to form the universe, but its laws were also differentiated in this process: in a small fraction of a second after the explosion, *gravity force* separated from *unified force*. A tiny fraction of a second later, in very rapid *expansion*, the universe grew in 10 raised to -30 second from 10 raised to -30 meter to 10 centimeters. The *strong nuclear force* separated, and the first particles (electrons, quarks, and gluons) formed from very energetic photons. Since then a steady expansion is taking place. (Re-examine 21-30 and 51-47)

At 10 raised to -10 second, the *electromagnetic* and *weak nuclear forces* separated. From there on, all four fundamental forces have been operating separately. Protons (hydrogen nuclei) and neutrons were formed from quarks and gluons. At three minutes, protons and neutrons formed deuterium (heavy

hydrogen) and helium nuclei. Radiation still dominated over matter.

After 300,000 years, temperature declined enough to permit formation of atoms of hydrogen, deuterium, and helium; matter then dominated. The universe had become large enough to permit photons to bounce around and exist long enough so that radiation began to stream in all directions: the universe became "*transparent*." This released the radiation we now observe as the CMB. According to the Bible and the Quran, it seems, that it was after this phase that celestial objects were placed and rotated in positions against their respective radiating stars that darkness was separated from light. (Examine 71-15 & 16) Also consider following:

"Praise be to Allah, Who created the heavens and the earth, and  
*made the Darkness and the Light...*" 6-1

General relativity is fundamental to all cosmological theorising. Although, before the Planck time (10 raised to -43 seconds), universe was small enough for quantum effects, yet *these infinitesimal cosmic processes had lasting consequences for distribution of matter in universe*, etc. Examine very carefully, e.g., 7-54 and 41-9, and related notes, about *initial cosmic distribution or celestial and terrestrial ordering phase*. "...One of the unsolved interpretative difficulties...is the measurement problem. How does it come about that the fitful quantum world yields a definite answer on each actual occasion of its experimental interrogation, when the theory itself only assigns probabilities for a range of possible outcomes?...The most generally popular proposal has been some variation on the Copenhagen interpretation: it is due to the intervention of large 'classical' measuring apparatus. If, however, one is trying to apply quantum mechanics to the whole universe, this particular option is not available; there is nothing left over to play the role of the measuring apparatus! "Quantum cosmologists have, therefore, favoured... the so-called 'many-worlds' interpretation, proposed by Hugh Everett III. It is suggested that every possible outcome of an observation is in fact realised and our belief to the contrary is due to a division of the world at each such act of measurement into a series of parallel worlds in each of which only one outcome is perceived by the relevant observer to have happened. (Everett himself preferred to express this idea in terms of the 'cloning' of parallel observers.)" (John Polkinghorne, *Faith, Science and Understanding*, p.138-140)

Studies of the CMB indicate presence of tiny density differences in this gas *cloud* (ripples of 1:100,000), which are essential for the formation of stars and galaxies. (Re-examine 41-11). They lead to certain conclusions:

- (i) The universe is *finite* with a diameter of at least 78 billion light-years. Insight into 'fine-tuning' of laws of nature necessary for physical fabric of world, capable eventually of evolving carbon-based life, was first recognised by scientists in early 1970s. John Leslie said that "these remarkable coincidences called for some form of further explanation, whose character could take one of two different rational forms: either there are many different universes,



each with a different set of natural laws and circumstances, and we simply live in that one where, by chance, our evolution has in fact been a possibility, or there is a single universe whose endowment with fruitful potentiality is the expression of the will of the Creator who has brought it into being." (John Polkinghorne, *Faith, Science and Understanding*, p.83) The Quran tells that Allah ordained *seven heavens* and *inspired* in each *its law* (Examine, e.g., 41-12, and 71-15 & 16)

- (ii) The inflation was *nonchaotic*, i.e., that there is only one universe. The phenomenon revealed in verse 21-30 shows that the processes of '*separation*' and then '*continued steady expansion*' were ordered and controlled.
- (iii) The Einsteinian space-time surface of the universe is "*flat*:" which means there is an exact balance between expanding force and gravity (Consider 35-41, and 65-12), so that the universe will neither undergo collapse (a "big crunch") nor expand forever (Examine 55-26). The Quran tells that it will be wound up in an orderly manner (21-104). This requires that the ratio of the actual density (a density corresponding to five protons per cubic meter) to the so-called critical density, for the universe equal 1. In excellent agreement, the Wilkinson Microwave Anisotropy Probe (WMAP) data yield almost the same ratio.

The visible matter of the universe accounts for only 5 percent of the critical density, and the still-undefined *dark matter*, indicated by the dynamic behavior of stars and galaxies, accounts for another 25 percent. The Quran tells that there are hidden-unseen forces and phenomena in the universe (*ghayb*). For the remaining 70 percent of the critical density, there is yet no explanation. It is now ascribed to *dark energy*: a form of *negative gravity*, which *makes the universe expand at an accelerating pace*. This has been confirmed by observations of supernovas and by CMB analysis. But what is this mysterious negative gravity?

Hubble *expansion* constant is the rate at which universe expands. The *quantum vacuum energy* is fluctuating *energy field* that exists even in empty space and at absolute zero temperature. This energy is thought to arise from fluctuating electromagnetic fields and continuous formation and annihilation of particle-antiparticle *pairs* (e.g., electrons that are negatively charged and their positively charged *counterparts*, positrons).

The Quran tells that everything has been created in pairs:

"And Who (Allah) has created *pairs* in all things, ..." 43-12

"And of everything We (Allah) have created *pairs*: that you may receive instruction. " 51-49

In relativistic terms, energy is equivalent to mass ( $E = mc^2$ ), therefore the *vacuum energy* would represent the remaining 70 percent *dark mass*:

"Dark energy is evenly distributed in the universe: the more it expands, the more space, the more energy, the faster the expansion."

*junuudus-samaawaat:*

"...For, to Allah belong the *Forces* of the heavens and the earth; and Allah is Full of Knowledge and Wisdom;" 48-4

*khazaain:*

"...But to Allah belong the treasures of the heavens and the earth;.." 63-7

*ghayb:*

"To Allah do belong the unseen-hidden  
of the heavens and the earth, and  
to Him goes back every affair..." 11-123

Dr Nurbaki interprets 53-14 & 15, as to what lies beyond universe:

"...There at the Lote-tree of the *Boundary*, and  
nearby the *Garden of Refuge (Paradise)*."

53-14 & 15

***We can not conceive Paradise by wordly judgement alone. It does not lie within material universe, but beyond its limits.*** Dr Nurbaki interprets *al-muntahaa* (the *Boundry*) as "the point where the physical universe ends... Paradise, then, is a universe unto itself, quite apart from the material and physical we are accustomed to in this world." (Dr Haluk Nurbaki, Verses from the Holy Koran and Facts of Science, pp.373-379) In this context examine following:

"Be quick in the race for forgiveness from your Lord (Allah), and  
for the *Garden*  
*whose width is that of the heavens and of the earth,*  
prepared for the righteous." 3-133

## **Monotheistic Creation and Providence**

Due to corruption, even followers of religions who believe in monotheism, came to practically adopt *practices* that are *henotheistic* in nature, as for example, *they conceive existence of several echelons of supernatural, immortal, deity-like beings in addition* to the Supreme God, e.g., *prophets, their progeny or relations, angels, saints, satans, demons, devils, etc., although they may not consider them as actual deities.*

It is frequently argued that Judaism, Christianity, and Islam all refer to the same monotheistic God. But in fact, it is in ***monotheistic purity of belief and practice***, that Islam takes stand on and observes it strictly. (Surahs 109 & 112) *It is basically from here that all other determinants and details of faith and function differ.* The very basic differences are not necessarily in their respective manifestoes or charters, and not mainly on the second part of the formulation of faith in Islam (i.e., first *kalimaah*) but due to and on the first part of it, i.e., '*Laa ilaaha..*' (There is no god,..) and consequently, on its second part also i.e. '*illallaahu*' (...except the

Only One God Alone). Many people believe in God, and at the same time conjecture or conceive other gods and powers, too. It is not the basic problem for them to believe in God, (the second part of the Islamic formulation of Faith). But the fundamental fault arises when they reject the Oneness and associate others as gods, besides the Only One God, Alone. It is here that active and violent resistance has been perpetrated through out the history of revealed religion of Monotheism. This concept (*Faith*) explaining the way of life based on unity and universality of one law (*Monotheism*) governing all existence, was inconceivable out of ignorance, and was resisted out of arrogance. Furthermore, this became difficult to understand as old scripture lost its original word due to continued human editing, (mis)interpretation, remote translations of translations, lack of perspective, limitations of available information and ignorance, including schism and arrogance in exegesis.

Science has set itself in search of the 'Unified Law' (*Unification Theory*). It is leading towards the basic theme of *Monotheism*, by increasingly clarifying some fundamental misconceptions. In this connection Del's views are relevant:

"Furthermore, part of creating a cosmos is choosing the laws and conditions of that cosmos - in other words, specifying what nature itself will be. Prior to the initial creating activity there simply would be no complete nature for anything to run counter to, and consequently there would be no counterflow either in the primordial initial conditions of the cosmos, nor in the selected laws themselves." (Del Ratzsch, *Science and its Limits*, p.118)

*Consider some facts, e.g., following, which testify unity of all laws, particles and forces constituting megaverse.*

There are **three kinds of elementary particles**: *electrons, quarks, and gluons*. Free quarks and gluons do not normally exist. Quark may be considered as borderline of physical existence.

According to Standard Model, *each of the four fundamental forces operating in universe, is carried by a particle*: Speed of explosion and expansion is only one of remarkable states of equilibrium at initial stage of creation. Immediately after that *forces that underpin and organize universe* had to be **numerically just right** otherwise there would have been no universe:

*Gravitational force, the weakest of the four, carried by gravitons, moves with the speed of light. It holds universe together.*

*Electromagnetic force, carried by photons (light particles), interacts only with charged particles, such as quarks and electrons. It keeps electrons in orbit.*

*Weak nuclear force* is responsible for radioactivity, acts on particles but not on photons and gravitons. It acts like a safety belt for maintaining equilibrium of nucleus.

*Strong nuclear force (great power in nucleus), carried by gluons, holds the quarks together in protons and neutrons.*

Great difference in strengths and proportions among these forces is amazing! Molecular biologist, Michael Denton, in his book, *Nature's Destiny*, explains that "*if these various forces and constants did not have precisely the values they do, there would be no stars, no supernovae, no planets, no atoms, no life.*" Arno Penzias, who received Nobel prize, alongwith Robert Wilson in 1965, that universe was created "*with the very delicate balance needed to provide exactly the conditions required to permit life..*" Penrose wonders "*how precise the Creator's aim must have been!*" (Harun Yahya, *The Creation of the Universe*, p.37-40)

There are certain *prerequisites to sustain forms of life*, in a solar system like ours. Life is possible under very subtle, steady circumstances, and temperate thermal conditions, enormously delicate and extremely precisely synchronized with one another. Life depends on delicate balances. Harmony and unison are not possible among all variables and constants with precision, without unified law of one Law Maker.

Sun has to be located at outer reaches of a galaxy, with matching speed and rotation. Difference in circling rates of the galaxy (about its axis) and the star (around the galaxy) affects solar system. If the star circles at lesser speed around the galaxy, it will fall in the galaxy within a few million years, destroying itself and its planetary system. Energetic and violent events in stars cause intense gamma and cosmic ray emissions, extremely hostile for any known life form. Nuclei of elements can not remain stable under these circumstances, making formation of organic molecules and emergence of life impossible. The sun has to be middle-aged, third-generation, single star that should contain higher percentages of heavy elements like oxygen, nitrogen, silicon, iron and uranium. Sun-like star begins its life with an energetic phase, which lasts around 500 million to 1 billion years. After that, it stabilizes and its planetary system forms.

Heavy elements, particularly iron, play a pivotal role in formation of rocky planets around a star. Such elements, in turn, form minerals and other valuable prerequisites for life, thus providing a solid ground for life to emerge and evolve. Most of third generation stars are found to have higher percentages of heavier elements in their spectra. Double ordinary stars radiate strong energy to evaporate water on planets around them. Continuous exposure to intense heat leaves no room for life on such planets, eventually stopping all chemical reactions necessary for life. Higher surface temperature results in an excess violent radiations decomposing and destroying atmosphere of the planet. The sun must emit most of its thermonuclear energy in the form of visible light and heat.

The planet should be capable to undergo required changes with advancement of life on it. Otherwise, only microbial life can be expected to emerge; higher life forms will either not evolve at all or perish very soon in non-supportive environment. The planet should have appropriate mass, gravitational field, that can hold an atmosphere comprising nitrogen, oxygen, carbon dioxide, water vapour, gases, etc. Weaker gravity loses atmosphere, while stronger gravity leads to denser atmosphere. Self-replicating molecules, building blocks of life can form

only under a particular atmosphere, all the time in motion, with suitable pressure and composition.

Distance of planet to its parent star and its orbit both should be well suited. Greater distance deep-freezes the planet. On the other hand, smaller distance fries out everything. More elliptical orbit will keep changing the planet's distance from its parent star so that at times it will be too hot, and at other times too cold.

"Plate tectonics is another feature of a planet harbouring life. By comparing Earth with other planets in our solar system, it is concluded that the movement in continental plates, itself caused by several different factors, has a great impact on perpetuation of life. This very slow (a few centimetres per year) motion helps in stabilizing atmospheric conditions, forming of new rocks and mountain ranges, release of minerals important for life, recycling atmosphere, etc. Without plate tectonics, life will not have enough time to emerge and evolve up to certain levels of complexities."

If surface gravity of earth is stronger, it will retain too much ammonia and methane. Weaker surface gravity will result in loss of too much atmospheric water vapour in space, desiccating the planet. Thicker crust will absorb too much oxygen from atmosphere. Great volcanic, seismic and tectonic activity will make it extremely difficult for life to survive, as a result of a thinner crust. Faster axial rotation of a planet will lead to a great increase in atmospheric winds, while slower rotation will cause a higher difference between day and night temperatures, i.e., days will be hotter and nights will be cooler. Severe electromagnetic storms will result due to stronger magnetic field. A weaker magnetic field will be unable to protect it from radiation and charged particles with high energy. A greater albedo (ratio of reflected light to the total amount falling on the surface) would cause development of runaway ice age. In case of smaller albedo, atmosphere will absorb more light and it will get too hot. A higher oxygen/nitrogen ratio in the atmosphere will make advance life functions very fast. A lower oxygen/nitrogen ratio will slow them down. A greater amount of carbon dioxide and water vapour in atmosphere will increase atmospheric temperature (greenhouse effect). Smaller amounts can not warm the planet up to level necessary for life. Higher concentrations of ozone in atmosphere will lower surface temperature of the planet. Less amount of atmospheric ozone will not only cause warming up of the planet's surface, but would also give way to ultraviolet radiation that is harmful to life. (Aleem Ahmed)

*Higgs particle gives matter its mass.* Dr Chris Tully of Princeton University said: "In a sense, other particles are swimming through a sea of unseen Higgs bosons, which cause a drag that shows itself as mass." (Dr David Whitehouse, Science Editor, *Scientists close in on elusive particle*, Dawn - June 27, 2003)

All matter in universe consists of atoms obeying same laws of chemistry and physics. Atom consists of a positively charged nucleus around which negatively charged electrons orbit. The nucleus is made of positively charged protons and

uncharged neutrons, both of which consist of three quarks (different types in protons and neutrons), held together by gluons (*great power in nucleus*). For example, if we change iron (with twenty six protons) into silver (with eighteen), it requires removing eight protons, *from nucleus*, bound together by strong nuclear force, which can be changed only in *nuclear reaction*, which requires temperature of about 10 million degrees C. In medium sized stars, e.g., our sun, enormous energy being radiated is the result of hydrogen being fused into helium. Heavier elements, like, Oxygen and Carbon are manufactured in much hotter red giants, about fifty times bigger than our sun. Under terrestrial conditions *chemical reactions*, however, depend on electron exchange that do not affect nucleus.

Since *Standard Model* does not explain that particles have mass, and it does not provide for unification of gravity with other three fundamental forces, scientists are yet searching for a Grand Unified Theory (GUT) to provide important explanations for unification of all aspects. Stephen Hawking claims: Then we would know the mind of God.

British Physicist, John Polkinghorne says: "There is a *mind and purpose behind the universe*. There are hints of that divine presence in how abstract *mathematics can penetrate the universe's secrets*, which suggests that a *rational mind created the world*. *Nature is finely tuned to allow life and consciousness to emerge*. (John Polkinghorne, *Science Finds God*, Newsweek, 27, July, 1998; Harun Yahya, *The Creation of the Universe*, p.147)

In this connection following approaches, may be mentioned:

**String theory** considers *elementary particles as vibrating strings*. It presents *ten-dimensional universe*, predicting many additional particles that are not yet observed. (Examine 35-1: the word *ijnahatan* provides a clue to multi-dimensional creation) Successive steps in unraveling structure of matter, from atoms to nuclei, to protons and neutrons, and then to quarks and gluons, unfold deeper levels as scales of phenomena become smaller and smaller. If string theory eventually proves to be correct, this will further be fine graining our knowledge of nature, located at a deeper level than represented by physical pictures or theoretical models.

**Loop quantum theory** assumes *quantized cubes* of 10 raised to -99 cubic centimeters that incorporate *space, time, and matter* in the form of *intersecting loops*. Shah Abdul Latif Bhitai likens his love as iron smith *interlocks loop into loop*. (Examine 51-47: the word *banaynaahaa*, from the root *bayana* gives a clue to *interlocking patterns in construction*) Thus it has to assume a second universe that *runs backward* in time from  $t=0$ . (The statement "*The Day that We roll up the heavens like a scroll rolled up for books (completed)*" in 21-104, points out towards roll back phase). But this theory does not explain the observed polarization of gamma rays from distant explosions in universe. In this connection following observation from Polkinghorne, may also be considered:

"...because the equations of physics express in no obvious way the existence

of a present moment (one might say, there is no special status for  $t = 0$ ), such an existence is to be denied, contrary to common sense experience...Its inability to express the present moment is better understood as indicating the inadequacy of a reductive physicalism rather than as abolishing the idea of a moving present." (John Polkinghorne, *Faith, Science and Understanding*, pp. 134-135) It is interesting to see Stephen Hawking's discussion about *time*, in his book *A Brief History of Time*.

**Quantum-gravity theory** applies thermodynamics and *information theory* to black holes. (Examine 15-16 to 18, also 67-3)

It is important to note that it is not advisable to translate any verse of the Quran in the terminology of any such theory. At the most one may try to find a clue, an explanation or a direction from the statements in the Quran and the Scripture.

Polkinghorne says that *quantum theory* and *general relativity*. are currently imperfectly reconciled. Their eventual mutual integration is necessary for understanding the very early universe.

"True, the world of science is highly agnostic. Almost by definition, its purpose is to try to explain the events of natural history in non supernatural terms. It searches for rules and laws of regularity to explain the existence of everything and does so in a manner that purposely excludes the intervention of the supernatural. Indeed, were it to include the exploration of divine activity, it would not be science-at least not as science has been practiced over the past 150 years." How and what could ancients understand if God communicated with them in today's scientific terms? Even today, when God is referred to as Designer, it gives an imagination as if analogous to humans. "Metaphors, by definition, draw upon human experience. As we try to picture the activity of God, our image of God at work is constrained by our own inability to adequately imagine that which we have not seen."

"On the other side of the chasm exists the realm accessible by faith... through a whole different approach to the universe. Here, there is a commitment to the principle that the supernatural is just as real as the natural." (Darrel R. Falk, *Coming to Peace with Science*, p. 13)

*Dialogue between science and revealed theology, may resolve apparent contradiction or conflict and reconcile facts to understand or discover the unity or unification in the patterns and operation of laws. Science may discover more about 'how' and theology may provide more signs (clues) about 'why', as both complement each other.* (Sjoerd L. Bonting, *Creation and Double Chaos*, pp.17-20)



## Chapter 17

# Time as Mystery in Creation and Re-creation

Time is one of the most elusive mysteries of the universe.

John Polkinghorne, in *Faith, Science and Understanding*, (pp. 132-152) identifies four different *accounts of nature of time*, derived from contemporary physics, and discusses each from perspective of *metascience*, *metaphysics* and *theology*:

### i. The passage of time as a trick of human psychological perspective:

Ever-moving present in which events, that were *future* and potential, are realised or actualized, and recede into history as 'past', is the way we perceive "a reality which, in its fundamental nature, is actually atemporal, with all events equally real and existent, whether.. '*past, present or future*'."

### ii. Time as a secondary construction:

This sees temporal sequences as emerging properties in certain physical situations, but it denies to time a fundamental place in the description of the natural world. From perspective of *metascience*, origin of such an opinion lies in efforts to construct a quantum theory of gravity.

### iii. The evolution of time as a closed process:

"Time is treated as a measure of the stage of development of a physical process that is causally *closed* upon itself. The laws of physics control the state of the world and determine fully how one such state gives rise to its temporal successor: the *clockwork universe*. Others believe that the uncertainties of quantum mechanics have negated this account as far as subatomic processes are concerned, but they are unsure what implications this carries for the macroscopic world in which all human action and experience seems to be located."



#### iv. The evolution of time as an open process.

"While acknowledging the role of a physical causality that is expressed through the interchange of energy between constituent parts, this option suggests that these effects do not suffice to determine completely the temporal development of the world. There is held to be scope for the action of additional causal principles that serve to bring about the future."

Because of concepts like Zurvan and attachment of divinity to *Time*, we may have to examine some of them. "Time is a *dimension* and a *coordinate* according to Einstein, while it is a form of *energy* according to the Russian physicist Nikolai Kozyrev. Physicist David Finkelstein has even conceived of *chronons* or *particles of time*." These approaches conceive time as a *created entity*, with important role in cosmic order, e.g.:

- i. sequencing of events, e.g., differentiation between night and day,
- ii. differentiation of events in the realm of multiplicity; initiation, continuation and termination,
- iii. creation of different forms of matter and energy: Both matter and energy are differentiated through different energy levels or vibrations of *quantas*. Different colours arise from *oscillation of photons* at different frequencies within dimension of time. If light rays did not possess quality of diversified oscillatory activity, universe would have been monochromatic.
- iv. activation of predetermined fate of a being again depends on the *mathematics of the entity we call time*. For example, although, the entire life program is coded into the conceived ovum, its unfolding *from script to action* depends on its path down the time axis (its *world line*, in relative jargon). Time displays progressively, prearranged program.
- v. time is subject to variation within system of dimensions.

(Dr Haluk Nurbaki, *Verses from the Holy Koran and Facts of Science*, p.366)

- vi. "...In the circumstances in which a time sequence is derivable at all, there will not be just one such sequence but a vast variety of differing parallel cosmic histories." (John Polkinghorne, *Faith, Science and Understanding*, pp.139-140)

Purely physics-based approach does not provide clear and universally accepted explanation of the origin of time's arrow. Philosopher

John McTaggart would call '*past-present-future*' as A-series. Time's arrow is a way of referring to '*untensed earlier-later*' as untensed B-series. Fundamental laws of physics are all time-reversal invariant, i.e., they make no intrinsic distinction between past and future. The direction of the arrow of time is undefined by them. Time's arrow is an emergent effect of increasing complexity, with appeal being made to the second law of thermodynamics, so as to use the direction of the increasing entropy of isolated systems as the determination of the orientation of time. "From this point of view, irreversibility appears to be a secondary, rather than a fundamental, property of natural process. However, the matter is still not

well understood."

"...This implies a direction of time's arrow, since the variety of possible outcomes that might result from measuring a property of a quantum system are only resolved into a definite value found on a particular occasion after the act of measurement has taken place." (John Polkinghorne, *Faith, Science and Understanding*, pp.135-136)

In this connection, also see notes under '*Correction of Sufi Views on Presence and Existence*'.

Physicists like Michael Berry, Thomas Gold and Stephen Hawking. propose that *time may reverse when universe begins to contract. Reversal of time, if so, may lead to raising of men from their graves, becoming alive again!* Although scientists agree that journey of world and universe will end one day, i.e. every entity and event programmed in order is destined to end, but besides mode and method of conclusion of journey, basic question of resurrection, still remain to be explained in scientific terms. "Resurrection..., though an event *sui generis*", says John Polkinghorne, *Faith, Science and Understanding*, (p.59), "can also be understood as *confirming a deep human intuition that death shall not ultimately have the last word.*" Man dies many deaths in his short life. The only death that does not matter is the last one. Iqbal says: "Let me tell you about the man of faith. As death comes, there is a smile on his face." Prof. Khwaja Masud asks: "How can one put a name to the joyous sensation when one feels like a river that has run into a sea? Freedom? Love?

Zoroastrians believe death is not just part of life, but temporary triumph of evil over good. Death created problems of pollution for sacred earth and water, "...for a religion rooted in a region (Iran) where wood and clean water and soil were often in short supply, and also an extension of the faith's egalitarian ethics." (Shuchi Srivastava, *Parsis turn to sun as vultures die out*, The Asian Age, Dawn - October 6, 2005) It may be interesting to look at following news item, for a while:

"Towers of Silence in Mumbai, where Parsis lay their dead, are being equipped with solar concentrators that dehydrate the corpses and aid in their decomposition. With the solar concentrators, the body decomposes in about 2-3 days when earlier it would take at least six months." This follows the near-extinction of vultures on whom the Parsis depended for the disposal of the dead. After essaying their religious role for centuries, Mumbai's vulture population has plummeted because of a painkiller, *diclofenac*, used to treat the cattle whose carrion they feed on." At this point it may also be interesting to know that Parsi population is decreasing rapidly because of non-universalization of their faith and closed system of family and marriages.

Let us come back to our point on *time*. From spacing of events, also rise ideas of interval and distance. Polkinghorne says that rules of quantum mechanics are applied to a variety of spatial geometries conceived, and probability amplitudes evaluated for transitions between them. A sequence of spatial geometries 'stack up'

to form a succession that is susceptible to a *temporal interpretation: time emerges as a contingent feature of events.*

"Pannenberg tells us that 'the most comprehensive issue arising from theological dialogue with the sciences is certainly that of cosmology'. If that is the case, it would be best to rely on the well-founded prediction of eventual cosmic death, either through collapse or decay, than on Tipler's fantastic imaginary scenario. The final futility of present physical process poses precisely the question that eschatology has to address: Does the universe make total sense or is it, as Steven Weinberg notoriously said, ultimately 'pointless'? The answer surely lies in the Christian concept of death and resurrection, rather than in the kind of extreme evolutionary optimism proposed by Tipler (and, one must say, in a different way by Teilhard de Chardin). Of course, Pannenberg - the theologian of hope and of the resurrection - knows that this is so. Concerning the death of the universe, he says 'new life could well be remembered in God's eternity so it could be resurrected at the end of history', but he does not make enough of this fundamental insight." (John Polkinghorne, *Faith, Science and Understanding*, pp.171-172) Examine 21-104.

***Resurrection, (whether it takes place through reversal of time or through DNA or in any manner or form, in new plane of existence), definitely has to be under the relevant set of laws applicable in that world.*** Israrul Haque explains this in these words:

"The physical laws of life and death prevailing in this world will not most probably hold good on the day of Judgement which will take place when the earth and the heaven will have been changed."

Also see verse 14-48.

"It is interesting to consider briefly Frank Tipler's so called 'physical theology', for it operates with a many-worlds quantum cosmology. Tipler's treatment is strongly physicalist and reductionist. Human beings are treated as finite state machines (computers) and life is equated to the processing of information. A final state boundary condition is imposed on 'the *wave function* of the universe' that requires that in the dying final fractions of a second of a collapsing cosmos, all parts of it are in causal contact with each other. This is held to facilitate the coming-to-be of a cosmic computer, *Omega* (a 'physical god' in Tipler's phrase), whose ever-faster racing operations will permit the processing of an infinite number of bits of information in the course of the approach to the ultimate event of the universe's death. Tipler regards this conjectural achievement as fulfilling a 'physical eschatology', claiming that Omega will 'resurrect' persons by constructing emulations (computer copies) of the fleshly computers that they once were when biologically alive. It is all extremely fantastic and the proposal has made little impression on theologians with a scientific background..." (John Polkinghorne, *Faith, Science and Understanding*, p.142)

These theories, however, present some clues for consideration in elaboration

of verse 21-104.

*Time* has been variously referred to in the Quran, depending upon its point(s) or span(s) of reference, e.g. *Asr*: (The over all concept of time: 103-1), *Dahar*: (Epoch, Eon, Age: 45-24, 76-1), *Ayyaam*: (Periods: 3-140), *Yaum*: (Day: 2-259), *Hiin*: (Small duration: 76-1, 39-42), *Saa'at*: (Moment: 16-77), *Ajalam-musamma*: (Determined term: 6-2), *Idh*, *Idha*: (In point of time: 2-34, 11-1).

Furthermore relativity of time to velocity, location or reporting or monitoring centre, etc. has been pointed out in the Quran, e.g:

**"He (Allah) governs all affairs from the heaven to the earth;** then

it ascends unto Him ***in time***

(***real time, same day, in a time, at the same time***)

whose measure has since been

***a thousand years*** of your reckoning. (32-5)

(32-4 to 9, Section 1)

"The angels and the Spirit ***ascend*** unto Him ***in a day***

the measure whereof is ***fifty thousand years***:" 70-4

From above two verses following points emerge for consideration:

-In 32-5, *mode* of transmission of information or data has not been mentioned.

-In 70-4, those who carry the information up are mentioned: "..angels and the Spirit ***ascend***.."

-32-5, informs about time frame of '***a thousand years*** of our reckoning'.

-70-4, informs about time frame of ***fifty thousand years***, but words '*of our reckoning*' have not been mentioned.

In both these verses it has been informed that delivery or presentation of information takes place ***in a day*** (in time, in real time)

From above, it appears that:

-time is relative,

-there are different velocities, and much higher than speed of light,

-different agents or modes of communication possess different speeds or velocities,

-things are monitored and reported in ***real time***, as they occur,

-there are different locations or centres of receiving and managing information or data

Dr Nurbaki says that above verses are very difficult to interpret, and they contain altogether different messages. *Days* pertaining to the creation of world are not the ordinary calendar days. Limiting velocity of physical matter is speed of light, whereas this factor for creations of energy (e.g. angels) is far more higher. "The majority of commentators have understood this verse (32-5) in the sense that

creation and return of the Divine Will occurs in one day - a day which, however, is equal to a thousand of our years. Some commentators take 'thousand' to mean 'thousands of'. The concept involved here is quite clearly the very slow passage of time on earth. In both these verses and verse 70-4 it is explicitly emphasized that the passage of time on our planet is very sluggish."

"Verse 32-6 provides an *explanation for this retarded flow time*: "God is the *Knower of the unseen and the visible*."

"Hence *dilatory flow of time is closely related to the phenomenon of visibility and invisibility*.."

Dr Nurbaki draws following inferences:

- "(a) Spirit and *angels are invisible, for their speeds are much higher than those of physical matter*,
- "(b) The *flow of time is different at various locations in the universe*,
- "(c) *When God Wills creation of something, it is reflected and returns back to Him*.
- "(d) The visibility (observability) of objects and beings is a matter of speed. On earth, where a retarded flow rate of time is observed, the border of visibility is the limiting velocity of light (32-6)."

"And the servants of (Allah) Most Gracious are those who *walk* on the earth in humility, and when the ignorant address them, they say, "Peace!" 25-63

"Say: '*If there were settled, on earth, angels walking about in peace and quiet* , We (Allah) should certainly have sent them down from the heavens an angel for a messenger.'" 17-95

Also see verse 25-63, where word 'yamshoon' has been used for *men walking on earth*. For understanding meaning of words 'yamshoon' and 'mutmainiin', two verses 25-63, and 17-95 may be seen carefully:

*mutma-in*: *tranquil*, peace, at ease, *quiet, calm*, serene, untroubled

*mash-ya*: gait, *walk*, manner of walking

These two words together, mean, *slow walking*, (not floating like celestial bodies, not flying, not radiating like micro-waves, not propagating like other waves, e.g., radio-waves, not splashing like waves, etc., etc.),

It is also important to keep in mind the phrase '*If there were settled, on earth, angels*..' It means angels are not habitants of earth, they are not settled on and held by environs of earth, like men and jinn, who have been addressed as 'those of the gravitation field' (ayyuha-ssaqalaan: 55-31)

In very scientific terms it is being informed that angels are creatures of *different motion (vibration, eave-length, fast moving*, not like our material mould).

There is limitation on the speed of matter because mass of an object tends to

grow infinitely large as the object approaches the speed of light. However, Gerald Feinberg, Professor of Physics, Columbia University, theorized that this speed limit can be exceeded. Experiments yielded examples of matter whose energy is exhausted and energies whose matter has exhausted. He demonstrated mathematically that there can be rays, called *tachyons*, not subject to our concept of mass, because their speed exceeds the limit. If they lose speed, they would have to gain mass, revert to material form, and *become observable or visible*. Similarly particles that move faster than light in material media excite emission of photons, called Cerenkov Radiation, in which case time would be dilated by comparable factors. Investigation of cosmic rays shows that flow of time is different, slower or faster, in different regions of universe; the rate must, in fact, differ through out the universe.

*Tachyons* have two modes of existence:

*pointlike*, where they emerge into physical space stringed along a line, and *spread out* across entire complex plane.

Physical approach to *angels and the Spirit* is not dissimilar to above concept; their invisibility must be due to their immense velocity, and scientifically their movements are not subject to spatial limitations. (Dr Haluk Nurbaki, *Verses from the Holy Koran and the Facts of Science*, pp.157-159) Recall and reconsider verses calling for belief in the seen and the unseen and the angels and the Spirit!

There are many other modes of visibility and invisibility. Recently scientific development has brought some possibilities of visibility and non-visibility, within technological reach. Scientists from United States and Britain have developed a cloak of invisibility, where heat bends light rays, reported the journal *Science*. "We have built an artificial mirage that can hide something from would-be observers in any direction," said David Schurig, in Duke University's electrical and computer engineering department.

Like light and radar waves, *microwaves* usually bounce off objects, making them visible to instruments and creating a shadow that can be detected. *Cloaking* prevents microwaves from detecting objects, by using special materials (*metamaterials*, which are mixtures of metal and circuit board materials such as ceramic, Teflon or fibre composite) to deflect radar or light or other waves around the object. Observer would see whatever is beyond them, with no evidence that the cloaked item exists. It differs from *stealth technology*, which does not make an aircraft invisible but reduces the cross-section available to radar, making it hard to track. (*Science meets fiction in cloak of invisibility*, AP, Dawn - October 21, 2006)

Man has not yet been able to harness microscopic power to put sub-nano structures under the lens, and extend telescopic arm to explore every nook and corner of universe. From *Black Holes* to *Strings* lies entire unexplored range of worlds-creations. Furthermore there are limitations of physical and even metaphysical comprehension to understand *other* worlds-creations.

So called *empty space* is considered not as a vacuum but as a plenum.

According to Heisenberg Principle of Uncertainty, vacuum itself fluctuates in time. Within constraints of uncertainty imposed by this Principle, "laws of conservation of matter and energy can be transcended, and quanta can be created out of nothing, to be annihilated an instant later before conservation can be violated. Such a particle that enters reality and then instantaneously returns to nothingness is called a *virtual particle*. If sufficient energy could be imparted to these *ghost* particles, on the other hand, they could be actualized. Such creation of real from virtual quanta has actually been observed in the laboratory." (Dr Haluk Nurbaki, *Verses from the Holy Koran and the Facts of Science*, pp.164-165) Also examine notes on creation ex-nihilo.

What we perceive as time is, in fact, comparison of one moment to another, or an interval between two events. In other words, it is the result of comparison made between illusions stored in brain. If man did not have memory, then brain could not make such interpretations; there would be no concept of time. If there is no memory, then preceding event or illusion would vanish and he would only experience the single *moment* in which he lives.

Nobel laureate professor Francois Jacob states, in his book *Le Jeu des Possibles* (The Possible and the Actual, p.111):

"Films played backwards make it possible for us to imagine a world in which time flows backwards...In such a world in which time has such opposite features, the processes of our brain and the way our memory compiles information, would similarly be functioning backwards. The same is true for the past and future and the world will appear to us exactly as it currently appears."

Since our brain is accustomed to a certain *sequence of events*, we assume that time always flows forward. However, time is not absolute but just a sort of perception, created in brain, and it is relative. In reality, we can never know how time flows or even whether it flows or not.

"Along with absolute space, Einstein discarded the concept of absolute time - of a steady, unvarying inexorable universal time flow, streaming from the infinite past to the infinite future. Much of the obscurity that has surrounded the Theory of Relativity stems from man's reluctance to recognize that sense of time, like sense of color, is a form of perception. Just as space is simply a *possible order of material objects*, so time is simply a *possible order of events*..."

"Einstein himself pointed out, as quoted in Barnett's book: "*space and time are forms of intuition*, which can no more be divorced from consciousness than can our concepts of colour, shape, or size." According to the Theory of General Relativity: "time has no independent existence apart from the order of events by which we measure it...Just as there is no such thing as color without an eye to discern it, so an instant or an hour or a day is nothing without an event to mark it." (Lincoln Barnett, *The Universe and Dr. Einstein*, pp. 17, 52-53; Harun Yahya, *Allah is Known Through Reason*, p.194)

Time depends entirely on perceiver's position, i.e., speed at which time flows differs according to references. Einstein's Theory of General Relativity maintains that speed of time changes with speed and position of the object in gravitational field. As speed increases, time is shortened and compressed: it slows down as if coming to *stopping*, not caused by deceleration or acceleration of clock, or mechanical spring. It is rather result of differentiated operation periods of entire system of material existence, upto sub-atomic levels. Shortening of time is not like slow-motion picture. In a setting where time shortens, one's heart beats, cell replicates, brain functions, etc, slower. The person goes on and does not notice shortening of time, until comparison is made.

There are various references in the Qur'an to relativity of time to psychological perception, depending on events. Even person's entire life is a very short time:

"On the Day when He (Allah) will call you, and  
you will answer with His Praise and Obedience, and  
you will think that you have stayed (in this world) but a little while!  
(17-52)

"And on the Day when He shall gather them together,  
as if they had not tarried longer than an hour of a day:  
they will recognise each other." (10-45)

Some verses indicate that people perceive time differently. Consider 23-112 & 114)

In other verses Allah tells that time flow is different at different places and settings: 22-47, 70-4, 32-5, 18-11, 12 & 19, and 2-259.

(Harun Yahya, *Allah is Known Through Reason*)

Zoroastrians divided time in three great eras: (i) era of creation, (ii) period when good and evil were mixed together (*bundahishn*), and (iii) final state after renovation, i.e. the time of separation of good and evil. Renovation of creation or making wonderful at the end of the historical process is known as *Frashokereti* (*Frashegird*). The Quran, however, refers to general creation, creation of planetary systems, creatures, and man at many places and, also re-creation e.g., in 21-104.

According to Zoroastrian tradition, history of world is divided into four periods, each of 3,000 years, the last one begins with Zoroaster, i.e., present time is in the last period. They are traditionally awaiting coming of a saviour (Saoshyant or Sashyant), who will be born of a virgin, from posterity of Zoroaster. They believe that he will raise the dead and introduce universal judgement. These signs of coming of a saviour, resemble those of Jesus (Peace be upon him). From this point of view, it would mean that he had already come. Then are they waiting for his second coming? However, the first Isaiah predicts coming of Messiah: (Isa 11-1 to 9). Muslims interpret verse 3-55 for the second coming of Jesus (Peace be upon him).



Zoroastrians consider this world as the good creation of Ahura Mazda. They do not look for the end of the world, instead they believe that it will ultimately be cleansed from all impurity with which evil has afflicted it. In Islamic Tradition, Abu Dawuud has reported from Anas (may Allah be pleased with him) that the Holy Prophet (Peace be upon him said:

"Religious fight will continue since Allah sent me, till the last of this people will fight against *Dajjal* (Antichrist)."

Zoroastrians believe that first or individual judgement will take place, for soul only, immediately after death, by passing through Chinvat Bridge. Muslims also believe in a similar passing over a bridge which is considered sharper and finer than a sword. For whole man, a second judgement after resurrection will be held so that he will be judged, rewarded or corrected in body as well as in soul. Here, particularly religions of the Book, have a convergence, but they differ in details of and after resurrection. Against the idea of annihilation, the Quran discloses the emergence of a new active phase (*Yaum*) of life, after the fixed Moment (*Saa'ah*), which concludes the term of existence in this world and starts the new phase. The term *Yaum* refers to the phase in the process of time and not a point in time. The latter is referred to as the Moment (*Saa'ah*).

### **Necessary (Creator-Sustainer) and contingent (creation)**

Each age appeals to its most impressive technology or science as a metaphor of cosmos, or even of God. Similarly at present attempts are made by some theologians and scientists, both, to explain the revealed statements in the light of latest scientific information. John Polkinghorne (*Faith, Science and Understanding*, p.131) says: Scientific discoveries influence metaphysics, on to theology, in certain ways. "Physics constrains metaphysics but it does not determine it." There are certain clusters of consonant ideas that naturally associate with each other. The progression in forming such a cluster is first to abstract from science a *metascientific* view of aspects of physical process, then to incorporate this view within an appropriately extended metaphysical scheme, and finally to correlate with the latter a consonant theological understanding. God's particular action within the process of creation (special providence) is the focus, rather than simply the divine sustaining of the world in its orderly being (general providence).

First, science of Physics came into existence, with the Big Bang. All other sciences came into play, in a sequence to satisfy unfolding and emerging needs of the universe; one developing itself and developing into the other - Chemistry, Biology, Bio-Chemistry, and so on. But "the Reality that we call God lay outside the realm of sense perception and logical thought, so science and metaphysics could neither prove nor disprove the *Wujuud* (Presence) of Allah." (Karen Armstrong, *A History of God*, pp.219-221).

Sjoerd L. Bonting (*Creation and Double Chaos*, p.11) explains *Reductionism* as materialistic ideology, which works through characteristic feature of science in its

*hierarchical structure, with increasing depth:* mathematics > physics > chemistry > biochemistry > physiology > biology. Some times extreme claims are made like Francis Crick that so far everything we have found through biological research can be fully explained in chemical and physical terms, even human love. Sjoerd however reminds that "in going from one level to the next, there is always a loss of some aspect of the total phenomenon...The whole is more than the sum of its parts!"

Paul Davies explains the concept of creation of the universe being *contingent* which leads to confirmation of the belief of independent and *Necessary* (Creator). "Ultimately, it is the assumption that the universe is both '*contingent*' and '*intelligible*' that provides the motivation for empirical science. For, without the contingency we would in principle not be able to explain the universe using logical deduction alone, without ever observing it. And without the intelligibility there could be no science. 'It is the combination of contingency and intelligibility,' writes the philosopher Ian Barbour, 'which prompts us to search for new and unexpected forms of rational order.' Barbour points out that the contingency of the world is fourfold: First, the laws of physics themselves appear to be contingent. Second, the cosmological initial conditions could have been otherwise. Third, we know from quantum mechanics that 'God plays dice'- i.e. there is a fundamental statistical element in nature.. Finally, there is the fact that the universe exists.

"After all, however comprehensive our theories of the universe may be, there is no obligation for the world actually to instantiate that theory. This last point has been vividly expressed by Stephen Hawking: 'Why does the universe go to all the bother of existing?', he asks. 'What is that breathes fire into the equations and makes a universe for them to describe.?"

"..There is also a fifth type of contingency, which is to be found in the 'higher-level' laws associated with the organizational properties of complex systems. Mendel's laws of genetics,... though perfectly consistent with the underlying laws of physics, could not be derived solely from the laws of physics. Likewise, the various laws and regularities found in chaotic systems, or in self-organizing systems, depend not only on the laws of physics, but also on the specific nature of the systems concerned. In many cases the precise form of the patterns of behaviour adopted by these systems depends upon some '*accidental*' microscopic fluctuation, and must therefore be considered as undetermined in advance. These higher-level laws and regularities thus possess important contingent features over and above the usual laws of physics.

"The great mystery about *contingency* is not so much that the world could have been otherwise, but it is contingently '*ordered*'. This is most forcefully apparent in the biological realm, where terrestrial organisms are clearly contingent in their particular forms (they could so easily have been different), where there is a conspicuous and pervasive order in the biosphere. If objects and events in the world were merely haphazard and arranged in no specially significant way, their '*particular*' arrangement would still be mysterious. But the fact that the

contingent features of the world are also ordered or patterned is surely deeply meaningful.

"Another highly relevant feature of the world's ordered contingency concerns the '*nature of that order*', which is such as to bestow a rational unity on the cosmos.. 'It is this combination of contingency, rationality, freedom and stability of the universe,' writes Torrance, 'which gives it its remarkable character, and which makes scientific exploration of the universe not only possible for us but incumbent upon us...It is through relying on the indissoluble bond between contingency and order in the universe that natural science has come to operate with the distinctive interconnection between experiment and theory which has characterized our greatest advances in knowledge of the physical world."

(Paul Davies, *The Mind of God*; Shahzad Shaikh, *The Gateway to the Quran*, pp.174-175)

Wolfhart Pannenberg places great emphasis on the *contingency* of creation, understood in two senses: (i) total dependence of universe upon the Creator, Who holds it in being, moment by moment, (ii) reality and significance of history which is no mere *unrolling of an already written scroll* but the *unfolding development* of a world of *becoming*. He believes that these were threatened by scientific idea of *inertia*, articulated by Galileo and Newton, and expressed in modern physics by conservation laws (of energy, momentum, angular momentum, etc.). He thinks that this exercised a pernicious influence on theology, led to the idea of "self-sustaining character of matter and encouraged a line of thought leading to the redundancy of the Creator."

Polkinghorne clarifies: "Conservation laws are as contingent as any other part of the laws of nature. Physically, they arise in a deep way as consequences of the symmetry principles with which nature is endowed. Theologically, conservation laws, and the symmetries that give rise to them, are to be understood to continue only as long as the Creator sustains them in being, This aspect of contingency is radically metaphysical in character and so It can neither be asserted nor denied simply on the basis of any form of physical theory."

"The second sense of contingency, relating to the character of physical process, is also metaphysical in its nature, but in a way that is more open to influence from physics... In the case of chaotic systems,...it is possible to develop an interpretation that leads to the existence of extra causal principles with the form of the '*active information*', and that these might well be capable of accommodating the action of both human and divine agency, Such a programme would then achieve Pannenberg's desired defence of the *openness of history*, as theology wishes to understand it, not by appeal to field theory but to the ideas of the top-down effects of *active information*..."

*Contingency* is as important for Torrance as for Pannenberg. Torrance "affirms the ontological dependence of creation on the sustaining will of the Creator for its continuing existence, together with the openness of history towards

the future." Another aspect of contingency is also important for Torrance: "**the freely chosen character of the order which the divine will has bestowed upon the creation.** Einstein once said that he was interested in what degree of choice the Lord had in fixing the laws of nature and the resulting form of the universe. Torrance believes that choice to have been wide, so that we as scientists have to look and see what God has actually selected.'...the contingency of the universe provides science with its challenge'. *With the gift to creation of its fruitful order came also the divine gift of 'a contingent freedom of its own, grounded in the transcendent freedom of God and maintained through His free interaction with the universe'*...Torrance writes, 'The creation of the universe as an autonomous reality distinct from God while dependent on Him also, involves the endowment of the universe with *autonomous structures* of its own'."

Torrance presents us with a complex and nuanced account of the processes of creation in which *order and contingency are intertwined* and where *these processes are open to God's interaction with their unfolding history*. It is an astonishing *combination of unpredictability and lawfulness*, in all created reality, in relation to *constancy and freedom* of the grace of the Creator, that lies behind cosmos as an *open-ended universe*. They resonate well with growing understanding of the way in which complex systems spontaneously generate order 'at the edge of chaos', predictability and unpredictability, intertwine, so that "the system is neither so rigid that nothing new can ever happen, nor so loose that nothing coming into being can ever persist." (Polkinghorne, Faith, Science and Understanding, pp.165-167, 179-180)

"The universe is orderly, and God does not present us, with confusion but with clarity. The *nature of God's universe and God's character are thus closely related*... God is constantly involved in the unfolding pattern of the ongoing operation of the universe...." James W. Sire, *The Universe Next Door*, pp.29-31)(Consider 55-29.)

Second Law of Thermodynamics, one of fundamental physical laws, helps understand further the concept of order in universe. It explains that left to themselves, organized systems will become unstable and less organized with time. This law is also called the **Law of Entropy**. In physics, *entropy* is the amount of disorder in a system. The transition of a system from a stable condition into an unstable condition is the same as an increase in its entropy. The instability is directly related to the entropy of that system. Einstein said that this law is the '**first law (premier law) of all sciences.**' Jeremy Rifkin says: 'The Entropy Law will preside as the ruling paradigm over the next period of history'. Sir Arthur Eddington referred to it as '**the supreme metaphysical law of the entire universe.**'

Since "there is a definite design and order in the universe, the law holds that, in the course of time, this situation will be undone by the universe itself. There are two conclusions to be reached from this observation:

- i. Left to itself, the universe can not exist for eternity. The second law says that *without external intervention of some sort, entropy will eventually be maximized throughout the universe causing it to assume a completely homogenous state.*

- ii... Immediately after the Big Bang, the universe was in precisely such a completely disorganized state as would exist if entropy had been maximized. But that has changed...in violation of one of nature's fundamental laws - the Law of Entropy... A *Conscious Mind* caused these things to be." (Harun Yahya, *The Creation of the Universe*, pp.68-70)

Reconsider verse 35-41:

"It is Allah Who *sustains* the heavens and the earth  
lest they cease: and  
if they should fail,  
there is none, not one can sustain them thereafter:  
Verily He is Most Forbearing Oft-Forgiving." 35-41

Harun Yahya gives following translation of this verse (35-41):

"Allah keeps a *firm hold* on the heavens and the earth,  
preventing them from vanishing away.  
And if they vanished no one could then keep hold of them.  
Certainly, He is Most Forbearing, Ever Forgiving." 35-41

- .. Religious scholars explain Allah's Independent *Wujuud* (Presence) and dependant existence of His creation in different ways:

*Wajib-ul Wujuud*: The Necessary Presence - Only God is the Necessary Presence, Absolute Presence or Absolute Reality

*Mumkin-ul Wujuud*: possible existence: relative existence or contingent reality

*Mumtani-ul Wujuud*: impossible existence, e.g., an associate with God

James W. Sire, in his book, *The Universe Next Door*, (p.34), says: "Human beings can know both, the world around them and God Himself, because God has built into them the capacity to do so and because He takes an active role in communicating with them."

### **Sufi view of Necessary and contingent**

Suufiis believe that Allah is Necessary for all existence, knowledge, power, matter, energy, intention, intuition, hearing, speech, all faculties and forms of life. Scientists explain this as contingent existence in a system of unified law, dependent on the Necessary. *Tafsir-e-Mazhari* has quoted, in further explanation, following verses: 22-62 and 28-88.

Allah is Unique (*Ahad*) in every Attribute. When we say He knows everything, His knowledge is not like that of any creature or any created thing. Allah knows, everything seen and unseen, in His Omni-Presence, as ever all Informed-Scientist. He knows everything about everything, being Himself the Creator-Sustainer of all. Only Allah knows better, everything (*Wallaahu A'alamu: God Knows best!*).

Therefore those who know *truth* do not interpret

"*Laa-ilaaha illallaahu*": (There is no god, except Allah) as

"*Laa ma'buud illallaahu*": (There is no one worthy of worship-obedience, except Allah),

but they interpret it as

'*Laa maujuudu illallaahu*': (There is no existence-presence, save Allah).

(*Tafsir-e-Mazhari, Vol-11 & 12, p. 379-380*).

From above statements, in simple words, it follows that there is no existence without His Presence, Being. He comprehends all existence as well as nature of unseen-hidden. He is the Only One Who can create ex nihilo and also blot out existence.

"Furthermore, O Arjuna!

I am the generating seed of all existence.

There is no being - moving or nonmoving -  
that can exist without Me."..

(A.C. Bhaktivedanta Swami Prabhupada, *The Opulence of the Absolute, Bhagavad-Gita* as it is, p. 385)

Examine verses 11-6 & 56, 18-39 and 36-83.

### **Correction of Sufi Views on Presence and Existence**

Here His Presence must be differentiated from other existence as it should be differentiated both from *pantheism* and *panentheism*. Such concepts of oneness of existence (*wahdat-al-wujuud*) need to be carefully examined. In *pantheism* it is conjectured that whole of reality is divine (*Laa wujuudu illallaahu*: There is no existence except He). In *panentheism* it is conjectured that God includes and permeates, but is not exhausted by all that is known in sense-experience.

Thomas Aquinas said that though God acts on creation, creation does not act on God; no creation being able to manipulate God. Harun Yahya, gives following explanation from Hugh Ross's '*The Creator and the Cosmos, How Greatest Scientific Discoveries of the Century Reveal God*, p.31':

"By definition, time is that *dimension* in which *cause-and-effect* phenomena take place. *No time, no cause and effect. If time's beginning is concurrent with the beginning of the universe, as the time-space theory says, then the cause of the universe must be some entity operating in a time dimension completely independent of and pre-existent to the time dimension of the universe. ...It tells us that the Creator is transcendent, operating beyond the dimensional limits of the universe. It tells us that God is not the universe itself, nor is God contained within the universe.*"

In this connection discussions about *Necessary* and *contingent* creation by Paul Davies in his book, *The Mind of God*, and also interpretation and explanation of *Surah Ikhlās* (112) in *Tafsir-e-Mazhari* (Vols. 11-12, pp.377-382), provide some interesting explanations. It is extremely essential to be careful to differentiate conjecture and adventure in conceptualization about oneness or unity of existence

of created physical things from monotheism, as clarified in the Quran:

"And there are among them *illiterate*,  
*who know not the Book*, but  
 they trust upon *false desires*, and  
 they do nothing but *conjecture*." 2-78

### Misinterpretations

More than conjecture, in fact, confusion has mainly been compounded by misinterpretation, out of context, of the terminology of son and father, used in the Bible. Jews claimed that Ezra was son of God, as Christians claimed for Messiah son of Mary. So they worshiped them. The Quran has refuted all such claims:

"And the Jews said: 'Ezra is the son of Allah', and  
 the Christians said: 'Messiah is the son of Allah.'  
 That is their saying with their mouths.  
 They imitate the saying of those who disbelieved of old.  
 Allah's curse be on them.  
 How they are deluded away from the truth." 9-30

"According to the Biblical term in the Old and New Testaments, every God-fearing righteous person is called 'son of God':

"Blessed are the peace-makers,  
 for they shall be called  
 the children of God." Mathew 5-9

"That ye may be children of your Father,  
 which is in heaven." Mathew 5-45

Jesus never called himself "son of God, as far as I know, but he used to call himself the 'son of Man'." Mark 2-10

Also see Quranic verses 5-116 to 118

It is interesting for research and important to study and know as to how any idea against monotheism, which in fact is basic in faith in Christianity, became acceptable to them. Although rooted in Jewish monotheism, it was basically the Christian belief in the divinity of Jesus Christ and the Holy Spirit that led to the development of the doctrine of the Trinity. In fact in any religion belief in the divinity of any created thing or being has led to plurality and polytheism.

The doctrine of Trinity defined as 'three persons in one substance' (*homoousion*), was basically an attempt to keep a distinction between *persons* so conceived, while claiming their *unity, equality, and eternity in substance*. But this was denied, e.g., by Sabellius (3rd century CE), and forcefully opposed, e.g., by Arianism (4th century CE). On the issue of *procession of the one person from the other*, the concept underwent many changes: According to 'Filioque' clause added to the Nicene Creed, the Holy Spirit is believed to proceed from the 'Father' *and* the 'Son'. As already discussed this is rejected by Orthodox Church, claiming

'procession' of the Spirit from the 'Father' *through* the 'Son'. The doctrine itself and such amendments have always been influenced by current philosophy. At the same time, these views have not been there, without being challenged and opposed seriously.

Early history of Christianity is painful because of persecution by Jews, and struggle against Romans and then within itself. Its course remained bumpy and checkered. After rift between Paul and Barnabas, their parting of ways became intense. Ultimately it came to be decisive in favour of the former, when Athanasius and Arius took respective opposite positions. Because of Paul's compromise with Roman beliefs and legends, followers of Pauline Christianity grew in numbers and gained strength. Then kings were used as pawns to promote the cause of the Church. But followers of Barnabas could never develop a central organization. (Introduction, 'The Gospel of Barnabas', Islamic Publications, Lahore, p.x)

Yet all did not fall in line. Up to 4th century C.E., the sect, known as Hypisistarians, refused to worship God as Father. They revered God as Almighty Ruler of the world, the Highest of all and no one equal to Him. Paul of Samasata, a Bishop of Antioch, believed that Christ was not God but a man and a prophet, different only in degree from other prophets, and that God did not become man substantially. Lucian, another Bishop of Antioch, opposed Trinity, vehemently. He deleted all mention of Trinity from the Bible as he believed it was a later interpolation not found in the earlier Gospels. He was martyred in 312 C.E. Then comes Arius, the most famous disciple of Lucian. Peter Bishop of Alexandria ordained him a Deacon but later excommunicated him. Achilles the successor of Peter again ordained Arius as priest. Alexander the next Bishop of Alexandria once again excommunicated him. Arius, however, had gathered substantial following, by that time, that he became a problem for Trinitarians. If kept out, he could be a danger, but he could not be accommodated within the Church, as he proclaimed Unity and Simplicity of the Eternal God. He believed that in whatever degree Christ may be above other creatures, he himself could not be of the same substance as God. He was a human being as any other man.

### **Creation: unparalleled, non-shared Power of God**

The Quran corrected belief about fundamental facts of universe and nature. At many places, the Quran not only responds but also initiates discussion to refute wrong concepts, prevailing in human history. Without leaving any scope for iota of doubt, the Quran explains scientifically the fact manifest in nature, that Allah is The Only One Who **creates**. Beside Allah, no one can create. **Creation is the fundamental power which none and nothing else can claim..** It is one of the Exclusive and the Sole Powers of Allah. The Quran clarifies that neither living nor dead, taken as gods, *can create* anything. They are themselves created and die.

Those whom they invoke besides Allah,  
have not created anything,



but are themselves created-" 16-20

Also see 22-73.

### Only Allah is the The Creator

The Quran rejects characterizing God in any created physical form. The Creator must be of a different nature from the things created because if he is of the same nature as they are, he will be *temporal* and will need a maker. It follows that nothing is like Him. *If the maker is not temporal, then he must be eternal. The eternal cannot be caused; nothing outside him causes him to exist and continue to exist.* It means that He must be self-sufficient: He does not depend on anything for the continuance of His Own Existence. Then this existence can have no end. The Creator is therefore everlasting:

He is the First and the Last.

He is Self-Sufficient and Self-Subsistent: (*Al-Qayyum* ,

The Creator does not create only in the sense of *bringing things into being*. He also *preserves* and *develops* them. He can take them out of existence. He is the ultimate cause of whatever happens to them.

"God is the *Creator* of everything.

He is the *guardian* over everything.

Unto Him belong the keys of the heavens and the earth."

39-62 & 63

"No creature is there crawling on the earth, but its provision rests on God.

He knows its lodging place and its repository."

11-6

"In the beginning God created the heavens and the earth."

(Genesis 1-1).

"The heavens are telling of the glory of God; and their expanse is declaring the work of His hands."

(Psalm 19-1).

Hinduism holds that Brahma is the foundation of all being, and the universe has a definite origin from Brahma. Yet at the ultimate level, all distinction between Brahma and creation is considered meaningless. At the same time it is asserted that in some more superficial sense Brahma is distinct from the creation. Therefore, according to Upanishadic teaching, this can be interpreted as Hindu view of *Creationism*.

In '*theistic evolution*', Roman Catholic Church admits both, literal and allegorical interpretation of *Genesis*: Origination-creation and evolutionary process of creation over great spans of time. It believes that the creation of world is the work of God through the '*Logos*': the **Word** (Idea, Intelligence, Reason and Logic): The Quran informs:

"To Him (Allah) is due the *primal origin* of the heavens and the earth: when He decrees a matter, He says to it: "Be," and it is." 2-117

The New Testament tells that God created everything by the *eternal Word*, his beloved Son. In him all things were created, in heaven and on earth. Early Greek history of gods is that of *cosmos*, i.e., similar to cosmic view of creation from God Himself. It further tells that all things were created *through him* and *for him*. He is *before all things*, and *in him all things hold together*. In this sense it is not different from pantheism and panentheism. Examine some of misbeliefs developed or adopted even by some Muslims, for the Prophet (Peace be upon him), against these statements! The Quran, however, categorically corrects this assertion:

"The *similitude* of Jesus before Allah is as that of Adam; He created him from dust, then said to him "Be": and he was." 3-59

Dr Nurbaki offers following interpretation of above verse:

Multicellular organisms, including man, characterized by tissue systems, reproduce through special reproductive cells. But billions of cells of humanbeing all bear genetic code of man. Cell reproduces, e.g., to repair tissue after injury, i.e., new skin cells are reproduced, not a human being. Reproductive cells of human being lack capability to duplicate a humanbeing, although they possess complete code for that. They can only combine with other code coming from opposite sex to form a new human being. Genetic research unfolds possibilities of duplicating human being by cloning her/his own cell. "Although mother's ovum possesses the ability to form a child entirely independently, it has been divested of this particular capacity..." Attempts have been made to "*induce conception* in female hamsters by *gamma rays* without matting.."

If ovum with ability to reproduce had fallen into womb and formed a baby on its own then physical and biological constitution of the mother would have been repeated indefinitely and there would have been no new faces or new beauty.

Angel's "*irradiation* of Mary or influencing her by some unknown *magnetic means* is an expression of this fact." (Dr Haluk Nurbaki, *Verses from the Holy Koran and Facts of Science*, pp.387-392)

"Australian philosopher Anthony Kelly launches the idea of an '*evolutionary*' Christ... Biological evolution is a serial process of gene mutation and selection, involving many individuals over many generations, by which a new species may develop...Kelly could at the most speak about a '*development*' in the human Jesus of Nazareth, like that in every human from birth to death.." A seminary professor, David Jobling, says: "...We must find some way of facing the fact that Jesus Christ is the *Product* of the same evolutionary process as the rest of us." (David Jobling, "*How Does Our Twentieth-Century Concept of the Universe Affect Our Understanding of the Bible?*" *Enquiry*, September-November 1972, p.14; James W. Sire, *The Universe Next Door*, p.63-64)

In this connection examine following verses from the Bible and the Quran:

The angel said to her, "Do not be afraid, Mary; for you have found favor with God. And behold, you will conceive in your womb and bear a son, and you shall name him Jesus. He will be great and will be called the Son of the Most High; and the Lord God will give him the throne of his father David; and he will reign over the house of Jacob forever, and his kingdom will have no end" (Luke 1:30-33)

"Behold! the angels said:

'O Mary! Allah has *chosen* you and *purified* you;  
*chosen* you above the women of all nations." 3-42

"Behold! the angels said:

'O Mary! Allah gives you glad tidings of a *Word* from Him:  
his name will be Christ,  
Jesus the son of Mary held in honor  
in this world and the Hereafter, and of those nearest to Allah." 3-45

"She said:

'O my Lord!  
how shall I have a son when no man has touched me?'  
He said: 'Even so: *Allah creates what He wills*;  
when He has decreed a plan, He but says to it 'Be' and it is!" 3-47

"Relate in the Book, Mary, when  
*she withdrew from her family to a place in the East.* (16)

"She placed a screen from them:  
then *We sent to her Our angel*, and  
*he appeared before her as a man, in all respects*" (17)

"She said: 'I seek refuge from you to (Allah) Most Gracious:  
if you do fear Allah.'" (18)

"He said: 'Nay I am only a messenger from your Lord  
(to announce) to you the gift of a holy son.'" (19)

"She said: '*How shall I have a son seeing that no man has touched me, and I am not unchaste?*'" (20)

"He said: 'So (it will be):  
your Lord says: 'That is easy for Me: and  
[We (Allah) wish] to appoint him as a Sign unto men, and  
a Mercy from Us':  
it is a *matter (so) decreed.*" (21)

"*So she conceived him and she retired with him to a remote place.*" (22)  
(19-16 to 22)

Re-examine verse 19-19, in the light of Dr Nurbaki's interpretation given above:

"He said: 'I am only a messenger of thy Lord, that

I may *bestow* on thee a faultless son." 19-19

Translation: Pickthall

(The angel) "answered:

I am but a messenger of thy Sustainer,

(Who says) I shall *bestow upon thee* the gift of a son  
endowed with purity." 19-19

Translation: Muhammad Asad

Also see 4-156, 5-75, and 66-12.

Followers of *The Church of Jesus Christ of Latter-day Saints*, and others within Mormonism, as in earlier Greek philosophy, believe that physical reality (space, matter, energy) is eternal, and therefore does not have an absolute origin. The Creator is an architect and organizer of *pre-existent* matter and energy, who constructed the present cosmos out of the raw material.

Darwin's theory of evolution attracted aggressive opposition. Christianity's open war against Darwin's theory dates from just a year after "The Origin of Species" was published in 1859, when Bishop Samuel Wilberforce mounted assault known as "*the Great Debate*." The theory had been *taken too far* in war against religion, in an attempt to explain evolution of life and its forms from lifeless matter *without intervention of God*: Sir Aldous Huxley said: "*Darwinism* removed the whole idea of God as the creator of organisms from the sphere of national discussion." [Francis Hitching's *The Neck of the Giraffe*, New York: Ticknor and Fields, 1982, p.254 from Tax and Calender, 1960, Vol.111, p.45, (USC-MSA-Compendium of Muslim Texts)]

Barbour and Sjoerd L. Bonting reject *creation ex nihilo* (creation out of nothing), but they emphasize *continued creation*. "To reconcile the conflict, some theologians have adopted a mitigated *nihil*: an 'existing nothing' (Karl Barth), or '*no thing*' instead of 'nothing' (Arthur Peacocke)...Theophilus (of Antioch, 185 C.E.) intended a strict *nihil* in order to refute the gnostic belief in an eternal evil matter."

Dr Nurbaki says: "Recently, Physics Professor, Paul Davies has bravely declared the *emergence of new matter from nothingness* in this way (*actualization of virtual particles*, or *zero point fluctuations*) is a pool of the Omnipotence of God. These modern concepts have aided and enhanced our comprehension of the Big Bang." (Dr Haluk Nurbaki, Verses from the Holy Koran and Facts of Science, p. 312)

Andre Linde, Professor of Cosmology, explains assumptions and raises some questions: In its standard form the big bang theory assumes that all parts of the universe began *expanding simultaneously*. But how could all the different parts of the universe *synchronize the beginning of their expansion*? Paul Davies, emphasizes that "the expanding universe has been set up in its motion with a cooperation of astonishing *precision*". Who gave the *Command*, put the precision in operation,

continues to maintain balance, and sustain everything?

"In the introduction to his *Theology for a Scientific Age*, Arthur Peacocke declares himself a proponent of "critical realism", which recognizes that no theory is an exact description of the world.."

"Peacocke says that in our language... we need to distinguish between referring to God and describing God...recognizing that all we try to say about God will be fallible and inadequate, but we must also avoid speaking about an impersonal entity in the causal nexus, a *First Cause*." (Sjoerd L. Bonting, '*Creation and Double Chaos*', pp.4, 5, 13)

Orthodox Judaism affirms that one God is the Creator of all things, and that He created the first man and woman in his own image, Adam and Eve.

"Then God said, "Let us make man in our image, in our likeness, and let them rule over the fish of the sea and the birds of the air, over the livestock, over all the earth, and over all the creatures that move along the ground."

"So God created man in His own image, in the image of God He created him; male and female he created them." (Gen. 1-26 & 27; Compare Gen. 5-3; 9-6)

Among monotheists it has historically been most commonly believed that living things are God's creation, and are not the result of a process inherent in originally non-living things. This process is designed, initiated, and directed by God; likewise, sentient and intelligent beings are His creation, and *did not arise through the development of living but non-sentient beings, except by His intervention*. Thus , they believe that monotheism is absolute, not relative or pluralistic in any sense of the word.

It is a tenet of Christian faith (Roman Catholic, Orthodox and most Protestant) that God is the Creator of all things from *nothing* (nothing in an absolute sense), and is also the source of the human *soul*. Within this broad understanding, however, there are a number of views as to how this doctrine ought to be interpreted.

Many Christians take Genesis historically accurate and as literal account of creation. Others do not consider these statements as historic fact, but rather, spiritual insights vaguely defined. Scripture uses language that could be understood at that time. ***God speaks to the culture of the day, through the culture of the day. He communicates in a manner that transcends all cultures, all educational levels and all time. Therefore, His statements need more interpretation, unfolding in time. God communicates with humans where they are, in their naivete, and relates in terms that they understand, despite their vast ignorance. It uses poetic language on occasions, therefore, must not always be taken literally.*** Nasir Farooq says: "It is very interesting, while studying the earliest history, that all sources of knowledge are only available in Holy Scriptures and in poetical epics of Homer and Virgil. It was the time when knowledge was based on only transcendental and poetical descriptions of human

societal-pockets. Despite having mythological and liturgical styles, *these are the only ways where we find signs of human roots.*" (*Historical Exploration of Human Roots*, The Dawn - December 17, 2006)

Let us consider some Biblical passages:

"In the beginning was the *Word*, and  
the *Word* was with God, and  
the *Word* was God.

'*He*' was in the beginning with God.

All things came into being through '*Him*', and  
apart from '*Him*' nothing came into being that has come into being ...  
And the *Word* [Jesus Christ] *became flesh*, and dwelt among us, and  
we saw His glory, glory as of the only begotten from the Father,  
full of grace and truth". (John 1-1 to 3 and 1-14)

"For by faith we understand the worlds were prepared  
by the *Word* of God, so that  
what is seen was not made out of things which are visible"  
(Hebrews 11-3).

*Jesus is the Word of God.* (Revelation 1-13)

*The Word of God is living:* (Hebrews 4-12)

Together, these passages highlight following *implications* that Jesus

- (i) is the **Word** of God,
- (ii) was in the *beginning* and, thus, *always existed*,
- (iii) *is God*,
- (iv) created all things that have ever come into being,
- (v) created everything using nothing but His **Word** to *create everything into existence*, and
- (vi) *is still living and active*.
- (vi) Jesus is both *God* and *Creator* of the universe.

Re-consider carefully these statements and re-examine some of misbeliefs developed or adopted by some Muslims!

Let us examine these statements in the light of so far available scientific information. ***There are certain fundamental constants, the unalterable values, for which the term 'kalimaah' has been used in the Quran. Their correlations and sequences create various consequences***, e.g:

"..*Laa tabdiila likalimaatillaah*..":

"..No change can there be in the **Words** of Allah.." 10-64

These '**Words**' play fundamental role in all sciences, including social. In the realm of physical sciences, it is not just that their alteration would fundamentally alter the universe, but that ***only these numbers***, precisely fine tuned, ***are the only***

*exact necessary numbers* for our universe to exist and for life to have evolved. For example, an alteration in the strength of gravity by as infinitesimal a number as 1 in 10 raised to the 40th power would have caused all the stars to be either blue giants or red dwarfs, with no possibility of sun-like stars, and consequently no possibility of life as it exists today. The Quran also asserts that the universe will be 'wound up' in an orderly manner, *under precisely controlled values*; it will not collapse, in the so called 'Big Crunch':

"And (remember) the Day when We (Allah) shall roll up the heaven  
Like a scroll rolled up for books.

*As We began the first creation, We shall repeat it.*

*A promise binding upon Us. Truly, We shall do it."* 21-104

"...According to some theories, this world is just one among infinitely many that *bubble up* out of a universal and truly active medium, the vacuum state of quantum gravity. Each individual world rises and falls, but the process itself continues ceaselessly..." (John Polkinghorne, *Faith, Science and Understanding*, p.109) (Re-examine carefully 21-104, particularly the part in italics.)

Science has not yet answered questions pertaining to boundary conditions, time and space, if any, in which the Big Explosion took place. It is rather considered that time, and space-matter were all created with the Big Bang. It however presupposes the existence of something as a '*Singularity*' that exploded. *Who* created and brought the '*Singularity*' into existence and *Who* made the 'Big Bang'? These are the ultimate questions? Here, if we re-examine statement in John, referred above: "*In the beginning was the Word, and the Word was with God..*", we get the answer. Stephen Hawking also raises similar questions in his famous book, '*A Brief History of Time*'. The Quran itself raises questions about creation and existence with explicit answers and also makes exclusive statements for further reflection into different aspects of the universe (megaverse). But the term '*Word*', still needs more plausible explanation and clarity, particularly in some what scientific sense.

All universes-all creations, in existence and in process, were not produced or by-produced by any machine but through His Own Command, which is His Affair and Matter:

"..When He *decrees a matter*, He says to it: "***Be,***" and it is." 2-117

"Verily, His (Allah's) ***Command***, when He *Intends* a thing,  
is only that He says to it '***Be***' - and it is! "36-82

If any nearer explanation could be offered then, His *Word (Kalimaah)* appears to be *like the word of a dictionary in action (command)*: the *functional book of the universe or written manual or written programme* is unfolding and progressing in sequence: re-examine 21-104, quoted above, when the scroll will be rolled up (back).

Also consider following verse also:

"Say: 'If the sea were ink for the **Words** of my Lord-Master-Sustainer, Surely, the sea would be exhausted before the Words of my Lord -Master-Sustainer would be finished, even if we brought like it for its aid".18-109

"...While God undoubtedly does relate to the whole of creation, yet God surely relates to individual creatures also..." Creator/creature distinction lies "in the contrast between God's acting through pure *information input* (Examine 65-12.), and creaturely acts which involve a mixture of energetic and informational *causalities*, corresponding to the embodied status of creatures...such a distinction is tenable because, while passive information storage of the kind discussed by communications theory does exact an irreducible energy tariff for the recording of bits of information, the same is not true for *active information*. Thus the concept of its pure form, unmixed with energetic causality, is a coherent one."

There is "metaphysical distinction between God's providential agency and the intentional agency of creatures." *God's role can not merely be reduced to being "merely a cause among other competing causalities." The Creator is more fittingly "the director of the great cosmic improvisatory play (Consider 32-5), rather than as an invisible actor on the stage of the universe...*The idea of providence remains too mysterious for any discussion beyond fideistic assertion." (John Polkinghorne, *Faith, Science and Understanding*, p.125)

In *description of physical universe computer uses mathematical equations, formulations and words (kalimaat) that are actually implemented; by script into action.* Atoms and cells that constitute physical universe possess an *invariant characteristic in their mathematical programme* rather than in their physical structure. Two cells may be identical in terms of chemical structure, but it is their programs that impart them different characters. Atoms and all radiation obey the same law. Difference between green and violet lies in the difference in mathematical expression of rays representing them. Individuality of each entity or event lies in its mathematical expression, or program from initiation to end. One scholar remarked that *world is nothing but pieces (mathematical equations, formulations, words)*. According to Paul Davies "one can consider the space (as a model universe) occupied by the '**dot patterns**'... '*cellular automata*', the cells being the squares or pixels... '*Life*' is programmed into the machine and can be accessed with a few simple **commands**...in physical world which is a manifestation of concordant *mathematical relationships*...There must exist a **programme** or an *algorithm* from which a correct description of the world may be obtained...The regularities in the universe, an example of its *algorithmic compressibility*, are systematized into what we call *laws* analogous to computer programs...The essence of the idea of *algorithmic compression* hinges on a very simple question: what is the shortest message (**Word: Kalimaah?**) that can describe a system to a certain level of detail? The complexity of something is defined as the length of the *shortest possible description* of that thing. (**Word: Kalimaah?**) The computer language we choose to work in - LISP, BASIC, FORTRAN- is irrelevant. It is a straightforward matter to *write instructions*



(**Words: Kalimaat**) to translate one computer language into another - typically a very small correction to the total *programme-length*.. (Revelation was transmitted in different languages, carrying the same message in continuity).

The essence of science is to uncover *patterns* and regularities in nature by finding algorithmic compressions of observations, nature's hidden order, written in *code (Kalimaah)*, e.g., scientists are trying to understand how mental abilities are controlled by our genes. Living things *encode* their physical characteristics in DNA. Viruses consist practically of nothing else except the *chemical code (Kalimaah)*. Written down, the *genetic code* for polio is only 7,741 *letters* long ..Smallpox is much longer and more complicated, about 185,000 *letters*...Humans, have three billion *letters*. It is amazing that physical, biological, and in fact, all sciences work together, and obey prescribed commands (Word).



## Chapter 18

# God of Providence

'God is *personal*', implies that He is active, not just functioning like any physical law. Intellectual interaction between science and theology has moved from natural theology's appeal to God of order and fruitfulness, to a more central theistic approach to **God of providence** (*Rab: Lord-Sustainer*: See chapter on 'Rab' in '*The Gateway to the Quran*', by Shahzad Shaikh.) On one hand, science points out regularity in processes of nature, on the other, we have theological claim that God acts in history. (John Polkinghorne, *Faith, Science and Understanding*, p. 105)

After *creation* the megaverse has not been left in the lurch. Allah's Powers of creation, development and sustenance (acts of '*Rubuubiyah*') are all the time at work, right since the first creation-origination. He is the Living Eternal, as put forth by Socrates. Just to say that He is the Creator or Creates is not enough. There are very widely diversified wants and needs of all creations, demanding new provisions and solutions, particularly mundane matters of man, for which nature presents its every day evidence of being acknowledged, accepted, responded and granted besides the grand design in which benevolence is abounding in limitless Mercy (55-29).

## Rabb is the Exclusive Attribute of Allah

The term *Rabb* stands for the of Unity of The Providence (Oneness of yah); standing alone (without qualification), it is The Unique Name of Allah Alone.

M.M.M. Shafi has given a brief explanation of the term 'Rabb' in 'Ma'ariful Quran', (p.85): "The Arabic word 'Rabb' (Lord) is applied to a person who not only possesses a certain thing, but is also fully capable of and responsible for nurturing it properly. Obviously no one can act as '*Rabb*' with regard to the whole universe except Allah. So the word used in an absolute sense, is exclusive to Allah, and it is not permissible to address or describe anyone, in this sense, other

than Allah as 'Rabb'. A Hadiith in the Sahiih of Muslim explicitly forbids a slave or servant to call his master a rabb. The word may however, be employed in the case of a man too in a relative sense -- that is , in relation to a particular thing, for example, '*rabb ad-daar*' (master of the house) etc. (Qurtubi)"

### **Evolutionary Thought: Guidance and Providence, Processes of Rubuubiyah**

"Atheism, Darwinism, and virtually all '*isms*' emanating from the eighteenth and to the twentieth century philosophers are built upon the assumption, the incorrect assumption, that the universe is infinite. The singularity has brought us face to face with the Cause - or Causer - beyond/ behind/ before the universe and all that it contains, including life itself." [(Hugh Ross, *The Fingerprint of God*, p.50), Page 132, *Some Secrets of the Quran*, Harun Yahya). Also see: 20-50, 43-27, 26-78. The argument of Ibrahim (Peace be upon him) in 26 -78 to 80 is that Allah has created me. He provides me sustenance and remedies my ailments etc, He does not surely leave me unprovided with the talent of self-direction and His Divine Guidance. Here note, in theses verses and in the context, the term 'Rabb' - i.e., His *Rubuubiyat* certainly provides with what is needed for self-direction under His Guidance. Also see 37-99.

Signs and Manifestations in the sphere of physical existence have been explicitly explained through the principle based institution of revelation, for guidance e.g.: 45- 1 to 6, and 6-91. The principle is as real and the institution of revelation, right from Adam (Peace be upon him) to Muhammad (Peace be upon him) as organized as the universe itself. It provides all non-physical operating instruction and manual for morality as all other continued services and support are made available from the Providence, see e.g.: 6-95 to 99.

R. G. Collingwood, (*The Idea of Nature*), proposed that there have been three eras in *reflective thinking* about nature of world corresponding to: **(i)** ancient Greeks and their medieval intellectual successors; **(ii)** Renaissance and birth of modern science; **(iii)** modern period of past two hundred years. Each of these reflect a particular way of conceiving God and His relationship to nature.

In first era, nature was thought as an organism, implying God in terms of '*World Soul*', and '*Divine Action*' as analogous to human action. Collingwood said that Greek natural science 'was based on the principle that the world of nature is saturated or *permeated by mind*'. Its ceaseless motion arises from its being alive. Scientifically, such ideas founder because, universe is too disseminated an entity to be described fully in organic terms. Metaphysically, these are not sound as they rely on dubious dualistic notion of separation between soul (mirroring God) and body (mirroring universe). They bind God too closely to creation, making divine existence coextensive with universe, so that it is presumably finite in the past (beginning with the big bang) and, in future also (ending with the big crunch), implying death of God with death of cosmos. Such concept of divine immanence is theologically unacceptable, for it implies that world is a part of God, Who is in

thrall to the history of universe. Examine discussion about pantheism, panentheism, and death of God theories.

In the second era, nature was considered as a machine; physical world as clockwork. If the world were a machine, divine action may be limited to initial construction, subsequent maintenance, and some occasional interventions, when and where desired or required. "This is the kind of view that Isaac Newton seems to have held...that *tendencies to instabilities in the solar system would require divine attention every fifty thousand years or so if the system's integrity were to be maintained.* Newton was deeply impressed by the beautiful and orderly construction of the celestial machine, claiming that this demonstrated that there must be divine Intelligence behind its contrivance...Leibniz was quick to point out that *a machine that required periodic attention to keep it going fell short of the perfection expected of divine handiwork.*" The opposite was worse still "to lead later in the eighteenth century to the atheistic proclamation of the properties of matter as being the sole and sufficient ground of explanation. In many minds, God seemed to have been made redundant."

But scientifically, *unpredictabilities that quantum theory and chaos theory entail, "show that physical world is not simply mechanical, in the sense of being predictable and controllable, but it is something subtler, and perhaps suppler, than that."*

According to Charles Townes, a noted physicist who shared the 1964 Nobel Prize in physics, "recent discoveries in cosmology reveal a *universe that fits religious views specially that some intelligence must have been involved in the laws of the universe*".

Metaphysically, such ideas are unable to accommodate, within their account of reality, the mental activity, and the realm of experience which, in fact, is the basis of our perception and knowledge. Theologically, such ideas founder not only because the God of deism is inadequate to account for intuitions of prayer and providence, but also because the question of divine existence is left open.

Modern era recognises role of history - evolutionary process. "*If the world is an evolving process still in via, then God may be expected to be in interactive relationship with its unfolding history...*" (John Polkinghorne, *Faith, Science and Understanding*, pp.106-110)

## **False Notions of Different People About Rubuubiyah**

Man always wondered about his own creation, and the nature around him. This always created curiosity about the Creator and the Providence, although simultaneously, he conceptualized different gods and demi-gods for different Attributes and worshipped them. It is clear from the literature of that time, that whenever the question came to the *Creation*, the pagans of Makkah always admitted that Allah is the Creator, yet associated different gods with Him for

different purposes, mainly in their concept of *Rubuubiyat* (43-87). They failed to comprehend the Oneness of *Uluuhiyyat* and *Rubuubiyyat*. It was beyond their comprehension that Allah is independent of any assistance and need and not limited by numbers, quantities, dimensions, properties, availability, processes, phenomena, etc, etc for creation, evolution and development, whether physical or metaphysical. They had no clear concept. Confusion compounded their widespread ignorance, individual and tribal arrogance and conjecture corrupted their culture, poetry, proverb, thought and all action. Same was the position, more or less, of other polytheists.

The Prophet (Peace be upon him) is asked to tell them:

"Say: 'Who gives you sustenance from the heavens and the earth?'

"Say: it is *Allah*." 34-24

Karen Armstrong highlights the historic fact that while pagans of Makkah believed in 'Allah', it was in the belief of '*Rubuubiyah*' that they differed and practiced polytheism. "Muhammad (Peace be upon him) did not have to prove the existence of God to the Quraysh. They all believed implicitly in *Al-laah*, Who was the creator of heaven and earth, and most believed Him to be the God worshiped by Jews and Christians, His existence was taken for granted. As says to Muhammad (Peace be upon him) in an early Surah of the Koran."

"And thus it is, if you ask them,

'Who is it that has created the heavens and the earth, and made the sun and the moon subservient (to His laws) ?' -

They will surely answer, '*Allah*'".(61)

Also see 23-84 to 88, and 29-61 & 63

Karen goes on to observe: "The trouble was that the Quraysh, were not thinking through the implications of this belief ...They depended upon God for their food and sustenance and yet...took no account of their responsibilities as members of a decent Arab society. Consequently the early verses of the Koran all encourage the Quraysh to become aware of God's benevolence, which they can see wherever they look (in His *Rubuubiyah*). They will then realize how many things they.. owe to Him, ...the Creator of the natural order."

Earlier short Meccan Surahs, mainly pertain to natural phenomena, and invite attention to Allah's *Rubbubiyah*.

People of Nuh (Peace be upon him.): The earliest of such people dealt with in the Quran, did not deny the existence of God, e.g.: 23-24. Nor did they deny that Allah is the Creator of the worlds. Therefore, it was argued and explained to convince them about '*Rubuubiyat*' of Allah Alone, e.g.: 11-34. They, simultaneously, believed that there were gods besides Allah, e.g., 71-23. They violently violated Allah's Code, e.g., 26-116.

The *Aad*: Their beliefs, transgressions and points of dispute with Huud

(Peace be upon him) were the same as those of the earlier disbelievers, e.g., 7-65 & 70, 41-15, 11-59.

The *Thamuud*: In their case also the position was the same, e.g., 11-61&62, 26-141 to 155.

The people in the times of Ibrahim (Peace be upon him): Along with other similarities of *Shirk* and *Kufr* like those of the *Aad* and the *Thamuud*, they worshiped heavenly bodies as gods. Ibrahim (Peace be upon him)'s search for the *Truth* portrays the perspective, e.g., 6-74 to 81. In this connection, some of the discourses of Ibrahim (Peace be upon him) have been mentioned in the Quran ,e.g., 19-41 to 48, 60-4, 2-258.

The people of *Lot* (Peace be upon him.): Like people, mentioned earlier, they neither denied the existence of God nor His being the Creator. However, they did not believe in the Absolute Authority of His Oneness and refused to correct their conduct according to the Laws revealed ,e.g., 26-161 to 167, 29-28 & 29.

The people of Shuaib (Peace be upon him): The people of *Madyan* and of *Aikaa*, to whom Prophet Shuaib (Peace be upon him) was sent, although believed in God but associated others in worship and did not obey the Law prescribed by Him, as mentioned in earlier cases also, e.g., 7-85 to 88, 11-84 to 91.

The *Pharaoh* and his people: The teachings of Prophet Yusuf (Peace be upon him) had not disappeared completely when Musa (Peace be upon him) appeared. There were still some people who believed in the Oneness of *Uluuhiyah* and *Rubuubiyah*, as is evident from the speech of one of the "faithful": 40-28 to 32, 40-42. The study of the Quran, the Bible, history and archeology show that Pharaoh claimed 'Rububbiyah' and he and his people associated different gods with the One God e.g., 28-38, 43-51

It is important to note that, all along, misconceptions about ***Oneness of Uluuhiyah and Rubuubiyah*** were the same, among all these people. And the theme of the Message also remained the same, every time. In fact it was the same Message in continuity. It is therefore important to understand the spirit of the Message that remained unaltered, through out the history of revelation, in correcting the misconceptions about Oneness of '*Uluuhiyah*' and '*Rubuubiyah*' of Allah Alone One as. Collective good of society and perfection of human personality always remained the main objective in the Message. For example, examine the Message of following:

Lot (Peace be upon him): 21-74,  
Dawuud and Sulaiman (Peace be upon them): 21- 78 to 82,  
Dhun-Nuun (Peace be upon him): 21-87, and  
Zakariyyaa (Peace be upon him) : 21-89 & 90.

*Jews* and *Christians* acknowledged Allah as the '*Rabb*' also, but they fell into error and went astray (1-7) because of *Exaggeration* (5-77), *Kufr* and *Shirk* (9-30, 5-72 & 73, 5-116, 3-79 & 80). The society was disrupted and mischief increased , because of *Kufr* & *Shirk*, e.g. of the priests themselves: 9-31

*Pagans of Mecca* addressed their prayers to Allah as the last resort, but they worshiped other gods besides Him e.g., 23-84 to 90, 10-22 & 23, 17-67. Although, they knew, in fact, that their gods were not capable of providing guidance in the social domain and other matters of life, (e.g., 10-35), but still they held many misconceptions about their gods, e.g., 39-3, 10-18. In practice Kufr and Shirk was ingrained in their life, e.g., 22-11 to 13, 10-17 & 18, 5-76, 39-8, 16-53 to 56, 6-136 to 139.

*Polytheists* always committed the error of *splitting* the All-Encompassing Oneness of *Uluuhiyah* and *Rubuubiyah*. They further went deep into darkness due to abject ignorance by further splitting *Rubuubiyah* into different divisions, hierarchy and functions, assigned separately to different objects, idols or even mere ideas, which continues even today. This was not only because of ignorance about the true religion but also due to lack of knowledge about scientific facts of nature.

The study of *Tawheed* (Oneness) cannot be complete without a careful analysis of its opposite, *Shirk* (association). It literally means partnership, sharing or associating. It refers assigning partners to Allah in any form.

Shirk may be committed in *Ulluuhiiyah*, *Rubuubiyah* (Lordship), *Asmaa was-Sifaat* (Divine Names and Attributes) and *Ibaadah* (Worship).

*Shirk by Association* is the *shirk* in Allah's Lordship or His being the only Master, Sustainer, Cherisher, Developer, Evolver, Organizer, Disposer, Manager of all and everything and affairs of the universe-creation.

God or Supreme Being over creation is recognized, but it is also believed that His dominion is shared by lesser gods, spirits, mortals, heavenly bodies or earthly objects. Such belief systems are conjectured by some theologians and philosophers who claim to be monotheistic (having one God over lesser gods); although it is basically polytheism because of believing in more than one god. In these polytheistic patterns fall all those religious systems which originally were based on Tawheed, but gradually, due to polytheistic practices, they degenerated.

In Hinduism, Brahman is considered as the Supreme Being, all-pervading, unchangeable and eternal, abstract impersonal Absolute, in which all things have their origin and end. While Brahma is conceived as the personified creator of universe who forms a trinity with the preserver god, Vishnu and the destroyer god, Shiva. (W.L. Reese, Dictionary of Philosophy and Religion, New Jersey: Humanities Press, 1980, pp.66-67, & 586-7; and John R. Hinnells, Dictionary of Religions, England: Penguin Books, 1984, pp.67-8) Thus, *Shirk* in *Rubuubiyah* is expressed by delegation and distribution of creative, destructive and preservative powers.

Christian belief states that God reveals himself in the three persons of Father, Son (Jesus Christ) and Holy Spirit. These three persons are nevertheless regarded as a unity, sharing one '*substance*'. (John R. Hinnells, Dictionary of Religions, p.337) Prophet Jesus is elevated to divinity, and judges the world. (W.L. Reese,

Dictionary of Philosophy and Religion, p.231) Jesus and Holy Spirit are considered as God's partners in all His dominion, and that Christians are helped and guided by the Holy Spirit.

God sustains and maintains creation. He is the sole Lord of the universe and its inhabitants without any challenge to His sovereignty. God is the only real power in existence. It is He who gave all things the power to move and to change. Nothing happens in creation except what He allows. In recognition of this reality, Prophet Muhammad (Peace be upon him) used to often repeat the exclamatory phrase:

*"Laa hawla wa laa quwwata illaa billaah":*

(There is no movement nor power except by Allah's will).

The Prophet (Peace be upon him) further elaborated this:

"Be aware that if the whole of mankind gathered together in order to do something to help you, they would only be able to do something for you which Allah had already written for you. Likewise, if the whole of mankind gathered together to harm you, they would only be able to do something to harm you which Allah had already written to happen to you" (Ibn Abbas: Tirmidhi)

### **Wider Connotations of Rubuubiyah**

There is an inherent difficulty in explaining fully and appreciating properly, the term '*Rubuubiyat*' in particular, and the scientific processes demonstrated in manifestations of God in general. In this regard terminology available in human articulation usually is that which is used for defining physical and human qualities. It should be clearly understood that phenomena and signs, can only be explained as manifestations of the Most Beautiful High Exalted Attributes, as disclosed by Allah Himself. Difficulties in human explanations will always remain there because of limitations of language, understanding, expression and experience of man. A.K.Azad in '*Tarjumanul Quran*' (pp.19-20) explains some processes and connotations of '*Rubuubiyat*'. "Anyway, in Arabic, '*Rubuubiyat*' means *nourishing*. But the term is to be conceived here in its widest sense, for in the opinion of some of the leading lexicographers, the term means, 'to develop a thing from stage to stage in accordance with its inherent aptitudes, needs and its different aspects of existence, and also in a manner affording the requisite freedom to it to attain its full stature'. If a person should feed the hungry or give alms to the indigent, it will be an expression of kindness, benevolence or favour on his part. But this will not amount to what is styled '*Rubuubiyat*'. *Rubuubiyat* is a process of tender or careful nourishment providing from moment to moment and from stage to stage, all that one needs to gain the fullest possible development. And this process is always to be marked with touch of tenderness; for, no activity which is not actuated by this can claim to be regarded as *Rubuubiyat*." For example, examine 23-12 to 22.



New born baby needs *instant* nutrition, containing proteins, sugar, fats, phosphorous, vitamins, in finely tuned particles and proportions, alongwith antibodies which protect against infections. There is no parallel for mother's milk! How baby knows suckling skills? How duration of digestion by baby and secretion of milk in mother's mammarys synchronizes? Regular suckling spaces child bearing, beneficial both for mother and child. In infancy, liver produces blood (adults produce it in bone marrow), which needs milk, for full two years; the most significant phase in mental and physical development. (Examine 2-233) Not only during period of weaning, but on long term basis also, there are many physical and psychological advantages, for both. Similarly, there are innumerable phenomena of *Rubuubiyat* in nature. (Dr Haluk Nurbaki, *Verses from the Holy Koran and Facts of Science*, pp.382-386)

When Adam was directed to leave the "*Janat*" (the Garden), Allah informed that economic resources, for the entire term appointed, had been kept in the planet for sustenance. They in fact cater to all requirements of mankind for its existence, sustenance, development, progress, enjoyment, entertainment, etc. They have been adequately arranged in advance, for meeting man's multifarious needs and wants and for fulfilling its wishes, desires and aspirations.

"..On earth will be your dwelling-place,  
and your means of livelihood - for a time" 7-24

"It is We (Allah) Who have placed you with authority on earth,  
And provided you therein with means for the fulfillment of your life:  
Small are the thanks that you give".7-10

'*Rubuubiyah*' is a continuous process. It is not mere existence, once the creation takes place. It involves innumerable processes that are employed by nature for providing with all that is needed or required in every situation and at every stage, for all and every one that has been created and exists. It includes continuous development, distribution and delivery of all resources for the benefit of each and all of the designated beneficiaries, in the given time, as programmed. The process of creation of necessary ingredients and conditions for formation of water is an expression of divine mercy, whereas, according to the Quran, it is His (Allah's) *Rubuubiyat* which sends it down to the earth, in droplets as rain, and spreads it to reach every corner of it, in measured quantities and in particular time frame.

"And We (Allah) send down water from the heavens  
in its due degree, and We cause it to settle on the earth and  
We have power for its withdrawal too- and  
by it, We cause gardens of palm trees and vineyards  
to spring forth for you, in which you have plenteous fruits, and  
whereof you eat". (23- 18 & 19).

There is difference between divine creation of provisions for life and function of *Rubuubiyat*. There are materials and forces which in their different

forms and functions have physical, chemical and other values for growth and sustenance of life. However, mere existence of inventories and stores, can not be regarded as 'Rubuubiyat'. These are acts of Divine Creation, Mercy and Benevolence for the requisite good things for life. 'Rubuubiyat', in fact, is the method and manner of distribution, delivery and utilization of them or the system into which they are made to fit. It is under this system that whatever is needed for existence and sustenance of every being, is provided at appropriate time in appropriate quantities, so that entire machinery of existence runs smoothly. Furthermore it is not just distribution and delivery of items of provisions and sustenance but also functions and processes involved in application of these and scientific working that sustains wonderful worlds in the kaleidoscope of creations.

"Whosoever is in the heavens and earth, begs of Him (Allah)  
Every day in Splendour is He (Busy)."55-29

The major reason after *disbelief* is the *misbelief* in the Oneness and Unity of Creator and Providence. The first division between *Uluuhuyah* and *Rubuubiyah* leads to all other divisions and sub-divisions within the concept of creation, different attributes, and various qualities and also within the powers of 'Providence' - then there is no cap to the proliferation factory of polytheism. Hence the most fundamental principle of all principles and faith rests on The Unity in the Oneness of 'Uluuhiyat' and 'Rubuubiyat' of The Only One Allah Alone. Many religions don't deny this as a philosophy, yet practice polytheism. Consider the example of Hinduism: "Lord Krishna is the Supreme Truth, the supreme cause and sustaining force of everything, both material and spiritual. Advanced souls surrender unto Him in devotion, whereas impious souls divert their minds to other objects of worship." (pp.239-280, Bhagavad-Gita As It Is, Bhaktivedanta Swami).

In spite of such a clear doctrine of Unity of the Supreme Truth as One Creator and Sustainer, there hardly appears to be any constraint in the practices of polytheism, which have completely distorted and deformed the very image of the religion. (p.85)

### **Science of Creation and Rubuubiyah: Design**

Now attempts are being made not only by theologians but by scientists also to explain the 'revealed statements' in the light of latest available scientific information. After the first science of Physics came into existence, with the Big Bang, as the scientists like to put it, (Some of them would like to put the so called idea of '*Mathematical Singularity*' before the idea of the '*Physical Singularity*'), all other sciences also came into play, in a sequence to satisfy unfolding and emerging needs of the universe; one developing itself and developing into the other - Chemistry, Biology, and so on. The Humanities being the latest, with function of social assignment to Adam and his offspring. In this perspective of sequence and consequence, Del's deliberation may be relevant:

Many historical *design* theories did not involve *gaps*. They were based upon structure, inter-relationships and dovetailing of basic laws of nature, not on *gaps in nature's capabilities that required supernatural bridging*. It was widely held among *design* advocates, e.g., Bacon and Boyle, that *deliberate achieving of some intended result through indirect means, involving structure of laws and initial conditions of creation, demonstrated more impressive wisdom, foresight and planning than did activity within cosmic causal history - interventions to bridge gaps*. This is a common theme of theologist-scientists. Thus design theories historically were not all *gap theories*. (Del Ratzsch, *Science and its Limits*, pp.127-128)

When creation of universe and further creations like that of man were explained by the Revelation in the Holy Quran in 7th C.E., there existed no consistently acceptable theory about creation of universe except references to some facts and phenomena in the Bible and some mythologies like Greek, Egyptian, Indian, etc. There were even those, like Aristotle and other Greek philosophers, who did not like the idea of 'creation'. They believed that humanbeings and world around it had always existed and would exist for ever. Besides conjecture about creation, there were unfounded ideas about composition of universe, earth and its environment. For example Aristotle believed that everything was made out of four elements: Earth, Air, Fire and Water. Ptolemy (2nd C.E.) presented Aristotle's ideas about the universe in a model, showing five planets, known at that time. The Church had adopted the above as the picture of the universe in accordance with the Scripture! Such unfounded ideas, without basis on observation and experimentation, had sway in the West, till Polish Priest Nicholas Copernicus, in 1514 C.E. (at first anonymously!) proposed a modified model in which the sun was shown stationary at the center and Earth and planets moving around it. Nearly a century passed when Kepler and Galileo supported the above theory. But still the core issue of 'creation' was far from the reach of human 'conception' or perception.

"...the Jesuit Ludovico delle Colombe (1565-1616?) directly challenged Galileo on scriptural grounds. Colombe maintained that the authority on this issue must be the Bible. The biblical authors, he stated, do not err, and It is better to believe them than secular authors, who can and do err." He concluded: "...because all theologians, without exception, say that when Scripture can be understood literally, it ought never be interpreted differently, realizing meanwhile that the mystical sense surpasses all philosophy and turns all science on its head." Galileo's critics felt, there could be no other legitimate manner of interpreting Biblical verses than in literal sense in which church fathers interpreted. Consider some of Biblical passages and difficulties in literal meaning:

"You (God) fixed the earth on its foundations" (Psalm 104:5);

"God made the orb immobile" (I Chronicles 16:30);

"He (God) suspended the earth above nothingness, that is, above the center" (Job 26:7);

"Heaven is up, the earth is down" (Proverbs 30:3);

"The sun rises, and sets, and returns to its place, from which, reborn, it revolves through the meridian, and is curved toward the North"  
(Ecclesiastes 1:5);

"God made two lights, i.e., a greater light and a smaller light, and he made stars, to shine above the earth" (Genesis 1:17). (27)

Also consider did the sun stand still at Joshua's command or not (Gosh 10:13)? (Darrel R. Falk, *Coming to Peace with Science*, p.27)

Modern man, by and large, does not like to believe in mere conjecture. The theoretical statement has to be supported by scientific investigation or empirical verification. By distancing from the belief in the Existence of Allah, Oneness of Creator-Providence and denial of the Here-after, modern man has come to depend entirely on worldly success and happiness as the be-all and end-all. Obsession with science and empiricism has landed him in such a dilemma that he has failed to understand the very high ideal and the purpose of his creation.

C.E.M. Joad says: "No age, has been so completely barren of norms and values as has been this modern age." The dilemma is doubled by the very nature of body of science that it is an ever progressing probe, always subject to verification and refinement. It mainly embodies assumptions and theories constantly under examination. All equations are not free from 'constants' which make equations themselves non-constant. Laws of science are not the last word. They can always be challenged. In these circumstances the Quran presents facts, with appeal to reflect, reason, understand and apply the right option against wrong. C.E.M. Joad points to the Law-Giver Who lays down the moral law and order for the universe. He further clarifies that all creation and morality get their existence and meaning from the Creator Who is the Only Creator. He is Ever All-Powerful and All-Knowing.

"To Him (Allah) is due, the primal origin  
of the heavens and the earth." 2-117

"And He (Allah) has subjected to you all that there is in the heavens  
and all that there is in the earth: all is from Him.  
Verily, herein are signs for those who reflect." (45-13)

The Quran employs specific and appropriate terminology for various scientific processes involved in phenomena of *creation* and *providence*. Abdullah Yusuf Ali explains some processes and related terms:

The verse 2-116 tells "us that everything in heaven and earth celebrates the Glory of Allah. Lest anyone should think that the heavens and the earth were themselves primeval and eternal, we are now told that they themselves are creatures of Allah's Will and Design. Cf.6-102, where *Bada'a* is used for the creation of the heavens and the earth, and *Khalaqa* is used for the creation of all things. *Bada'a* goes back to the very primal beginning as far as we can conceive it. The materialists might say that primeval matter was eternal: other things, i.e. the forms and shapes as we see them now, were called into being at some time or

other, and will perish. When they perish, they dissolve into primeval matter again., which stands at the base of all existence. We go further back. We say that if we postulate such primeval matter, it owes its origin itself to Allah, Who is the final basis of existence, The Cause of all causes. If this is conceded, we proceed to argue that the process of Creation is not then completed. 'All things in the heaven and on the earth' are created by gradual processes. In 'things' we include abstract as well as material things. We see the abstract things and ideas actually growing before us. But that also in Allah's creation, to which we can apply the word 'Khalaaqa', for in it is involved the idea of measuring, fitting it into a scheme of other things. Cf 54-49; also 25-59. Here comes in what we know as the process of evolution. On the other hand, the *Amr* (Command, Direction, Design) is a single thing, unrelated to 'Time'- "like the twinkling of an eye" (54-50).

"Another word to note in this connection is *Ja'ala* (making), which seems to imply new shapes and forms, new dispositions, as the making of the Signs of the Zodiac in the heavens, or the setting of the sun and moon for light, or the establishment of the succession of day and night (25-61 & 62). "A further process with regard to the soul is described in the word *Sawwa-a* (bringing it to perfection, 91-7)... *Fatara* (42-11) implies, like *Bada'a*, the creating of a thing out of nothing and after no pre-existing similitude, but perhaps *Fatara* implies the creation of primeval matter to which further processes have to be applied later, as when one prepares dough but leaves the leavening to be done after. *Badaa'* (without the 'ain'), 30-27, implies beginning the process of creation..

"..*Baara'a* is creation implying liberation from pre-existing matter or circumstance, e.g. man's body from clay (59-24) or a calamity from previously existing circumstances (57-22).. The act and acts of creation have various aspects. *Khalaaqa* is the general term for creation, and The Author of all Creation is *Khaaliq*. *Baara'a* implies a process of evolving from previously created matter or state: The Author of this process is *Baarii*; the Evolver. *Sawwara* implies giving definite forms or colours: for this shows the completion of the visible stage in creation." (Abdullah Yusuf Ali, The Holy Quran Translation, Foot Notes 120 (2-117) and 5406 (59-24), pp. 50 & 1450).

Hebrew word, *bara*; corresponds to "the concept of general providence. It makes God party to each event to the extent of the exercise of the divine permissive will in allowing that event to happen, but it does not imply that God actively desires that this should be so. Such sustaining activity has no conceivable human analogue and so it is a clear mark of divine uniqueness. Our principal concern, however, is with God's immanent actions within unfolding creaturely history and the deliberate results that stem from that. Here the appropriate Hebrew word might appear to be *'asah*, the ordinary word for *bringing things about*. The appropriate theological concept is special providence, God's particular acts on particular occasions and in particular circumstances. These are the actions to which the concept of *active information* might have some bearing through the supposition of the divine exercise of top-down causality. Here, also, the possibility

- and some would say the danger - of inappropriate human analogy has to be reckoned with." (John Polkinghorne, *Faith, Science and Understanding*, pp. 123-124)

"He (Allah) is the Originator of the heavens and the earth .  
When He decrees a plan, He says to it Be and it is!" (2-117)

"His (Allah's) law of creation is such that  
when He intends a thing, His decree is Be and it is!" (36-82).

Dr Nurbaki offers following translation and interpretation:

"His (Allah's) *Command*,  
when He desires a thing, *is to say to it*,  
*Be*, and it is!" 36-82

"An important point requiring attention is the *harmony between the beginning and end of an event*. The interval in between is the *fate* of being in one sense, and their life-times in another... No phenomenon is able to alter its form by changing its initial mathematical program. A phenomenon of motion in physics must fulfill whatever outcome is dictated by its frequency, wavelength and energy. A yellow light ray reaches our eyes from the sun unchanged after passing through a thousand influences between the sun and the earth."

"God brings into existence whatever He wills in the instant, He wills it... Both certainty and speed or intensity are involved in the *Be* Decree.

"The second meaning of the verse pertains to the fact that the Divine Will can intervene in the processes of universe, whenever it wishes."

In order to comprehend concept of *instant*, it is necessary to understand nature of time, as an entity, which came into existence with the Big Bang. Process and life time of event or entity or programmed in the Command (*Be!*). (Dr Haluk Nurbaki, *Verses from the Holy Koran and Facts of Science*, pp.363-371)

Abdul Wadud offers following explanation for above verses, in his book '*The Phenomena of Nature and the Quran*' (p.5): "The underlying idea in the above verses is that Divine intentions and decisions are in fact an integral part of Allah's process of creation. The Holy Quran has used two different words for creation. They rather indicate the two different stages of creation. One is '*Amr*', the other is '*Khalq*'. *Khalq* means to create a new object from the existing constituents. This is where an object appears in its manifest form. But prior to this is a stage where an object is still in the process of 'becoming'. This planning stage is described by the Holy Quran as '*Aalam-e-Amr*'. What is the nature of this planning and how it is carried out is beyond human imagination."

The English word *evolution* has been used in the context of one of the functions of *Rubuubiyah*. This does not in fact convey the real idea of the Quran. This represents just one aspect of the Arabic word '*Falaah*', which has a wider concept for unfolding the latent faculties of man. The process of '*Falaah*' (of which *evolution* is just one aspect) gradually prepared the scene in the heavens

and the earth where man was instituted so that his innate faculties were developed and realized to the fullest.

Our universe is expanding, since the big bang, an initial explosion (Consider 21-30) forming galaxies that are flying away from each other (Consider 51-47). About equilibrium in explosion and expansion, Paul Davies observes: The explosive vigour of the universe is thus matched with almost unbelievable accuracy to its gravitating power. The big bang was not, any old bang, but an explosion of exquisitely arranged magnitude. If the rate of expansion had differed by more than 10 raised to -18 seconds (one quintillionth of a second), there would have been no universe.(Harun Yahya, *The Creation of the Universe*, p.31-34) The theory is based on following evidence:

- (i) spectral lines of galaxies have a red shift, i.e., wavelength of their light waves is increasing, which is possible when objects are moving away,
- (ii) ratio of hydrogen to helium in universe is three to one, as the theory postulates,
- (iii) there is a cosmic microwave background (CMB) radiation, i.e., the afterglow of the explosion,
- (iv) very slight ripples have been observed in this radiation, a condition essential for star formation.

### Some Aspects of 'Rubuubiyah'

The very existence of his own 'self' and continued development of man, is a clear manifest evidence of the acts of Rubuubiyah of his *Rabb* (Allah): 40- 67 & 68.

"Lo! Allah is my Lord-Master-Sustainer-Cherisher-Owner  
and your Lord-Master-Sustainer-Cherisher-Owner,..." 3-51

If man looks into himself, he finds that his life, at every moment of its existence, discloses a world of activity propelled by the '*Rubuubiyah*' of Allah.

"On earth are signs for men of firm belief; and also in your own selves:  
Will you not then notice them? (51-20 & 21)

'Life' lives as an indivisible unit, whole. Characteristics of each species remain firmly preserved in heredity material of DNA. which exists in nucleus of each cell of organism. DNA characteristics can not change or shift to another life unit on its own, as nucleus of atom also firmly holds structure of each element.

Everything within itself, all things in the immediate environment around and in the over all system at large, in relation to requirements of living beings in the developing frame of space-time, are all measured out, intrinsically and extrinsically, in perfect proportion, co-relation and harmony; as planned and programmed by the Providence.

"And no one thing is there,  
but with Us (Allah) are its storehouses (inventories);

and We send it not but in settled measure". (15-21)

"With Him (Allah) everything is by measure". (13-8)

"All things, We (Allah) have created with a fixed degree." (54-49)

Also see : 30-48

Scientists and economists have been expressing deep concern at the fast pace of consumption of non-renewable sources of energy e.g., petroleum, natural gases, etc. At the same time, history of development of science and technology shows that inspite of wastages and mismanagement by man, discoveries and inventions have always opened new opportunities to satisfy his needs of the times, and mother-nature has played timely role to nurture, nourish and provide for his necessities. For example depleting source of automobile fuel is one of the biggest worry of politicians, scientists, economists and everybody. But nature has already identified alternate sources - rather it is at work for him to offer more of them. Besides known alternates, depending upon their economics, and bacteria working ceaselessly for renewing such resources, now science is providing increasing evidence of other micro-organisms working for meeting emerging and increasing needs of man in the unfolding frame of time and space. For example, microscopic algae have been found to turn sunlight into large quantities of hydrogen gas which could be used as a renewable source of automobile fuel.

Consider the Wisdom at work in creation, with Benevolence and Mercy, - then scattering of creatures, their development and dispensation - these are all functions of Rubuubiyah. The factory of life and the supportive service workshops are employed in a continuous and progressive process where latent capacity and forces of nature are displaying the utmost intelligence and talent in every cause and every effect, scientifically. The goods and services for satisfying essential needs of life are provided profusely all over the globe. The Providence has put a system in ceaseless operation, till the appointed moment, to sustain, develop and protect, with care, the life and all that it needs in the composite whole. Simultaneously for the satisfaction of specific social or economic wants and needs, in specific circumstance or clime, the requisite resources have been provided in due proportion for the population and the place. God, only He showers His bounties on the virtuous and sinner alike.

"How many are the creatures, that carry not their own sustenance!

It is God Who feeds them and you.

He is the Ever All-Hearer, the Ever All-Knower". 29-60

"He (Allah) set on the (earth) mountains,  
standing firm, high above it.

And bestowed blessings on the earth, and measured therein all things  
to give them nourishment in due proportion, in four days,  
in accordance with (the requirements of)  
of those who seek (need)." 41-10



## Sublime Beauty and Wisdom in Benevolence

The inward aspect of Providence is as subtle and amazing as the beauty and the enormity of the outward arrangement. The inward talent provided to a living being makes use of available resources and opportunities. Furthermore 'Rubuubiyah' is not only the ingrained inner *software* and the outward manifestation of the tangible world, but it includes the process which can be felt more in the spiritual realm, like *Rahmah*, love, feelings, etc without which life and its physical frame will not be sustainable. Consider mother's love! For her no sacrifice is too big for her child.

In order to maintain variety and diversity of all creation, along with their traits, fashion and behaviour; harmony and beauty have been provided in divergence and patterns even at the level of microcosm, micro-wave, sub-particle, etc. The same underlying principle of beauty and string of unity, uniformity and harmony runs through all elements of existence in all universes. The hard rock and the flagrant flower are subject to the same Law.

Elements constituting all matter can be, amazingly, arranged in order according to their Atomic Mass, in a table known as the Periodic Table, starting with the lightest element of the world. The difference in number and content of their electrons, protons, etc determines their weights, physical and chemical properties, charges, etc. precisely specific to each but widely different from each other, along the ladder. Very much like a finger print, unique for every humanbeing (no two humanbeings have the same finger print), the Atomic Number of an element is also unique for that element. These consequently determine their respective functions and behaviours, e.g. in chemical action and physical interaction - The high drama on the screen of the universe is neither a sort of scientific fiction nor figment of imagination but it is a real manifestation of these activities, in the factory of the universe, programmed by the Omniscient, as if on a supreme computer with the control board, and the master key to Creation (*Kun Fa-Yakuun*) of all programmes.

"So the order of this universe is the most overwhelming proof of the existence of a superior consciousness. The Nobel prize winner German physicist Max Planck explains the order in the universe: '... a certain order prevails - one independent of the human mind. Yet, in so far as we are able to ascertain through our senses, ***this order can be formulated in terms of purposeful activity.***'"

Paul Davies highlights the same point, thus: "Everywhere we look in the universe, from the far flung galaxies to the deepest recesses of the atom, we encounter ***order...***"

Einstein says that in we find "in the objective world a high degree of order... This is the miracle that is strengthened more and more with the development of our knowledge.." (Einstein, Letters to Maurice Solovine, 1956, pp.114-115; Harun Yahya, The Creation of the Universe, p.71-72)

**Supreme Power and Wisdom**

In this connection, it is important to understand following terms:

*'Qaadir'*: Able, capable, competent, powerful, having all-sufficient power (skill, resources, etc) over Megaverse (all universes)-all creations

*'Qadeer'*: Very Able, capable, competent qualified, powerful, potent, mighty, Almighty, All-Powerful to continue to exercise His Powers constantly

*'Muqtadir'*: Solvent, well-to-do, wealthy, rich, all-able over all things and makes that manifest-evident, known and felt too. (Al-Mawrid, Dr Rohi Baalbaki).

Inspite of All-Powerful Able Sovereignty, it is strikingly noteworthy that nothing seems to have been created just because it could be created, without any purpose, design or objective. Nothing has been created in play.

"We (Allah) created not the heavens and the earth,  
and all that is between them for a play".21-16

Everything has a specific character and 'programme' or a mission in the well-knit and artistically articulated fabrication of all that exists, as part of one machine in frame and function.

"It is not permitted to the Sun to catch up the Moon,  
nor can the Night over strip the Day;  
each swims along in (its own) orbit. (according to the Law)" 36-40

"He is Allah, The Creator, The Evolver,  
The Bestower of forms (colours)  
To Him belong The Most Beautiful-Best Names:  
Whatever is in the heavens and the earth,  
Does declare His Praise and Glory;  
And He is the Ever All-Exalted Almighty, The Ever All-Wise." 59-24

It has further been explained by the Quran as:

"Allah acts according to His Will" (14-27)

"He (Allah) can not be questioned for His Acts" (21-23)

"Verily, Allah is Ever All-Powerful Able over all things." 2-20

Yet nothing is arbitrary and disproportionate:

"Indeed Allah commands justice and proportion(good)." 16-90

Allah has All Power to direct not only the set operation, but also can set and reset, create and recreate things, make and modify their behaviour and function and alter, upgrade or implement a new set of laws, as willed. Such interventions or manifestations have often been termed by man as miracles.

"It is He (Allah) Who begins the creation and  
then will repeat it.."10-4

Examples of some divine manifestations (interpreted as miracles or interventions) have been mentioned in the Quran e.g. in the stories of the Prophets (Peace be upon them), some peoples and events, depending upon the intellectual level of the people at that time. They were presented as Signs and Divine manifestations.

"And it was not for a Messenger to bring a Sign except by Allah's leave (permission)." 13-38

The system, in any way, is not arbitrary. It is not whimsical and oppressive. Everything is harmonized and working according to the Plan and the Law for a benefit.

"The sun, the moon and the stars are subservient to His (Allah's Command) Law." (7-54)

"Do not see that the Law of Allah has made subject to you all that is on the earth ; and the ships that sail through the sea by His (Command) Law., He withholds the heavenly bodies from falling on the earth, except according to His (proviso, provision, permission) Law. " 22-65

The Laws have been formulated with inbuilt Benevolence and Mercy for operational ease and application. At the same time convenience and comfort have been provided in consumption of provisions for diversified multitude of creatures. Leaving aside all the most sophisticated physical and chemical properties and other aspects of water, e.g. ionic or electronic charge etc, just consider if water does not have different states of its existence, or particularly those properties which are only specific to it or if there is no 'water cycle' and water and wind driven systems!

In good and bad things of this life there may be severe tests of one's faith and functionality:

"Surely We (Allah) will test you with fear, hunger, loss of wealth and life, and the fruits of your work, so give glad tidings to those who are patient." (2-155)

Sometimes patterns are recognizable, e.g., in cause and effect relationships, whereas some others may not be discernible. God has explained that wisdom behind these apparent variations is often beyond man's immediate comprehension due to his limited scope of knowledge and numerous variables involved in shaping events.

"Perhaps you may dislike something which is really good for you or like something bad for you, but Allah knows (what is best for you), and you do not."  
(2-216)

"As much as we have progressed in science, we are still finite creatures with limited conceptual abilities and imperfect observational tools", states James Sweitzer, director of astrophysics education at the American Museum of Natural History's Rose Center for Earth and Space.



## Chapter 19

# The Divine Attributes

The terminology in which the Quran presents the Divine Attributes of Allah, is very scientific and logical. For example, in the Opening Chapter (Surah-1, *Al-Faatihah*) the Great Name, Allah, comes first, followed by *Rabb*, the Great Attributive Name. Next mentioned are *Ar-Rahmaan*, *Ar-Rahim* and *Maalik*. These three High Exalted Names, in fact, show how the Attribute of *yah* (fostering into perfection) works in creation, development and sustaining all existence and life.

## The All-Comprehensive Unity in Essence and Attributes

In Wolfhart Pannenberg's opinion, "*there is no realm of human enquiry or area of human experience from which God is excluded or which can be fully intelligible without taking into account the divine will and purpose that undergirds it.*" Allah has given us some information regarding Himself through His Names and Attributes (*Al-Asmaa wa-s- Sifaat*). However there are others, we don't know how to describe, and we have not been taught.

The Messenger of Allah (peace and blessings of Allah be upon him) said:

"There is nobody who is afflicted with distress or grief and who says:

(O Allah, I am Your slave, son of Your slave, son of Your maidservant (*amatika*), my forelock is in Your hand, Your command over me is ever executed and Your decree over me is just. I ask You by every name belonging to You which You have named Yourself with, or which you revealed in Your Book, or which You taught to any of Your creation, or *which You have preserved in the knowledge of the Unseen with You*, that You make the Qur'an the life of my heart and the light of my breast, and a departure for my sorrow and a release for my anxiety," - but Allah will take away his distress and grief, and replace it with ease.' He was asked, 'O Messenger of Allah, should we not learn it?' He said, 'Of course, whoever hears it should learn it.'

Allah is the Only One Alone Who Himself possesses all the Most Beautiful

Best Attributes without any association or partnership. There was, is, will be or can be naught, nothing, none else like unto Him in Essence and Attribute in any manner, whatsoever. Essence and Attributes are *not separate*. The Quran refers to them as the *Absolute Unity*.

Abdul Wadud says: "The Holy Quran uses the word *Ulemaa* (learned men) for scientists (35-28). Thus to know the creation (through the Attributes) of Allah is to know Allah. The more we explore nature (reflective of His Attributes), the more we get firm in our belief in the Creator."

The Quran rejected the doctrine of division of work and distributive approach of polytheists raising different gods for different functions, regions and hierarchy. The whole concept is that Allah is The Only One Alone Originator, Organizer and Disposer of all affairs and matters, e.g., 18-109, 24-35. It is very important to note that each Attribute of Perfection does not represent any separate department of function. All these Attributes are inseparably overlapping in continuum, as Oneness of each other, in Unity and Unison (*Tauheed*). All His Qualities are covered by His Greatness, Mercy and Benevolence. In '*Tarjumanul Quran*', A.K.Azad explains this point in these words:

"...in the search for gnosis, the human mind is to take note of, in succession, the three Great Attributes of God which the *Surat-ul-Faatihah* concentrates upon - *Rubuubiyat*, *Rahmat*, and *Adaalat*. A study of them as manifested in the life or working of the universe will disclose that *one attribute gives rise to the other* in progressive order of things, affording thus to every seeker of truth ample scope for reflection."

*Tauheed* is *believing and declaring* Allah as the Only One Allah Alone. The whole belief of *Tauheed* versus *Shirk* is based on this central theme, incorporated in the basic formulation of the faith, i.e., '*Laailaaha Illalaah*' (none has the right to be worshipped but Only One Allah Alone.) Oneness of the Lordship of Allah in all universes and all creation commands ***convergence of oneness of all worship***: *none else has the right to be worshipped, none else ought to be worshipped, and none else has the power to compel to worship, in any form; whether liturgical, material, sacrificial, invocative, verbal, etc.* To Him Alone belongs all sincerely pure *Ibaadah* (worship, obedience) according to the *Diin* (the Way) ordained by Him.

On the negative side, it involves negation of all sorts, suppositions and superstitions of partnership, association, portion, consorting, giving or getting birth, likeness, etc, in any manner, in any space or time frame: all are excluded as prohibited by Allah and as explained in the Quran. On the positive side *it is the Oneness in the Name, Essence, Attributes, and Qualities*. Any *division*, or *association* in this regard, constitutes *shirk* (association) in *Al-Asmaa was-Sifaat*.

Dr Iqbal explains the principle of *Tauheed* in '*Reconstruction of Religious Thought in Islam*':

***"Islam, as a polity*, is only a practical means of making this principle a *living factor in the intellectual and emotional life of mankind*. It demands loyalty to God,**

not to thrones. And since God is the ultimate spiritual basis of all life, as conceived by Islam, it is eternal and *reveals itself in variety and change*. A society based on such a conception of reality must reconcile, in its life, the categories of permanence and change. It must possess principles to regulate its collective life. For, the eternal gives us a foothold in the world of perpetual change."



## Chapter 20

# Unity of Worship-obedience

In view of wide implications of *Tawheed*, (***Unity of Uluhiyat and Rubuubiyat, and Al-Asmaa was-Sifaat***), even a firm belief alone is not sufficient to meet the Quranic requirements of *Tawheed*. It must be accompanied by their complement, *Tawheed al-'Ibaadah*, in order to put the belief into *practice*. Polytheists confirmed many aspects of *Tawheed*, but it is mainly in terms of ***application*** (*submission: obedience to ordinance*) that they defied and denied:

"Say: 'Who is it that *gives you all sustenance* from the sky and earth, governs sight and hearing,

*brings forth life from dead* (matter), and *death from the living*, and ***plans the affairs of man?***'

They will all say 'Allah'." 10-31

"If you asked them who *created* them, they would surely say, 'Allah' " 43-87

"If you asked them *who brings down water* from the sky, and with it *brings the earth to life after its death?*

They will most certainly say, 'Allah'." 29-63

"Most of them (Meccan pagans) do not believe in Allah, except *while joining partners to Him*." 12-106

***Inspite of their saying that Allah created them, provided for them and took their lives, they did not give up obeying the unlawful, living in lawlessness, doing the illicit, and worshipping other things as gods along with Allah.*** They used to devote various types of worship to Him like Hajj, charity, animal sacrifices, vows and supplications in times of dire necessity and calamity. They even used to claim that they were following the religion of Abraham (Peace be upon him). Some of them believed in the Resurrection, the Judgement and predestination (*qadar*), and so on. Ample evidence of their such beliefs can be found in pre-Islamic poetry, e.g:

Zuhayr said: "It is either delayed, placed in a book and saved for *the Day of Judgement* or hastened and avenged."

Antarah said: "O 'Ebil to where will you run from death, if *my Lord in the sky* has destined it?" [Sulaymaan ibn 'Abdul-Wahhaab's *Tayseer al-'Aziiz al-Hamiid*, p.34, Beirut: al-Maktab al-Islami, 2nd., 1970, (USC-MSA-Compendium of Muslim Texts)] Also see notes under '*Factors of Falsehood*'.

Allah emphasizes importance of directing all forms of worship and obedience to Him alone by pointing out that this is the main purpose of man's creation and the essence of the message brought by all the prophets:

"I (Allah) did not *create* the jinn and mankind except for My worship."

51-56

"Verily, We (Allah) have sent to every nation a messenger,  
(saying): 'Worship Allah and shun false gods'." 16-36

Thus worship of God is part of man's nature, and this aspect of the purpose of creation, i.e. *Tawheed al-Ibaadah*, has continuously been clarified through prophets and divine revelation.

Worship (prayer) includes invocation and supplication: The Prophet (Peace be upon him) said:

***"If you ask in prayer ask only Allah, and if you seek help, seek it only from Allah."*** (Tirmidhi)

This is further ordained in many verses emphasizing His closeness to man, e.g:

"When My servants ask you (O Muhammad) about Me,  
'Verily I am close,  
I listen to the prayer of every one who calls on Me.  
So let them respond to Me and believe in Me,  
in order that they may be guided aright." 2-186

"It is We (Allah) Who created man, and  
We know what his soul whispers to him,  
for, We are nearer to him than his jugular vein." 50-16

The Quran also examines psychological and all such human needs for which they approach various, so called, forces of nature or divine personalities, for provision and relief. The cases of rabbis and priests are some of the examples which have been explained in the Quran, whom people took (and even now take) as intermediaries or intercessors or as means of approach to God. Although it has been clarified that even they seek Allah's Pleasure and His closeness.

"They took their rabbis and their monks  
to be their lords besides Allah,  
and (also they took) Messiah, son of Maryam..." 9-31

"Surely, the religion is for Allah only.



And those who take protectors beside Him (say):  
 'we worship them only that  
 they may bring us near to Allah.'..."39-3

Therefore there is no need for any form of intercessor or intermediary between man and God. It is He alone who can grant benefit. The confirmation of *Tawheed al-ibaadah* necessitates the denial of all forms of intercession or association of partners with Allah, in granting any benefit or inflicting any harm. If someone prays to the dead or living, seeking their influence on the lives of the living or the souls of those who have passed away, they associate a partner with Allah, because worship is being shared between Allah and His creation.

The Prophet (peace be upon him) said:  
 'Supplication (*du'aa*) is itself the worship.'  
 He then recited:

"And your Lord says: 'Call on Me, I will answer you" (40-60).

(Abu Dawud)

(Abraham) "said:

'Do you then worship (*submit-obey-pray*), besides Allah, things that can neither be of any good to you nor do you harm?" 21-66

"Those on whom you call besides Allah are only slaves like yourselves."

7-194

If someone prays to prophets, saints, jinns or angels asking for help or asking them to request help from Allah for him, he commits *Shirk*. Calling on some one as "*ghaus-i-a-zam*", ('*the greatest source of rescue; the one most able to save someone from danger*') is also *Shirk*, because such a description only belongs to Allah. Recall following:

"If Allah allows harm to befall you none can. remove it except Him."

6-17

When *polytheists* were questioned about directing their prayers to others, they answered:

"We only worship them so that they may bring us closer to Allah." 39-3

Christians *deified* Jesus (Peace be upon him) and directed their prayer to him and his mother. Catholics have saints for every occasion to whom they direct their prayers in the belief that they can directly influence the affairs of this world.

Pope John Paul formally recognized a miracle, that an Indian woman's cancer was cured after her prayers to Mother Teresa, speeding her towards rapid *sainthood*. She will only become a saint after a second miracle is attributed to her after the beatification. That could take several years. In normal circumstances beatification process begins after five years after death of the candidate. In this case, the pope waived the usual waiting period and allowed work on her possible canonisation earlier. (*Pope Recognizes Teresa Miracle*, Reuters, The Dawn, 5.12.2002)

Catholics also use their priests as *intercessors* between themselves and Allah in the mistaken belief that priests are closer to Allah due to their celibacy and piety, and more listened to by Allah. Even among muslims some sects devote certain days and time for prayer to some *imaam* or *walii* in utter distorted belief in intercession. Re-examine 39-3, quoted above.

Worship (*Ibaadah*) is more than just fasting, *Zakaah*, *Hajj* and animal sacrifices. It is not limited to liturgy and ritual. It includes *reverence, awe, emotion, love, trust, fear, hope, expectation, obedience, servitude, sincerity, intension*, all of which have degrees which need only to be devoted to God. Allah has warned against excesses:

"There are among men those who take others besides Allah, as equals to Him.

They *love* them as they should only *love* Allah.

But those who believe have a much greater *love* of Allah..." 2-165

"Will you not fight people who broke their oaths, plotted to expel the messenger and were the first to (attack) you? Do you *fear* them?

Allah has more right to be feared if you are truly believers." 9-13

"...Put your trust in Allah if you are truly believers." 5-23

Concept of unity of *Ibaadah* is based on such *purity of belief* that every *thought and action* are accountable in *Diin*:

The Prophet (Peace be upon him) said:

***'To harbour good thoughts is a part of well-conducted worship.***

(Abu Dawuud)

***Foundation of Shariiah is laid on the totality of the term Ibaadah, which means total obedience to Allah as the ultimate Law Giver:***

"It was We (Allah) Who revealed the Law (to Moses):

therein was guidance and light.

By its standard have been judged the Jews by the Prophets, who bowed to Allah's will,

by the Rabbis and the doctors of Law:

for, to them was entrusted the protection of Allah's Book, and

they were witnesses thereto: therefore

fear not men but fear Me, and

sell not My Signs for a miserable price.

*If any do fail to judge by what Allah hath revealed, they are the unbelievers.*" 5-44

Another Translation:

"...Those who do not rule by what Allah has revealed, are the disbelievers (*kaafiroon*). " 5-44

Hence, ***Tawheed al-Ibaadah involves implementation of Sharii'ah.***

## Sincere Worship-Obedience

The gravest sin is *Shirk*: worship-obedience of others besides Allah, not for pleasing Him, but others or for showing off for pride or for getting some one's appreciation, etc.

Linguistically *Riyaa* comes from the root *Ra'aa* which means: *see, behold, view*. The derived word *Riyaa* means *eye-service, hypocrisy, dissimulation; dissemblance*. In *Shariat*, performing acts which are supposed to be worship-obedience to Allah, with the intention of pleasing other than Him, is called *Riyaa*. It originates in heart (mind).

The Prophet (Peace be upon him) said:

"The thing that I fear most for you is the minor *Shirk*; *Riyaa*."

(Ahmad)

"Should I not inform you of that which I fear for you even more than the dangers of *Dajjaal*? It is the hidden *Shirk*; a person stands to pray, and he beautifies his prayer because he sees the people looking at him." (Ibn Maja)

"O people! Fear this *Shirk* (meaning *Riyaa*), for it is more inconspicuous than the crawling of an ant." (Bukhari)

When a person does not have strong faith in Allah, he prefers admiration of people over the pleasure of Allah. They are arrogant and boastful.

The Prophet (Peace be upon him) said:

"Allah, Most Great and Glorious said: Pride is My cloak, and greatness is My robe, so whoever competes with Me, with respect to either of them, I shall cast him into Hell." (Muslim, Abu Dawood)

Abu Hurairah (may Allah be pleased with him) quoted Allah's Messenger (Peace be upon him) warning:

"There are three destructful things: desires that are followed, greediness that is obeyed, and a person's self-admiration and conceit; and this is the worst of the three."

"Do not assume that those who rejoice in what they have done,  
and love to be praised for what they have not done,  
think not that they are absolved from punishment,  
for them is a painful torment." (3-188)

Out of fear Of *criticism*, one may neglect or obey commandments of Allah.

"...They (true believers) do not fear  
the criticism of those who criticise.

And this is the blessing of Allah;

He gives it to whomsoever He wishes.

Verily, Allah is Self-Sufficient, All-Knowing." (5-54)

Out of greed for possessions, a person covets what other people possess, e.g., rank, money, power. He may even wish that they envy him similarly. They desire

that other people admire their rank, money, and power.

A person asked the Holy Prophet (Peace be upon him): "A person fights to defend his honour (to avoid criticism), another to prove his bravery (to be praised for it), and a third to show off (so that his position can be seen); of these three, which one fights in the way of Allah?" The Holy Prophet (Peace be upon him) answered:

"Whoever fights to make the word of Allah prevalent, he is the one who fights in the way of Allah." (Bukhari)

Worship-obedience should not be allowed to be affected by presence or absence of people, or their knowing or not, about it. One should remain conscious of the Infinite Knowledge and Presence of Allah, and concentrate towards Him. (See Abu Ammar Yasir, *The hidden polytheism*, The News - March 14, 2006)

## **Believer's Attitude**

When faith enters person's heart, it causes certain mental states which result in certain actions. Together, these mental states and actions form the true faith.

The Prophet (Peace be upon him) said:

***"Faith is that which resides firmly in the heart and which is proved by deeds."***

Foremost among these is the feeling of *gratitude* to God which forms core of '*ibaadah*' (worship-obedience). A non-believer is called *kaafir*, because he denies *the truth*, which includes the *very meaning* of being *ungrateful*.

A believer loves God, and is grateful to Him for the bounties He bestowed upon him. Because of the fact that his good deeds, whether mental or physical, are far from being commensurate with Divine favors, he is always conscious and careful about accountability, here or in the Hereafter. He, therefore, fears Him, surrenders his *self* to Him and obeys His commands with great humility. One cannot achieve such a mental state without always being *mindful* of God. *Remembering God is thus the life force of faith, without which it fades and withers away.*

The Quran promotes this feeling of gratitude by repeating the Attributes of God very frequently, e.g.: 59-22 to 24, 2-255, 4-171.

While discussing attitude of a believer, it may be relevant to examine certain psychological and neurological aspects of conscious-righteousness: *Mutaqqi* means God ***conscious-righteous***, who *fears* none except God alone. Examine following:

*"...fear not men but fear Me (Allah),..."* 5-44

In this background, concept of fear needs deeper study alongwith related aspects of neuro-genomic human behaviour. Under Freudian influence, sexual passion was presented as the determining factor in human behaviour and morality. But now it is increasingly accepted that most influential *emotion* in man is *fear*, which has many aspects: On negative side there can be fear of death,

destruction, uncertainty, etc., giving rise to biological disorders, delusions, psychopathological distress, different mental illnesses leading to physical ailments, e.g., ulcers, cardiovascular spasm, paralysis, even cancer. *Weak* personality, emerging from lack or absence of personal awareness or consciousness, exhibits in neuro-genomic level processes, including understanding, intellect, cognition, wisdom, etc. Personality collapses if it loses *universal connectivity* (with the *universal sustainer: main server, main frame*; re-examine notes on *As-Samad*): *source of inspiration, intuition, directing forces at work in nature, etc.* Quranic injunctions are beautiful blend of cosmic and spiritual aspects of human life. Physical actions have direct bearing on mental makeup, and vice versa. They mutually determine human personality.

Besides continual Divine Revelation through Prophets (Peace be upon them), Allah is continuously, intimately and intensely in internal close contact from within. The contact is inseparably direct. ***Allah is continuously communicating, but are we listening?!***, says Neale Donald Walsch. God operates and controls the core processing unit of thought and action, being closer to His creature than even its (creature's) own mind. (Consider 8-24.)

"The laws of nature operate all the time. However, most physical process is too complex for us to be able to make out what is going on. Understanding is possible only if we have access to regimes that are particularly simple and so particularly transparent to our enquiry." (Consider 36-37)

"God is always there, just as the laws of nature are always there, but it may well be that *there have been particular moments in history that have been unusually open to the divine presence* (Examine, e.g., 26-15, 13-38, 25-32 & 33, 5-101 & 102), particular communities unusually responsive to the divine will (Examine, e.g., 2-63), particular individuals unusually aware of the divine nature (Examine, e.g., 2-260, 6-75). These transparent occasions and inspired persons are the vehicles of God's self-manifestation, sources of the spiritual insights whose record is what constitutes the revelation (Examine, e.g., 4-163) preserved in a religious tradition (Examine, e.g., 4-59). Such a concept of revelation is one that should not be uncongenial to a scientist. The closer analogy is with the astronomers' observations than with the physicists' experiments, since encounter with the divine can not be induced or contrived but it can only be received as gracious gift." (Re-examine 6-75.) ((John Polkinghorne, *Faith, Science and Understanding*, p.37)

Flashes from *store house of information and instruction keep emanating from sub-conscious levels creating a conscious personality. The access is facilitated also through processes of retrieving i.e. remembering, reasoning, deliberation, etc.*

The Quran clarifies that Allah's fear is positively based on His awe, overwhelming benevolence, gratitude, trust, hope, guidance, and above all His love and mercy. Consider, e.g., following:

"Allah's *guidance* saves from *fear* and **distress**". 2-38

Believers are assured that if you *fear* Allah, He will provide you with

capacity to judge between right and wrong: 8-29

Fear is a test for the believers, but *glad tidings* are given to those who remain *patient*: (2-155)

"So *fear* Allah much that you may be *grateful*." (3-123)

"Surely, Allah *loves* those who keep their duty (*fearing* Him). (9-4)

"Then Allah has more right that you should *fear* Him, if you are believers." (9-13)

That *Allah is with those who keep their duty (fearing Him)*. (9-36)

In nature there "are Signs for those people who keep their duty to Allah, and *fear* Him much." (10-6)

"(Allah) He it is Who shows you the lightning, a *fear* and a *hope*,.." (13-12)

"Warn mankind that there is no god except Me, so *fear* Me." (16-2)

"..They cannot intercede except for him with whom He is pleased, and they *tremble in awe for fear* of Him. (21-28)

"The skins of those who *fear* their Lord (Allah) *shiver* from it; so that their skins and their hearts *soften* at Allah's *remembrance*.

That is Allah's *guidance*..." (39-23)

And inspired it (*self*) of its wrongful leanings and its *fearful reigning right*. (8)

Indeed he succeeds who nourishes-purifies it. (9)

And indeed he fails who confines-corrupts it. (10)  
(91-8 to 10)

"*..And in Allah should the believers put their trust*..." (3-122)

"Certainly, Allah *loves* those who put their trust (in Him)." (3-159)

"Truly, Allah *loves* those who turn to Him, in repentance, and loves those who keep themselves pure-clean." (2-222)

"Verily in the *remembrance* of Allah do hearts find rest!" (13-28)

Augustine wrote: "Our hearts are restless, till they rest in Thee."

Destruction of even a tiny spot in brain's cells results in loss of its communication to a particular organ. Emotional and physical constitution of man is also regulated by hormone, or endocrine system. Many vital activities from

dilation of blood vessels to appetite, are under this system, composed of internal secretory glands that regulate many events, e.g., from freshness and vigour of skin to immune system. These glands are coordinated by central authority of pituitary gland, attached to lower brain. The stem of the gland is covered by a special membrane together with arteries coming from brain. This membrane acts like diaphragm at the base of pituitary: if it contracts, it constricts arteries, flow of hormones secreted by the pituitary gland into body is reduced and hormonal action is impaired. Impotence arising from excitement is the best example of this. If the membrane expands, pituitary arteries are also dilated and hormones can flow more freely. The best example of this is the recovery from illness through high spirits: As pituitary delivers strong secretions, protective secretion of thymus gland is increased, and bodily resistance increases. This mechanism is regulated by a nucleus in hypothalamus, completely under emotional control. Negative emotions such as hate, greed, etc., inhibit endocrine system by means of this centre in the hypothalamus. When man is filled with unbelief, hate, avarice, etc., he begins to run his vital systems in reverse gear. While emotions of *love* and *trust* enable the centre to operate the hormonal system more lucidly and efficiently. *Magnificent mechanism of human body operates in accordance with laws of faith and moral conduct.* Human biology is a marvelous computer system adjusted according to Faith and morality. Verse 103-2 declares that ***in a clock work, humanbeings have been programmed so that they have faith and be virtuous.*** If they act to the contrary, they are in loss.

Endocrine system from hypothalamus to stem of pituitary and membrane-like circuits, is programmed in such a way that if we live with feelings of *love* and *trust* in the Creator-Lord, these circuits work well, blood vessels remain dilated, organs and tissues well-supplied, immune system operates at optimal efficiency and nervous system exhibits calm, happiness and harmony. (Dr Haluk Nurbaki, Verses from the Holy Koran and Facts of Science, pp.259-260)

Also see notes under '*Perplexion and Fear Clarified*', and at 42-23 under '*Chemistry and Physics of Fear*'.



## Chapter 21

# Huwa

Grammatically it is personal pronoun of third person, singular, masculine. In many verses *Huwa* has been used in place of Allah. *It stands for Allah*. It means *He is*.

*"Laailaaha Illaa Huwa"* (2-255)

There is no god, but He.

The word *Huwa* is often referred by Sufis as *Huu*, e.g:

*Laa ya'lamu maa Huwa illaa Huu (Huwa)*:

He, whom no one knows what He Himself is, but Himself.

The use of the word *Huwa*, dissociates His Being as separate and distinguished from all, anyone, and everything.

"..I (Allah) Am the Lord, the First, and the Last;

*I Am He.*" (Isaiah 41-4)

Allah's Nature is so Sublime, far beyond our limited conception and imagination, that the best way in which we may try to understand Him is as Allah has introduced Himself in the Quran, and as His Prophet (Peace be upon him) has himself explained. Within these limitations and basic information provided by God Himself, many philosophical approaches and scientific data, progressively becoming available, are increasingly providing evidence that there is One Creator-Designer-Fashioner-Provider-Organiser, Who is directing, ruling, developing, evolving and managing all worlds-creations with Mercy and Benevolence. *Such a marvelously coherent and comprehensive system is otherwise unconceivable to come into existence and continue to remain in operation in harmony.* Therefore He must be *Living* and *Intelligent*:

He personally manages and monitors His affairs (32-5).

Also consider following:



Allah arranged for Moses (Peace be upon him) to be brought up *under His observation*: 20-39

Allah kept Noah's Ark *under His observation*: 54-14

The Prophet (Peace be upon him) said:

'Don't trouble yourselves too much! You are not calling a deaf or an absent person, but you are calling One Who Hears, Sees and is very near.' (Bukhari)

As in many other religions, Jews and Christians went too far in personification of the Personality, that they sculptured Him into dimensions, design and behaviour of physical creation. But the very one word *Huwa*, e.g., in *Surah Al-Ikhlaas*, is so iconoclast in lexico-philological explanations that it demolishes all iconization, sculpture and idolization. Furthermore it is not localized in a direction. *Huwa* (He) is all around, everywhere, Necessary for all contingent (existence) and even for occurrence of any idea or thought. He is Independent of all effects of His own creation, e.g., matter, space and time, which are ever changing coordinates of physical system.

### Non-personified and Non-abstract Personality

This makes us realize that He is a Personality, Whom *Surah Al-Ikhlaas* (112) introduces as *Huwa* (He), and not a mere abstract conception or conjecture. Here *Huwa* is not used for pointation (*ism ishaaraa*) towards something, but for introducing the Personality in His Own Highness, Right, Reality, Standing and Stature. Practices of many schools of *tasawwuf* (generally mis-translated as mysticism) can be considered as *attempts* towards understanding of and contact with the Being or Personality, called *Huwa*. But some of them go so far after ineffable, in hazy hallucinations, that they miss the Truth in mystic mist. They mix up imagination with the Reality without realizing one's own limitations to contain or to see within their finite physical frame the Infinite Personality.

Narrated Masruuq: "Aisha (may Allah be pleased with her) said: 'If anyone tells you that Muhammad (Peace be upon him) has seen his Lord, he is a liar, for, Allah says:

'No vision can grasp Him' 6-103

And if anyone tells you that Muhammad (Peace be upon him) has seen the unseen, he is a liar, for, Allah says:

'None has the knowledge of the unseen-hidden, but Allah.'

See 72-26 also.

It is only after resurrection, where physical laws will be different, and man will be raised in such a form and frame that he will be able to see his Lord (Allah):

The Prophet (Peace be upon him) said:

"You will definitely see your Lord with your own eyes."

(Bukhari)

"On the Day when the *earth will be changed to another earth*,  
and *so will be the heavens*,  
and they (humanbeings) will appear before Allah,  
the One, the Irresistible." 14-48

Also see 50-22

The term *Huwa* has many connotations and explanations in the perspective of the revelation and spirit of Surah *Ikhlaas*. Syed Muhammad Rafai Arab, in his '*Tafsir-e-Rafai*', (p.730), says that *Huwa* is a noun that refers to the Other One, of which existence is sure, though unseen-hidden. Polytheists used the term *haadhaa* (this) in pointation to a thing which could be perceived with five senses. So it was in reply and in admonition to them as they used to point to idols placed before them, e.g. '*Haadhihi ilaahunaa*' (These are our gods). They used to say that as their gods were displayed before them, Muhammad (Peace be upon him) should also point in the same manner that they could see Him in a direction, in a place and position.

Some commentators believe that the word *Huwa* stands for the High Exalted Name of God (*Al Ism-ul A'zam*), which Muslim scholars say is only known to God. But it is also held that either *Al-Hayyu*, or *Al-Qayyum* is the *Ismul A'azam*. There is another tradition, from which it appears that the Great Name may be either *Al-Ahad* (the One) or *As-Samad* (the Eternal). According to some other Traditions and some scholars, Allah is the Greatest Name or the High Exalted Name- *Al-Ism al-A'azam*. (Thomas Patrick Hughes, *A Dictionary of Islam*, p.181).

It has been reported that the Prophet (Peace be upon him) saw a man praying and supplicating, saying:

"O Allah!

Verily, I ask you, by my testifying that  
there is no god worthy of worship  
except You.

You are the One, the Self-Sufficient Sustainer of all,  
Who does not give birth, nor were You born, and  
there is none comparable to You."

The Prophet (Peace be upon him) said:

"By **He** in Whose Hand is my soul, verily he has asked Him by His Greatest Name. It is His Name that if He is asked by it, He will give, and if He is called upon by it, He will answer." (An-Nasai in *Al-Kubra*, *Tuhfat Al-Ashraf* 2-90)

A man while supplicating, said:

"O Allah! Behold, I beg of You because unto You belongs all Praise. There is no god save You, the Ever Most Relenting, the Ever Most Gracious-Benefactor (*Al-Manmaan*), the Originator of the heavens and the earth. O Lord of Majesty and

Glory, O the Ever Living, the Ever Eternal, of You, I beg."

Whereupon the Prophet (Peace be upon him) said:

'(This man) called upon Allah by His Sublimest Name. When He is called upon by that Name He responds, and when He is besought in that Name He bestows.'" (Tirmidhi, Abu Dawuud, Nasaai, Ibn Majah)

Note that in above *Hadiith* more than one Most Beautiful Best Names of Allah have been mentioned and it does not explicitly identify which One is meant.

Allama Jalaluddin Suyuuti and some other renowned scholars are of the view that from different Traditions and presentation of Most Beautiful Best Names of Allah in the Quran it appears that *each one of them is Ism-ul Azam*, and with each one is attached the same Greatness (of Ism-ul Azam). Therefore when a person prays and invokes with complete devotion and full faith in High Exalted Greatness and Oneness of *Asmaa-ul Husnaa*, every Name with which he begs is *Ism-ul Azam*. (*Asmaa-ullah izza wa jalla*, compiled by Rashidullah Yaqoob, published by Rahmatullil aalamiin Research Centre, Clifton, Karachi, Pakistan, p.125 & 137)

***Allah's Attributes are not separate from His Name. In all His aspects, He is the Same One.*** The Prophet (Peace be upon him) has also not specified just one Most Beautiful Best Name as such. Therefore it is not advisable to call upon God with only one of His Most Beautiful Best Names. In verses, e.g. 7-22, reference is to *all His Asmaa-ul Husnaa*. Qazi Muhammad Suleman Salman says that *Asmaa-ul Husnaa* are mentioned by the Quran and the Prophet (Peace be upon him). Others can not be included as such. (Qazi Muhammad Suleman Salman, '*Sharah Asmaul Husna*', p.8).

Some scholars, like Talikani, say that *Huwa* itself is complete in all senses: a complete word and a sentence. It is comprehensive in itself. *Huwa* has been used with Great Glory in many verses of the Holy Quran (e.g. 2-255), and also in many *Traditions*. Ali (may Allah be pleased with him) gives his reflections as:

"Yaa **Huwa**, man laa ya'lam maa Huwa,  
wa laa kaifa Huwa,  
wa laa aina Huwa,  
wa laa haitha Huwa,  
illaa Huwa."

Prof. Karar Hussain has quoted Tabatabai, from *Al-Mizan* that Ali (may Allah be pleased with him) said that he had learnt a formulation, with which he overcame his enemies in all his encounters:

"Yaa Huwa  
Yaa man laa Huwa illaa Huwa"

When Ali (may Allah be pleased with him) told this, the Prophet (Peace be upon him), is reported to have said that he had learnt *Ism-al Aazam*. [Prof. Karar

Hussain, (Quran jo Mutaali-o, (Study of Quran, pp.74-75]

Prof Karar Hussain says that this introduction, must have influenced the explanation given above by Talikani.

It is not a pointation, which makes the object pointed at as limited; since Allah is not limited. It is only to save from nullification that Allah has explained Himself with certain Names and Attributes, so that people can understand Him, otherwise He is High Exalted above limitations of words and explanations.

Surah *Al-Ikhlaas* with all frankness and gracious style of expression moves forward to assert that the Personality, Who has just been introduced as *Huwa* is Allah, the Only One Alone to Whom worship is due. With candid introduction, the concept has been cleared about the same One Being, Whom they already knew by the Name of Allah. Arabs were already familiar with this Name, Allah. They did not apply this Name to any of their gods. This Name was applied for the Creator of universe and everything, since earlier times. For idols, as gods, they applied the term '*ilaah*'. They called Ka'bah as '*Bait-Allah*' and not as '*Bait-ilaah*'. Familiarity of Arabs with this terminology is quite clear in lexicography, philology and linguistics of Arabic and their history, lore and literature.

"If you ask them, who created them,  
they will surely say, *Allah*. 43-87

Also see 29-61 to 63, 23-84 to 89, 10-22, 23 & 31, 17-67, and compare verses 43-87 and 34-24.

## **Transcendentalism and Nullification**

*Transcendentalism* is the philosophy of Transcendental or Transcendent, surpassing excellence beyond and outside range and grasp of human experience, reason, powers of description etc. Those who believe in a Transcendental Creator-a Being that is Real but beyond sensory perception and human comprehension, also believe in His Revelation. Atheists reject it outright.

*Nullification* is rejecting, denying or invalidating the real existence of figurative descriptions of the essence or the Person of the Reality.

The Quran negates metamorphism and makes it clear that nothing can be compared to God.

"So put not forward similitudes for Allah.  
Truly, Allah knows and you know not." 16-74

The Supreme Being is not detectable with our senses. Finite mortal can not grasp the Infinite Maker. "...the finite evidence to which it (natural theology) appeals can never establish the existence of an *Infinite* Being. The best that could be done in that respect would be to follow those who, like Richard Swinburne (*Is There a God?*, ch.3) argue that an *Infinite God is a simpler concept than a finite demiurge*." (Polkinghorne, Faith, Science and Understanding, pp. 192)

God is Manifest in His Making. Descartes said: "I am, because, I think ". It may be more appropriate to say that I am, and I think, because He (Allah) made me and makes me think.

"And that surely He (Allah) is the One,  
Who makes you laugh and cry : 53-43

"My being proclaims the Greatness of the Lord,  
my spirit finds joy in God, my Savior." Luke, 1-46 & 47

*Gnosis* (Greek: *knowledge*) is the knowledge of spiritual mysteries. Therefore *gnosticism* is the belief in the esoteric occult or mystical knowledge. It is a doctrine that this knowledge is the way to salvation. Those who are worthy receive the knowledge from a redeemer-revealer. They believe that the material world is evil and the spiritual world is good. This created the belief that there were two different creators! There are claimed, almost as many systems of redemption as there are teachers. Therefore it is necessary to clarify its position in the context of the Quran.

'*A Dictionary of Islam*', edited by Thomas Patrick Hughes, makes following comments in this regard: "*Gnosticism* had disappeared from Egypt before the sixth century, and there is no reason for supporting that it had at any time gained footing in Arabia. Besides, there is no affinity between the 'supernaturalism' of the gnostics... and the rationalism of the Coran. According to the former the Deity must be removed far from the gross contact of evil matter." The 'agnostics' however consider all non-material and meta-physical phenomena as *un-knowable* and *unbelievable*. (*Mysticism* has been discussed in detail in the Part pertaining to 'The Phrase- Bismillaah', under the sub-title 'BISM' in *The Gateway to the Quran*, Shahzado Shaikh.) In this context examine following:

"The theological discussion is balanced between...a degree of intelligibility about what might be involved in God's action in the physical world and...the distinctive character of deity, resisting...assimilation of the divine to the creaturely, i.e., the recognition of ***the timeless and transcendent role of the Creator in holding the creation in being, moment by moment of its existence.***" (John Polkinghorne, *Faith, Science and Understanding*, pp. 123-124) Few would suggest that the protective right hand of God in the book of Psalms should lead to a belief that God is a physical being with a right arm like us. Examine, e.g., 3-73. Also consider following:

Allah's Messenger (Peace be upon him) said:

"On the Day of Resurrection, Allah will grasp the whole (planet of) earth (by His Hand) , and shall roll up the heaven with His Right Hand, and say, 'I am The King. Where are the kings of the earth?'" (Bukhari)

***God communicates with humans in terms that some times involves speaking figuratively.***

Galileo points out to another aspect, by referring to some Old Testament passages that speak, e.g., of "the right arm of God upholding the nation of Israel

(Also examine, e.g., 39-67) or of God seemingly needing to be reminded of things by the prophets (e.g., Is 41:10; Lam 5:20). Galileo told his critics that the Bible speaks in terms to which we humans can relate. We must not assume that God really does have a muscular right arm just because a Scripture verse speaks of it. The biblical authors used human expressions to help us visualize the power of God...*The Bible's purpose is to lead us to God, and it must not be used as a textbook of scientific statements* about the nature of the universe." (Darrel R. Falk, *Coming to Peace with Science*, p.28-30)

### **Difference between Transcendentalism and Nullification**

Transcendentalism and Nullification (*Ta'tiil*) are different. 'Nullification' is the non-attributive approach. It is completely *negative* in character. Therefore nullification is negation of every attribute that might be conceived by the human mind in its application to God, resulting in vacuousness. On the other hand transcendentalism divests human mind of all human touch in its approach to divine concept of attributes.

The process of affirmation of attributes leads to anthropomorphism. The process of negation leads to total nullification.

The process of personification or similitude is limited by experience and vision. It completely distorts and denies us the perception of Reality.

A.K.Azad, in 'Tarjumaanul Quran' (p.129), explains the point, thus: "If no room is left for the mind to visualize any attributes for God, simply because every attribute suggested will have some resemblance to some human attribute, transcendentalism will lead to a denial of God, for we can dissociate the concept of 'not-being' from that of 'being', if we have to depend entirely on the negation of attributes in our approach to God."

Theologians use an expression '*Zaahirul-Mumkinaat*'; for the manifestations in the Proofs and Signs of God's Existence, Power and Attributes as exhibited in nature. In remarkable distinction to all these concepts, the Quranic approach is based on reason and fact. Fakhruddin Razi says: "The best method and the nearest to reality was the method provided by the Quran. In respect of the affirmation of attributes recite: "Beneficent God is seated on the throne of heaven", and in the negation of similitudes, recite: "Naught there is like unto Him". In other words, do not lose touch with either 'affirmation' or 'Negation'.." Also see 6-103.

The beauty of Reality Itself has not put on any veil over it. It is the physical eye which has limitations in its construction that it can not behold it, beyond the mundane, e.g.:

"Then why do you not (intervene), when  
(the soul of a dying person) reaches the throat". (83)

"And you at the moment are looking on." (84)

"But We (Allah) are nearer to him than you,

but you see not." (85) 56-83 to 85

(It will be said:) "You were heedless of this.

Now We (Allah) have removed your veil, and

sharp is your sight This Day (of Resurrection)." 50-22.

The human eye has no capability and capacity to comprehend or grasp the glimpse of the Creator-Spreader of Light - Allah.

"Sights comprehend Him (Allah) not, but

He comprehends all sights." 6-103

Human eye has a limited range, vision and decyphering capability due to its physical design. It is an *apparatus* or *scope* of vision for physical things in the three dimensional world. This physical organ has no reach in the meta-physical realm. It is not only in divine, or meta-physical sense, but in the physical world of light and visibility also, there are many types of rays (e.g. infra red, ultra violet, X-rays etc.) which can not be seen by the naked human eye. The objects which can reflect or absorb them may not be visible without the assistance of the requisite analytical and interpretative devices, tools and the appropriate mechanism. Colour blindness and phenomenon of night vision in some animals and disabilities of night blindness are also some of the examples to explain the point. that there are in-built limitations of *scope* of the human eye in the physical sense. And due to impairments and deficiencies there can be many more.

It is not possible for the created being, in the finite dimensions of his creation, within the limited space-time and matter, to comprehend fully the Infinite, outside the scope of his faculties, physical frame of his reference and reach of his reflection. In terms of any geometrical or mathematical logic, a finite or sub-set can not contain the universal set. Scope of vision is bound by finite coordinates. The Infinite can not be projected on the finite canvas of human retina.

"When Moses came to the place appointed by Us (Allah),  
and his Lord addressed him.

He said: 'O my Lord! Show Yourself to me, that  
I may look upon You.'

Allah said: 'By no means can you see Me; but  
look upon the mount,  
if it abide in its place, then shall you see Me.'

When His Lord manifested His Glory on the Mount,

He made it as dust, and Moses fell down in a swoon.

When he recovered his senses, he said:

'You are Glorified! To You I turn in repentance, and  
I am the first to believe.'" 7-143

Dr Chopra says: "The immune cells have a reason for each receptor; they use them to think, act, perceive, and respond in precise ways. Every foreign cell that enters body is not treated as enemy. Body does not initiate war with everything.

For perceiving foreign substance as enemy, certain conditions are taken into consideration, e.g., size of molecule, its rate of elimination from body, its way of approaching or entering body system, etc., etc. A person uses the same two eyes to view the whole world; a cell, however, has a different eye for each thing it needs to see." Can a cell see the world as much as two human eyes can? Similar are the limitations of the tiny 'body' in the whole cosmos which again is a very tiny reference in the Megaverse!

### Knowledge of the Unseen

John Polkinghorne's discussion (*Faith, Science and Understanding*, pp.132-152, 167-168, 181), on nature of time from different perspectives, points out to limitations to what man knows, 'except a little' (17-85), about reality, particularly *ghayb* (unseen). There is an unavoidable 'epistemic circle': "***how we know is controlled by the nature of the object and the nature of the object is revealed through our knowledge of it.***" We know macroscopic world of classical physics in one way, but microscopic world of quantum theory in quite a different way with Heisenbergian uncertainty. There is no reduction of everything to an epistemological lowest common denominator. "***When we enter a new physical regime, we must be open to the possible revision of our ways of thinking and knowing.***" Ways of thinking about seen-visible and unseen-hidden have to be revised and adjusted accordingly. There is considerable intrinsic unpredictability, both within quantum theory and chaos theory. There is a *large and inescapable epistemological deficit in our knowledge* about behaviour of physical process. Intrinsic unpredictability signifies underlying ontological openness.

Faraday and Maxwell predicted existence of fields, a mechanical system, yet different from mechanics of particles, involving infinite number of degrees of freedom; distinct ways in which it can change. Classical fields are *local* entities, i.e., independent changes can be made at spatially separated points because there is no integrated constraint imposed on the whole structure.

Perfect knowledge of the *present* requires, in a deterministic system, perfect prediction of the future and perfect retrodiction of the past. At the same time "...It is well-known that the field equations of physics admit of two, mutually exclusive forms of solution. One is based on what are called retarded potentials and it describes a situation in which effects propagate from past to future; the other is based on advanced potentials and it describes a situation in which effects propagate from the future into the past. However, it is a physical fact (whose origin is not well understood) that our universe appears to be one whose processes are generated by retarded potentials only. In our world, the bell rings only after the button has been pressed. (It is amusing to note, however, that Fred Hoyle has made a highly speculative proposal that the Intelligence he believes brings about much of the order in our world operates from the future by influencing the outcomes of quantum events.) It may, however, be pointed out that the deterministic universe is considered *temporally*, despite there being no intrinsic way



of representing the *present* moment in its equations."

Mathematically, *moving present* could be pictured as being the unfolding surface of solutions, as the deterministic equations are integrated from the starting point of their initial conditions. *Openness* of quantum events may have its consequences amplified and made apparent in macroscopic world through the sensitivity of chaotic systems to small fluctuations occurring at the subatomic level. But due to measurement problem in quantum theory, we are *ignorant* of precisely how the microscopic and macroscopic levels relate to each other. Furthermore, we don't know clearly what the quantum mechanical equivalent of chaos is.

Classical theologians who support the notion of primary causality "do so whilst repudiating strict physical determinism and claiming the *compatibility of divine atemporal knowledge with temporal human choice and responsibility*." In fact, knowledge comprises both religious as well as temporal.

In chaos theory, deterministic equations from which classical chaos derives, give to understand that "apparently complex and random behaviour can have a simple and deterministic underlying origin." Polkinghorne proposes that classical unpredictabilities may be taken as signals of *openness*. He calls this '*contextualism*' (behaviour of constituents varies with the context they are set in), and the corresponding causal principles '*active information*'.

A range of causal principles may be thought to be at work in determining the *open future*. Among possible consequences of active information may be:

- (i) Holistic laws of nature which facilitate the *coming-to-be* of certain kinds of complexity. Stuart Kauffman has made a proposal of this kind in relation to biological evolution.
- (ii) One might conceive of *relationship between mind* (intention - like pattern forming) *and brain* (physical activity - like energetic exchange). Here it may be relevant to examine following report:

Brain measurements like EEGs (*electroencephalogram* records brain's electrical activity) offer possibility of better treatment for mental illness. *The line from brain to mind can measure like a mountain stream*. It might shed light on the age-old conundrum of *how brain gives rise to mind*. One reason for the sometimes-odd pairings of illnesses and drugs is that many different brain states can produce the same mental symptoms, and many different symptoms can arise from the same brain state. Now replace '*symptoms*' with '*mind*.' The path from electrical firings to mind is less mechanical than neuroscience dogma suggests. *The mind has not yielded all its mysteries quite yet*.

New use of EEGs skips diagnosis and goes straight to recommend treatment - finds a match and sends the physician an analysis indicating which drugs patients with that EEG are sensitive or resistant to. (Sharon Begley, *Putting Brains on the Couch*, The Newsweek, September 3, 2007)

- (iii) the possibility to understand God's special providential action, guiding creation, in terms of a divine interaction within the world through active information.

All kinds of causal activity may genuinely share in determining the future. They would not be disentangleable from each other or unambiguously identifiable. "One could not itemise physical process, saying 'Nature did this, human agency did that, God did the other'. "This option presents a metaphysics of *dynamical becoming*, in contrast to one of *static being*. ***The future is not up there waiting for us to arrive, we play our part in bringing it about, for it is contingent upon our executed intentions as well as on the operation of other causalities and agencies.***"

Divine special providence operates, in *open process*, in the history of universe. "Because of the ***hidden character of active information, God's action will not be demonstrable, though it may be discernible by the discriminating eye of faith.*** The balance between divine agency and other forms of causality is left open in this proposal which, therefore, has to continue the long theological discussion of the relationship between *grace* and *free will*, considered now in a cosmic setting..."

Also see notes under '*Science of Creation and Rubuubiyah*', and notes at 6-59 and 37-6.

The Quran refers to '*Ghayb*' (unseen-hidden-***unseeable***), at many places. *Almuaajammul Mufaharris*, by Muhammad Fawad Abdul Baqi, lists these references at pages 633-634. Vastness and wonders of unseen-hidden are perplexingly flabbergasting and beyond total comprehension and imagination! All human observation and explanations catch no more than a reflection of a ray from a glimpse of the Infinite Goodness! Examine carefully 24-35. Study some verses, e.g.: 3 - 179, 6 - 50, 6 - 59, 7 - 187 to 188, 10 - 20, 11 - 31, 11 - 123, 16 - 77, 27 - 65, 34 - 3, 72 - 26 to 27.

Karen Armstrong, in '*A History God*', (p.177), has given following interpretation of the parable pertaining to the *knowledge of the Transcendent*:

"The particle '*ka*' (in the verse 24 of Surah *An-Nuur*, i.e. 24-35) is a reminder of the *essentially symbolic nature* of the Koranic discourse about God. *An-Nuur*, the '*Light*', is not God Himself, therefore, but refers to the *enlightenment* which He bestows on a particular revelation (the lamp) which shines in the heart of an individual (the niche). The light itself can not be identified wholly with anyone of its bearers but is common to them all. As Muslim commentators pointed out from the very earliest days, light is a particularly good symbol for the Divine Reality, which transcends time and space.. It is neither of the East nor the West.."

Bhaktivedanta Swami, in his '*Bhagavad-Gita As It Is*', (pp. 127-172, 305-350) notes: "Transcendental Knowledge - the spiritual knowledge of the soul, of God, and other relationship - is both purifying and liberating... The soul is eternally related to Him through transcendental devotional service (bhakti). By reviving one's pure devotion one returns to Krishna in the spiritual realm".

John Polkinghorne, in *Faith, Science and Understanding*, (p.41) clarifies: "...The mystery of God cannot be tied down to a series of precise propositions, but neither is it the case that 'anything goes'. As the late Ian Ramsey liked to remind us, theological language is human language that is 'stretched' in some way in the effort to do some kind of justice to encounter with the infinite reality of God. That stretching has to be in the right direction. When we speak of God as personal, we certainly mean something going beyond the finite limits of human personality. We use such language, not because it is fully adequate, but because it is less misleading to use personal terms about God than it is to use impersonal terms..."

### Transcendentalism and Attributes of God

Against any functional division, their dispersal into different deities, and also against any presentation by iconization or image-creation, the Quran presents all the Attributes of God as His Personal, Excellence in Beauty and Perfection in His Own Unique Unity. No image or icon can represent such Sublimity. Any such attempt is limited by physical nature of object of image or icon, further limited by nature of knowledge of theme, perceived variously by different observers from different perspectives. Therefore, there is no need of icon or image formation. It is neither esoteric, nor occult. Human intellect has been given the required capacity to understand from vast variety of *manifestations* of the Transcendental in intellectual and scientific terms. The Quran explains each Attribute and Quality manifesting itself, in naturally occurring phenomena, in such a manner that we not only get better vision and understanding of the Transcendental but can also negate (*Ta'tiil*) and reject any form of anthropomorphic representation. It projects every and all Attributes of Allah without '*Tashbiih*' or '*Ta'wil*', sometimes even by using similitudes.

Intellect of man is bound by his senses in an environment in the physical universe of dimensions. The mind is primarily attracted by attributive aspects rather than the inward reality or ingrained nature. Whenever he visualizes any unseen or unfelt thing, he invariably *conjures up dimensions* for that, of which he is aware in his own mundane life. It is to help man in this situation that revelation was made from time to time. The basis for belief in the existence of God is ingrained in the very nature of man, but in respect of His Attributes "progressive comprehension" and better understanding always remained in process, through revelation and advancement of knowledge.

A *Vendantist* thinks that communion with Reality is infinitely higher than image worship. But still, at the same time, he draws it into image and sculpture, as the first stage in the quest for God - knowing that it is a total falsification. Once people get used to it, they get involved in the seen than being absorbed in the unseen, which is more difficult and even impossible to visualise. According to Vedantic concept of *Maya*, the world is an illusion. Hindus assigned different grades of thought to different classes of society, and Judeo-Christianity excised

the *Apocrypha* from the Bible. The Quran makes no such discriminations and excisions. The Quran explains the truth of the existence, presented by *Haqq* (Laws of Nature, God). The Quran assists in intellectual development of man progressively. It also corrects misconceptions due to myopic vision and other physical limitations of the mortal man. In explaining the Attributes of God to the people of the time, a method suited, in each case to their intellectual development, was applied. This was the reason that revelations of the Scripture were made from time to time. In the case of the Quran also, the process of the Revelation continued for about 23 years.

The Quran makes figurative expressions which define the concept within possible limits of vision in the physical frame and the make up of mind. At the same time it is full of aesthetics setting new and unmatched standards of rhyme, melody, beauty, literature, articulation and expression of the Belief, e.g.:

"Nay, both His (Allah's) Hands are widely outstretched.  
He spends as He wills."5-64

Also see 3-73, 48-10

At the same time the Quran clarifies:

"There is *nothing like unto Him* (Allah),  
And He is The Ever All-Hearer, The Ever All-Seer." 42-11

"Allah! There is no god except He (Alone),  
The Ever Living, The Ever All-Sustainer-Protector  
(of all that exists).

Neither slumber nor sleep overtakes Him  
To Him belongs whatever is in the heavens,  
and whatever is in the earth .

Who he is that can intercede with Him,  
except with His Permission?

He knows what happens to them in this world,  
And what will happen to them in the Here-after.  
And they will never compass anything of His Knowledge,  
except that which He wills.

His 'Kursi' extends over the heavens and the earth,  
And has no fatigue in guarding and preserving them.  
And He is The Most High, The Most Great ." 2-255

### **There is nothing like Him**

For some important concepts about Allah's Attributes in the Quran, see e.g., following:

Consider carefully *Surah* 112, and verses 2-255, 25-58, and 57-3.

**Knowledge:** 34-2, 35-11, 65-12, 9-105

**Might:** 51-58

**Hearing, Seeing:** Nothing is like Him,  
as He is The Ever All Hearer, The Ever All Seer:

42-11, 4-58, 20-39, 46, 26-218 to 220

**Will:** 18-39, 2-253, 5-1, 6-125

**Love:** 2-195, 49-9, 9-7, 2-222, 3-31, 5-54, 20-39, 61-4, 85-14

**Mercy:** 1-1, 40-7, 33-43, 7-156, 6-54, 10-107, 12-64

**Pleasure and Anger:** 5-119, 4-93, 47-28, 43-55, 9-46, 61-3

**Coming:**

"Will they wait until Allah comes to them  
in canopies of clouds, with the angels?  
Then the case will have been already judged." (2-210)

"Nay! When the earth is pounded to powder, (21)  
then your Lord will come and the angels will come rank upon rank." (22)  
(89-21 & 22)

Another translation by Muhammad Asad:

"and (the Majesty of) thy Sustainer stands revealed, as well as  
(the true nature of) the angels, rank upon rank? (89-22)

The Prophet (Peace be upon him) said:

"Our Lord (Allah) descends during the last third of each night to the lower  
heaven, and says: 'Is there anyone who calls on Me that I may respond to him? Is  
there anyone who asks Me that I may give unto him? Is there anyone who  
requests My Forgiveness that I may forgive him?'" (Bukhari, Muslim)

**Power and Planning:** 13-13, 3-54, 27-50, 86-15 & 16

**Might and Power:** 59-23, 22-6, 51-58, 18-39

**Highness:** 3-55, 4-158, 35-10, 67-16 & 17

**Omnipresence:** 58-7, 9-40

**Speech:** 42-51, 4-164, 2-253, 7-143

**Looking at Allah:**

"Some faces, That Day, will beam, looking toward their Lord."

75-22 & 23

The Prophet (Peace be upon him) said:

"You will see your Lord as you see the full moon; Nothing will impair your  
view of Him; And if you are able to keep the dawn prayers and the mid afternoon  
prayers, do it." (Bukhari, Muslim)

"Allah will talk to each person directly without a mediator between them."  
(Bukhari, Muslim)

References to the Most High Exalted Almighty Allah's , Face, Eyes, Hands,

Shins (Legs), His Coming, His Laughing, His *Istawaa* (Rising over His Throne), *Nuzuul* (His Descent) revealed in the Quran, and those reported from Allah's Messenger (Peace be upon him) in the agreed *Ahaadiith* (authentic narrations), are taken by scholars of the Quran and the Sunnah without '*Ta-wiil*' (describing or interpreting their meanings into different things) or '*Tashbiih*' (resemblance or similarity to any creation) or '*Ta-tiil*' ( i.e. ignoring, rejecting or denying them). These are taken as they befit or suit only Allah Alone, and they do not resemble any of (His) creation (42-11 & 112-4). (Dr M.M.Khan & Dr Al-Hilali, Translation: *The Noble Quran*, pp.64, 87-88 and 791) In other words the belief in the Most Beautiful Best Names and Attributes of God has to be in accordance with the revelation made by God about Himself, as given in the Quran, and as stated by His Prophet (Peace be upon him). For example, Allah in the Quran says He gets angry with disbelievers and hypocrites: 48-6

It is necessary to understand that His *Anger* is not like human anger:

**"There is nothing like Him". 42-11**

Hearing and seeing are among human attributes, but when they are referred to the Divine Being they are without comparison in their perfection and absoluteness. The Qualities of Allah are not comparable as there was none, there isn't any, there will be nothing and there can be naught in likeness or comparison unto Him, even in imagination or in any manner. Therefore Allah should not be given any attributes of any of His creation.

It is claimed in the Bible and Torah that Allah spent the first six days creating the universe, then rested on the seventh:

"And on the seventh day God finished His work which he had done, and He rested on the seventh day from all his work which he had done."  
(Genesis 2-2, Holy Bible, Revised Standard Version (Nelson, 1951, p.2).

In contrast Allah says explicitly in the Qur'an:

"No tiredness overcomes Him nor sleep..." (2-255).

In the Bible, God is portrayed as if repenting for His bad thoughts in the same way as human beings do.

"And the Lord repented of the evil,  
which He thought to do to his people."

(Exodus 32:14, Holy Bible, Revised Standard Version)

What man knows about the Creator is only what very little He has revealed to him (17-85). Therefore, man is obliged to stay within limits. When man gives free rein to his intellect in describing God, he is liable to fall into error by ascribing to Allah the attributes of His creation, within limited confines of physical frame. A.K. Azad in '*Tarjumanul Quran*', (p.127, Vol-I), has explained the Quranic presentation in contrast to the human notions incorporated in the Old Testament. "From the standpoint of anthropomorphism versus transcendentalism, the

Quranic concept of the Transcendental assumes a state of perfection.. not reached before.. Previously no concept could invest God with divine attributes other than the human. Even the Judaic concept was not free from the taint and limitation of the similitudes, e.g.: "the wrestling of God with Jacob, His appearance on Mount Sinai in the form of a flame, Moses seeing the backparts of God, the God of Moses doing a thing in recklessness and repenting thereafter, His treatment of Israel as His favourite wife and His lament over her unfaithfulness, His feeling of pain in His intestines and the production of a hole in his heart, and so forth are the portraits of God presented by the Old Testament. In the Old Testament very fine attributes are mentioned for God along with some qualities and passions which are obviously human.. The exaggeration in expression and tendency of developing similitudes raised Christ to the position of son."

In pictorial representations, paintings, carvings, sculptures, and images molded in human likeness paved way for acceptance, e.g. of Jesus' divinity among humans. Once Creator was conceived in any manner, like a human being, accepting Jesus as 'God' presented no problem.

Giving Allah attributes of human beings, etc., is *shirk by humanization*, Due to man's superiority over animals, human form is more commonly used by idolaters to represent God in creation. Consequently, *image of the Creator is often painted, moulded or carved in the shape of human beings possessing **physical features of those who 'sculpture' and worship them.*** For example, Hindus and Buddhists worship countless idols in the likeness of **Asian men**. The belief that Prophet Jesus (Peace be upon him) was God *incarnate*, the Creator became creation, is another example of this type of *shirk*. There have been many Christian painters like Michaelangelo, who painted pictures of God as naked **old European man** with long flowing white hair and beard. These pictures have been held by Christians in the highest esteem.

There is no similarity, whatsoever, between God's Attributes and those of humanbeings. In languages and vocabulary there may apparently seem similarities in expression, but there is no similarity or comparison in their nature or in any degree, for Allah. His Attributes are used in the Quran in high absolute sense, free from human similarities, deficiencies and limitations.

***Allah should not be given any new names or attributes, in order to prevent false descriptions about Him.***

The claim that God is a spirit or has a spirit completely ruins the very concept of Unity (*Tawheed*). Allah does not refer to Himself as spirit anywhere in the Qur'an, nor does His Prophet (Peace be upon him) express anything of that nature in *Hadiith*. In fact, Allah refers to the spirit as *from His Amr (Command: Matter, Affair)* All creation, matters, affairs are by His *Command*:

"They ask you (Muhammad) about the *spirit*.

Tell (them) that the spirit is by my Lord's command." (17-85)



## Chapter 22

# Ar-Rahmaan and Ar-Rahiim

### *The All-Merciful and The Very Merciful*

These are the Attributes of Allah Almighty. '*Rahmaan*' signifies One Whose Mercy is common to all, and extends to the whole universe, and everything that will be created in the future. On the other hand, '*Rahiim*' signifies One Whose Mercy is perfect and intense in all ways. '*Rahmaan*' is the exclusive Attribute of Allah and the word is employed only for Him. It is not permissible to qualify any created being as '*Rahmaan*', for there can not possibly be any one else, besides Allah, whose mercy should be all-embracing and all-inclusive. Just like the word '*Allah*', there is no dual or plural for the word '*Rahmaan*' too, because these words are in their signification exclusive to the One and Absolute Being which does not permit the existence of a second or a third. (Tafsir al-Qurtubi).

"Al-Qurtubi said, 'It was said that both *Ar-Rahmaan* and *Ar-Rahiim* have the same meaning, Further, he said , "The proof that these Names are derived (from *Ar-Rahmah*), is what At-Tirmidhi recorded - and graded Sahiih from Abdur-Rahmaan bin Awf that he heard the Messenger of Allah say:

"Allah the Exalted said, 'I Am Ar-Rahmaan. I created the 'Raham' and derived a name for it from my Name. Hence, whoever keeps it, I will keep ties to him, and whoever severs it, I will sever ties with him".

"He then said, 'This is a text that indicates the derivation.' The Arabs denied the Name Ar-Rahmaan, because of their ignorance about Allah and His Attributes.

"From the very earliest times, Islamic scholars have endeavoured to define the exact shades of meaning which differentiate the two terms. The best and simplest of these explanations is undoubtedly the one advanced by Ibn al-Qayyim (as quoted in '*Manaar*' I,48): the term '*Rahmaan*' circumscribes the quality of abounding Grace inherent in, and inseparable from the concept of God's Being,



whereas 'Rahiim' expresses the manifestation of that Grace in, and its effect upon, His creation - in other words, an aspect of His 'activity'.

(Note-1, p.1, *The Message of the Quran*, Muhammad Asad)

"Abu Ali Al-Farisi said, '*Ar-Rahmaan*, which is exclusively for Allah, is a Name that encompasses every type of Mercy that Allah has. *Ar-Rahiim* is what effects the believers, for Allah said:

"And He (Allah) is Ever *Rahiim* (Merciful) to the believers" 33-43.

Also Ibn Abbas said - about *Ar-Rahmaan* and *Ar-Rahiim*, they are too soft Names, One is softer than the Other (meaning it carries more implications of Mercy). For example in verses 25-59 and 20-5 Allah has mentioned the rising over the Throne along with His Name *Ar-Rahmaan*, to indicate that His Mercy encompasses all His creation and covers entire management and governance in the universes. And from verse 33-43, quoted above, it is clear that Allah's Mercy encompasses the believers with His Name *Ar-Rahiim*.. With reference to Ibn Jarir and others it is said, "This testifies to the fact that *Ar-Rahmaan* carries a broader scope of meaning pertaining to the Mercy of Allah with His creation in both lives. Meanwhile, *Ar-Rahiim* is exclusively for the believers." (Ibn Kathir, Vol-I p.67)

There are very frequent references to both these Attributes of Allah in the Quran, which highlight various aspects of His "*Rahmah*" encompassing everything and every affair.

### **The Intensive Form and its Vastness**

John Penrice says: "The two words (*Ar-Rahmaan* and *Ar-Rahiim*) are constantly found together, as if to add intensity one to the other, but the former conveys more comprehensive meaning". It is noteworthy that each one of these terms abundantly conveys limitless vastness of "*Rahmah*". They have further become specific, attract attention and emphasize exclusiveness to God, due to the use of article '*Al*' with each of these terms. The language and the lexicographic presentations can not fully expand to explain all the extent of the meaning. While each of these terms has been used as an intensive to the other, *Ar-Rahmaan* and *Ar-Rahiim*, also refer to different aspects of the same Attribute of Mercy. The Arabic intensive is more suited to express the uncomparability and limitlessness of the Attribute than the comparative or superlative degree in English or some other language. Comparison with other things involves other dimensions also e.g. time, space etc, whereas there is nothing like unto Allah and He is independent of time, place or any other limitation or restriction. Not only this! The phrases with intensely multi- folded Mercy have been used at the very beginning in verse 1-1 and then, have been repeated, immediately in verse 1-3 before opening up or dilating on any subject. Consider the Gracious Manner and Style of the Ever All-Mighty to commence the communication with His message of '*Rahmah*', to receive and greet His slaves in audience with the direct invitation to His call from the close - yes in closeness and communion!

The connotation of '*Ar-Rahmaan*' is wide enough to cover the qualities of love, compassion, benevolence and generosity. *Ar-Rahmaan* means the Being overflowing with the quality of Mercy and always ready to pour it out upon His creation. He gives blessings and prosperity to all beings without any disparity. Mercy includes pity, forgiveness and all that the sufferer or sinner needs and of which Allah bestows in abundance. Beside this, there is another aspect of Mercy also which goes before even the need arises - His Grace is Ever All Watchful for His creatures, protecting, preserving, guiding, and leading them - so much so that:

He arranges in advance, according to plan, gives much more than asked for, even before that, and much more than needed; not only just for possessing, but also for pleasure, enjoyment and entertainment; luxuriously with love.

".. Praise the Lord,  
O my soul,  
And forget not all His benefits.  
He forgives all my sins, and  
heals all my diseases,  
He redeems my life from the pit, and  
crowns me with love and compassion.  
He satisfies my desires with good things, so that  
my youth is renewed like the eagle's.  
He does not treat us as our sins deserve. Or  
repay us according to our inequities.  
For, as high as the heavens are above the earth,,  
so great is His love for those who fear Him;  
as far as the east is from the west,  
so far as He removed our transgressions from us." Psalms 103

### **Intensifications in Combinations of The Most Beautiful Best Names**

From following selection it would be seen that

- i. One or more than one *Asmaul Husnaa* occur in many verses, but here only those have been given that stand *together* in one verse.
- ii. In many verses and in some Surah, they don't occur together in intensification, although they occur frequently and more than once in many verses. They have separately been given in the next chapter.
- iii. Mostly they occur at the end of the verse.
- iv. On close examination, it becomes clear that the intensification in the combination is absolutely appropriate to the perspective of the Surah, the context of the Section (*Rukuu*') and the text of the verse.
- v. They multiply meaning, and add melody, meter, and ecstasy to the rhyme.
- vi. They give happy tidings, to those who haply lend ear, hope or happily turn to the Quran.

- vii. In verses administering ordainments and admonitions, these combinations and intensifications open door after door to receive in Mercy and Beneficence, those return and repent, and commit and correct.
- viii. Verses revealing wondrous creation and providence, manifest High Exalted Great Glory and Wisdom, all enveloped in Benevolence and Mercy.
- ix. In these intensifications one gets glimpse of perfect arrangement, organisation and order in all affairs of megaverse.
- x. In some verses, where combinations occur without the article '*Al*' (*The*), they have been translated accordingly (i.e., without the article '*The*').



## Chapter 23

# Ahad

A client went to his psychiatrist and said:

"Doctor, I am so lonesome, couldn't you split my personality?"

This state of mind has nothing to do with the presence or absence of other people around a person. Having company is no assurance of an absence of loneliness of a man. In fact, more than environment, it is a state of mind. Being lonesome is a human psychological condition. God is Alone but not lonely. He is the Most Compassionate, Kind and Merciful, but above all human feelings and states of mind and moods.

Lexically, word *Ahad* means Who or Whom with complete negative nuance. If it is said *maa fi-ddaar ahad*; it means there is no one in the house: neither one, nor two nor any number, no one not at all. But if it is said *maa fi-ddaar wahid*; it means there is not one in the house, and it does not negate any other number being there. *Ahad* conveys negation, whereas *wahid* connotes affirmation. *Wahid* can have or can be conceived to have similar, dual or any multiple, but *Ahad* has no similar, dual, multiple, any other number, denomination, determinant, division or any progression or regression. *Ahad* has added connotations of absolute and continuous unity, negation of conversion or change, and absence of equals or comparables. *Ahad* is used in negation as explained above and only for Allah. In affirmative sense it is used in combination with some other number, e.g. *ahad ashar* (twenty one).

In verse 112-4, *Ahad* occurs again: "And there is none co-equal, comparable, or like unto Him." (112-4). Here it is being re-emphasized that there is no '*ahad*' like Him.

In the Quran *Wahid* and *Ahad*, both have been used for Allah. But *Ahad* has been used once only for Allah, (112-1). It has not been used for anyone except Allah. Whereas *wahid* has been used many times. Prof Karar Hussain is of the

view that knowledgeable (that can be known) facts repeated in the Quran, should always be kept in mind. But those which have just once been mentioned are the special points of Ma'rifah (Knowledge), which invite for special and deeper understanding and reflection. Whenever, in the Quran, the word Wahid has been used for Allah, it has been qualified e.g., as *Ilaahun Wahidun* (The Only One Deity), or as *Allah-ul-Waahid-ul-Qahhaar* (The Only One Allah, the Irresistible). Nowhere it has been used just as Wahid, for Allah. Ahad has been used for Allah, because He Alone is the Being Who Self-Exists without any part or plurality in any way, and Whose Oneness is perfect in every respect. Meaning, nuance or sense of wahid is determined by the situation and context in which it is used. When used for Allah, as explained above, it has the same meaning as Ahad. These two words carry different aspects of the same Unity in negative and affirmative senses.

The word wahid is used in Arabic in the sense of the word one in English. One, any one, a collection or composition of multitude, parts or pluralities is collectively called *waahid*, e.g., one country, one world, etc., etc. Each of separate parts comprising the whole or forming a collection may be called wahid. It is used for a thing which may comprise different parts or pluralities in its entity. But the word Ahad has no such connotation.

What we have discussed so far, has been explained by Abdullah Yusuf Ali, in his Footnote No. 6297 to verse 112-1 in these words: "This is to negate the idea of polytheism, a system in which people believe in gods many and lords many. Such a system is opposed to our truest and profoundest conceptions of life. For, Unity in Design, Unity in the fundamental facts of existence, proclaim the Unity of the Maker."

Ikrimah reported: "When Jews said, 'We worship Uzayr, son of Allah', and Christians said, 'We worship the Messiah (Isa), the son of Allah', and the Zoroastrians said, 'We worship the sun and the moon', and the idolators said, 'We worship idols', Allah revealed to His Messenger (Peace be upon him): "Say: He is Allah, One", meaning, He is the One, the Singular, Who has no peer, no assistant, no rival, no equal and none comparable to Him. This word (Ahad) cannot be used for anyone in affirmation except Allah, the Mighty and Majestic, because He is perfect in all of His Attributes and Actions. [Tafsir Ibn Kathir, Vol-X, p.634, "Ibn Abi Hatim also recorded the above and At-Tirmidhi mentioned it as a Mursal narration. (Mursal: sent, sent out, dispatched, expedited, forwarded, transmitted - Al-Mawrid), Tuhfat Al-Ahwadhi 9-301, Tafsir Ibn Kathir, Vol-X, pp.628 & 629]

All major religions hold this concept. Even all major native Indian religions, although subsequently obscured by polytheistic corruptions, are basically monotheistic, e.g. Advaita Vedanta. It is the most influential of all schools of Hindu thought, one of the classical Indian Darshanas of salvation philosophies. Advaita means non-dual. It is near monism, holding that there is, in the last analysis, only one reality: Brahman - the divine power. Brahman is devoid of any multiplicity or duality.

The Bible also bears testimony to this; it highlights Absolute Oneness of God:

"Hear, therefore, O Israel,  
the Lord, our God is One Lord." (Deuteronomy 6-4)

"Unto thee it was shewed, that  
thou mightest know that the Lord,  
He is God:  
There is none else beside Him...  
Know therefore this day, and  
consider it in thine heart, that  
the Lord, He is God in heaven above, and  
upon the earth beneath,  
there is none else." (Deuteronomy 4-35..39)

"See now that, I, even, I Am He, and  
there is no god with Me.  
I kill, and I make alive,  
I wound, and I heal;  
neither is there any that can deliver out of my hand."  
(Deuteronomy 32-39).

"For, Thou art Great,  
and does wondrous things,  
Thou art God alone." (Psalms 86-10)

"Thus saith the Lord...  
I am the First, and I am the Last; and  
beside Me there is no God." (Isaiah 44-6)

"For, thus saith the Lord, that created the heavens:  
God Himself that formed the earth, and made it;  
He hath established it,  
He created not in vain,  
He formed it to be inhabited,  
I am the Lord; and there is none else." (Isaiah 45-18)

"..that ye may know and believe Me, and  
understand that I Am He,  
before Me, there was no god formed,  
neither shall there be after Me.  
I, even I, Am the Lord; and  
beside Me there is no saviour." (Isaiah 43-11)

"I am the Lord, and there is none else,  
there is no God beside Me; . .

"..that there is none beside Me.  
I Am the Lord, and

there is none else." (Isaiah 45-5,6)

"And the Lord shall be King, all over the earth :  
in that Day, shall there be One Lord, and  
His Name One" (Zachariah 14-9)

"Thou shalt not prostrate before any, but  
the Lord, your God; and  
Him alone should you worship." (Mathew 4-10)

"I (Allah) Am the Lord, and there is none else,  
there is no god beside Me;  
I girded thee,  
though thou has not known Me.  
That they may know from the rising of the sun;  
and from the West; and  
there is none beside Me.

I am the Lord, and there is none else. (Isaiah 45-5,6)

"There is none other god, but One." (I, Corinthians 8-4)

"For there is One God.." (I, Timothy 2-5)

"..The first of all the Commandments is,  
hear O Israel;  
the Lord, our God is One Lord.  
And thou shalt  
love the Lord, thy God  
with all they heart, and  
with all thy soul, and  
with mind, and  
with all thy strength;  
this is the First Commandment...." (Mark 12-29, 30)

More Meanings and Nuances

S.A.A.Maududi has explained special use, meanings, and nuances of the word *Ahad*, occurring in Surah *Al-Ikhlaas* (*The Meaning of the Quran*, Vol-VI, p.341), as follows:

"Here, the first thing to be understood is the unusual use of *Ahad* in the sentence. Usually this word is either used in the possessive case, as *yaum-ul-ahad* (first day of the week), or to indicate total negative, as *maa jaa'anii ahadun* (No one has come to me), or in common questions like *hal indaka ahadun* (Is there anyone with you?), or in counting *ahad, ahad ashar* (one, eleven). Apart from these uses, there is no precedent in the pre-Quranic Arabic that the mere word *ahad* might have been used as an adjective for a person or thing. After the revelation of the Quran, this word (*Ahad*) has been used only for the Being of Allah, and for no one else. This extraordinary use by itself shows that being single, unique and matchless is a fundamental Attribute of Allah; no one else in the world

is qualified with this quality: He is One, He has no equal."

Maulana Maududi goes on to explain:

"..Since, they had asked the questions: Of what is your Lord made? What is His ancestry? What is His sex? From whom has he inherited the world and who will inherit it after Him? - all these questions have been answered with one word *Ahad* for Allah. It means: (1) He alone has been, and will be, God for ever; neither was there a God before Him, nor will there be any after Him; (in fact there is none, nothing, no after Him); (2) there is no race of gods to whom He may belong as a member, He is God, One and Single, and none is homogeneous with Him; (3) His Being is not merely One (*Waahid*) but *Ahad*, in which there is no tinge of plurality in any way: He is not a compound being, which may be analyzable or divisible, which may have a form and shape, which may be residing somewhere, or may contain or include something, which may have a colour, which may have some limbs, which may have a direction, and which may be variable or changeable in any way. Free from all kind of plurality, He Alone is a Being Who is *Ahad* in every respect." (The Meaning of the Quran, p.342)

Use of *Ahadun* after *Huw-Allah* emphasizes following:

Absolute Oneness of *Uluhiyyat*

Absolute Oneness of *Rubuubiyat*

Absolute Oneness of *Uluhiyyat* and *Rubuubiyat*, both as One

Absolute Oneness of *Uluhiyyat*, *Rubuubiyat*, all Attributes, Qualities, and Characteristics, all as One

Only One Absolute Unique Unity Alone

*Ahad* connotes that there can't be anything, physical, metaphysical or imaginary, in any computational, mathematical, philosophical or scientific estimate, conceivable beside Him. Further clarification of this statement follows in the next sentences (*Aayaat*) of Surah *Ikhlaas*. There is complete negation in the term *Ahad* that there is no existence and no likelihood of likeness in any allusion, allegory, comparison or reference unto Him. There is complete refutation of any such conjecture.

Tafsir-e-Mazhari explains construction of *Aayah* 112-1, logically and grammatically in detail: Queries of polytheists in this regard were neither about Oneness (*Uluhiyyah*) or number of God(s) nor about His Lordship-Providence (*Rubuubiyah*), but about His composition or constitution. Therefore reply is also in that context explaining *Ahad*, that in all respects of *Uluhiyyah* and *Rubuubiyah*, His Essence and Attributes, He is free from and independent of constituents, numbers, arrangement, organization, dimensions, form, figure, format, body, etc. without any partner, support, image, opposite or anti.





## Chapter 24

# As-Samad

Some scholars say the statement following the term *As-Samad*, in Surah *Ikhlaas*, is its explanation. It is important to note the construction of the sentence (*Aayah*). After saying *Allahu Ahad*, the word Allah is repeated in *Allah-us-Samad*. It is to remind and re-emphasise the unique Attributes of Allah being *Ahad* and *As-Samad*. *Ahad* and *As-Samad* have not been combined as *Ahadus-samad*. This has special significance. This shows that it is not only that there is none else as *Ahad* and *As-Samad* together, but in both cases, as *As-Samad* and as *Ahad*, singly and separately, there is no one else as *Ahad* and as *As-Samad*. He is the only Perfect One, Allah.

It is the wonderful style of introduction of the Quran that instead of using any pronoun, proxy or pointation, attention is refocused on Allah, introduced earlier: Allah is *As-Samad*', or *As-Samad* is Allah, the Absolute-Eternal-Self-Subsisting Necessary, sustaining all contingent (creations-worlds), without beginning or end, not limited by time, place or circumstance; the Reality. All other things are designed and destined towards and for Him. The Prophet (Peace be upon him) explained that He is the True Power on which everything is depending but is Himself dependent on nothing. He is close to all, and everything owes existence to Him. He is close, not that anything of its own can be close to Him.

*As-Samad* is One Who does not give birth, nor was He born, because there is nothing that is born except that it will die, and there is nothing that dies except that it leaves behind inheritance, and indeed Allah does not die and He does not leave behind any inheritance, and He has no inheritor.

## Explanations by Scholars

Muhammad Asad, (The Message of the Quran, p.985,) clarifies the concept thus:

"..The term *As-Samad*.. occurs in the Quran only once, and is applied to God Alone. It comprises the concepts of Primary Cause and Eternal, Independent Being, combined with the idea that everything existing or conceivable goes back to Him as its Source and is, therefore, dependent on Him for its beginning as well as for its continued existence."

Muhammad Asad has elaborated further that renderings like 'God the Eternal, the Uncaused Cause of all that exists' (112-2), "...gives no more than an approximate meaning of the term *As-Samad*."

It must, therefore, be admitted that even the best articulation does not overcome limitations of comprehension and expression of the mortal to fully define the term and concept of *As-Samad*.

Abdullah Yusuf Ali, (Footnote 6298, Verse 112-2), explains the difficulty, thus:

"*Samad* is difficult to translate by one word. I have used two, 'Eternal' and 'Absolute'. The latter implies: (i) that absolute existence can only be predicted of Him: all other existence is temporal or conditional; (ii) that He is dependent on no person or thing, but all persons or things are dependent on Him, thus negating the idea of gods and goddesses who ate and drank, wrangled and plotted, depended on the gifts of worshippers, etc."

No one and nothing else possesses independent power in any degree.

"So Glory to Him (Allah),

In Whose hands is the dominion (power, force, energy) of all things.

And to Him will you be all brought back." (36-83)

Tafsir Mazhari explains that Suufis interpret

*Laa-ilaaha illallaah*

as

*Laa maqsuud illallaah*

The ultimate aim is only Allah and nothing else: 2-156

Tafsir Mazhari further explains that *As-Samad* is One Who can not be fully comprehended by intellect or intelligence.

In *Anwaarul Quran*, Dr Ghulam Murtaza says:

*Ilaahii anta maqsuudii wa ridhaaka mathlubii:*

My Allah! You are my ultimate aim and Your Pleasure I seek.

Also see 27-19.

Shah Abdul Latif Bhitai, in *Sur Yaman Kalyan*, *Shah-jo-Risalo*, says:

"*Laa maqsuud fii daarain*": I have no desire in both worlds (except Allah)."

Ali Muhammad gives explanation of *Samadun* as follows:

1. *Qasad*: In this sense *Samad* would mean *Masmuud* and *Maqsuud*, because everything is headed for That.

*Qasad*:

(i) to go to, betake oneself to, head for, take to, be bound for, be headed for;

- (ii) to intend, purpose, design, mean, have in mind, drive at, aim at,
- (iii) seek to, strive to, pursue, strive for; end, goal, object(ive)

Dr Rohi Baalbaki.

2. *Samad* means eternal without change. In this sense it means Waajib-ul-Wujuud: Necessary for all existence.

Thomas Cleary explains:

"From the root *S-M-D* come words with the meanings to betake oneself and to stand up or hold out against: God is the ultimate goal to which we betake ourselves, and God as absolute truth stands up against and holds out, infinitely, against any falsehood, the human or demonic mind can conceive.." (The Essential Koran, p.202)

Thomas Patrick Hughes, (A Dictionary of Islam, p.564) explains the term *As-Samad*:

"The Eternal: In its original meaning, it implies a lord, because one repairs to him in exigencies; or when applied to God, because affairs are stayed or rested on Him...it signifies the Being that continues for ever - the Eternal One."

Arthur J. Arberry, has translated *As-Samad* as 'the Everlasting Refuge'.

Shabbir Ahmed Usmani says:

"*Samad* is interpreted in many ways...By this Attribute of Independence....the faith of *Arya Samaj* that Spirit and Matter are eternal is also contradicted, because according to their conviction God is dependent on Spirit and Matter in the creation of the universe, but they are not dependent upon God in their existence."

### Compendium of Explanations

*As-Samad* is variously defined:

*As-Samad* is One Who is never threatened, overwhelmed, constrained, never faces any difficulty, nor suffers nor finds any difficulty

"And Allah is Self-Sufficient;  
and it is you who are needy." 47-38

"Whosoever is in the heavens and the earth,  
begs of Him (its needs from Him).

Everyday,

He is engaged in new affair-with Splendour." 55-29

He is the Unique, Only One Alone, Who is free of all need and satisfies needs of all others. They, in fact, turn to Him naturally. Therefore He is the Only One Deity for all creations Who should be worshipped-obeyed.

Ikrimah reported that Ibn Abbas said,

"This (*As-Samad*) means the One on Whom all creations depend for their

needs and their requests."

Ali bin Abi Talhah reported from Ibn Abbas:

"He (Allah) is the Master, Who is perfect in His Sovereignty,  
the Most Noble, Who is perfect in His Nobility,  
the Most Magnificent, Who is perfect in His Magnificence,  
the Most Forbearing, Who is perfect in His Forbearance,  
the All-Knowing, Who is perfect in His Knowledge, and  
the Most Wise, Who is perfect in His Wisdom.

He is the One, Who is perfect  
in all aspects of Nobility and Authority.

He is Allah, Glory be unto Him.

These Attributes are not befitting anyone other than Him.

He has no coequal and nothing is like Him.

Glory be to Allah, the One, the Irresistible."

(At-Tabari 24-692)

It is reported from Abu Wa'il:

"*As-Samad* is the Master, Whose control is complete."

(At-Tabari 24-692)

Ibn Abbas, Hassan Basri and Saeed bin Jarir say that *Samad* means the one who does not fear.

Qatada said *Samad* is One, Who remains after destruction and annihilation of all creation.

Some explanations of the word *Samad*, compiled by S.A.A.Maududi, (The Meaning of the Quran, p.343) are given below:

*Samad*:

Who has no superior. (Ali, Ikrimah)

Ikrimah has further added as follows:

He, from whom nothing ever has come out, nor comes out,  
Who neither eats nor drinks

Chieftain whose chieftaincy is perfect and of the most extraordinary kind  
(Abdullah bin Mas'ud, Abdullah bin Abbas)

Ibn Abbas has elaborated as follows:

To whom people turn, when afflicted with a calamity

Chieftain who in his chieftaincy, in his nobility and glory, in his clemency and forbearance, in his knowledge and wisdom is perfect.

Who is independent of all and all others are dependent upon him.

(Abu Hurairah)

To whom the people turn for obtaining the things they need and for help in hardships. (Suddi)

"O men!

It is you who stand in need of Allah, but  
Allah is Ever All-Rich (Free of all needs),  
Worthy of all Praise." 35-15

"And if any strive, they do so for their own souls.  
For, Allah is free of all needs from all creation." 29-6

Who is perfect in all his attributes and works. (Said bin Jubair)

Who is immune from every calamity. (Rabi' bin Anas)

Who is faultless. (Muqatil bin Hayan)

Who is exclusive in his attributes. (Ibn Kaysan)

Who is ever living and immortal. (Hasan Basri and Murrat al-Hamdani)

Murrat al-Hamdani has added his views as follows:

Who decides whatever he wills and does whatever he wills, without there being any one to revise his judgement and decision.

To whom people turn for fulfillment of their desires. (Ibrahim Nakhai)

Ali Muhammad in *Anwaar-ul-Bayaan*, has further compiled meanings and connotations from different scholars as follows:

Knower of all and everything, otherwise He would not meet all needs, demands, requirements, necessities, and so on.

Creator of all and everything. (Ibn Masuud)

One Who lives even after annihilation, and end of everything. (Hasan Basri)

One Who is the Inheritor of everything. (Abi bin Ka'b)

One Who neither sleeps nor forgets. (Abu Malik)

One Who is Dominant and is never dominated. (Jaffar Sadiq)

One Whose State and Essence can not be comprehended or encompassed by the creation. (Abu Bakr)

One Who can not be seen, The Greatest over Whom there is no greatness,

One Who never suffers loss or excess.

Dr Haluk Nurbaki gives following meanings and interpretation:

-The Complete, Flawless, Pure, Whole,

-The Infinite Power that encompasses eternity and infinity,

-The Invincible Divine Force (Omnipotence)

-Everything owes its existence and survival to Him, and must appeal for help to Him.

Dr Nurbaki invites attention to some wonders of Wisdom of Omnipotence in the *contingent* (creation) dependent for its existence and survival on the *Necessary*

(Omnipotent Omniscient):

"The atomic nucleus oscillates or resonates ten billion times a second. This vibration arises from the need of the nucleus to hold itself together. Because the protons in the nucleus are all of positive charge and neutrons are neutral, the nucleus should normally fly apart. But the strong nuclear force, mediated by another kind of elementary particle called the *meson* serves to bind the nucleus together. The exchange of mesons between protons and neutrons occurs ten billion times a second.." Who created this science and continues to provide this power needed for existence and survival. Dr Nurbaki calls this *As-Samad secret*; potency or divine power, that upholds and maintains atoms, planets, suns and galaxies

Electrons revolve around nucleus 100,000 times a second to maintain their positions according to Bohr model of atom. Since they move in elliptical orbits, who maintains apogees and perigees of ellipse, i.e. 4 times in each revolution or 400,000 times per second?

There are about 2000 computerized chemical laboratories, *mitochondria* and *Golgi vessels*, in an average cell which ceaselessly produce chemicals. Multiply multifarious biologically and chemically computerized actions of about 30 trillion cells in human body!

Astronomy has shown that Chaotic assemblages and clusters of stars and galaxies pass through each other's path, and *order* or *control* of not even one object, particle or subparticle is violated! ***Allah-us-Sammad!***

(Dr Haluk Nurbaki, *Verses from the Holy Koran and the Facts of Science*, pp.218-221)

### **The Source of All Spiritual and Material Worlds**

"I am the source of all spiritual and material worlds.

Everything emanates from Me.

The wise who perfectly know this

engage in My devotional service and worship Me

with all their hearts." : ...

"Thus the Vedas say that it is the Supreme Lord, the Creator of Brahma and Siva, who is to be worshipped... He is called the most efficient Cause of everything.

"Arjuna said:

'You are the Supreme Personality of Godhead,

the ultimate abode,

the Purest, the Absolute Truth.

You are the Eternal, Transcendental, Original Person,

the Unborn, the Greatest.."

(A.C. Bhaktivedanta Swami Prabhupada, *The Opulence of the Absolute*,

*Bhagavad-Gita* as it is, pp. 361 to 363, 368)

According to Buddhist teaching, *Anatta* is one of the three principal characteristics of everything in the universe, as a necessary corollary of the doctrine of *Anicca*. They believe that all things are *impermanent*. There is no enduring, unchanging personality or self which is the *basis of human person*. It is only a temporary collocation of changing constituents or *khandha* (Sanskrit: *skandha*). There is progressive difference and development from one state to the other: from matter (existence), to vegetation, to animal, to humanbeing.

There are progressively, different forms and dimensions of matter, life, intelligence, etc. There can be higher and still higher forms and different dimensions.



## Chapter 25

# Al-Maalik

It has been categorically clarified that on the Day of Judgement, Allah Himself will be the Only One Alone Sovereign-Owner-King. All other titles and commissions granted earlier during the tenure of the commission on the planet (Earth), will completely be annulled and withdrawn. '*Maalik*' is the unique Name of the Only One Absolute Authority-Power-Judge-Ruler on that Day.

*Al-Maalik* is one of the Names of The All-Powerful Sovereign, King and Ruler of all worlds-creations. Literally the word '*Malik*' means King. In the wider context it means the *King of all kings*. Allah is the Sole Sovereign of the whole humankind. He is the Maker and Master of all created things. He is The True Ruler of this world and the world Here-after. Allah, the Almighty sways not only over this entire world but also over all the other worlds and creations. He is the One and the only Real King, Who will remain for ever, and Who rules not merely over bodies of all beings but over their hearts and spirits also. Hence He is called Al-Malik And Al-Maalik (King and Owner) also. Allah is the True Owner (Maalik of everything and everyone).

"He is Allah, beside Whom, *Laa ilaaha illaa Huwa*,  
The King, The Holy, (*Al-Malikul Quduus*)  
The One free from all defects" 59-23.

"Whose is the kingdom (*Al-Mulk*) this Day?  
Allah's, the One, the Irresistible" 40-16

"In this verse (1-5) Allah has more specifically announced that on the Day of Judgement, when all creatures will be called to account, He Alone would be in complete control and that no person would be competent to utter a single word in self defence or in favour of another person, unless authorized by Him and that every individual will be justly requited for his deeds, good or bad, in this world. This verse repudiates the Christian doctrine that Hazrat Isa (Peace be upon him), and not Allah, will be the deciding judge on the day of Judgement, and that saints



should be worshiped in this world so that their intercession along with that of Hazrat Isa (Peace be upon him) may be successfully invoked on the above occasion. The verses Nos. 23, 27 and 28 of *Surah Al-Anbiyaa* are relevant and they may be referred to." (A.M.Yaqoob, *'The Holy Quran Translation'*, Vol-I, p. 29)

Allah's Kingship is absolute and comprehensive; all creation, including mortal kings and rulers of His creation, shall come before Him as weak and low. The following illustrate the point:

*King of kings - the most despicable name for any person:* Abu Hurayrah reported that the Prophet (Peace be upon him) said:

"The most despicable name to Allah is a person who calls himself the king of kings, while there are no owners except Allah". Muslim-5339

In recent history, there has been a chain of events which is an eye opener and a matter for reflection, in the light of this *Hadiith*: Immediately after Reza Shah Pehlavi, the king of Iran, issued a proclamation that he was to be addressed as '*shahanshaah*' (king of kings), the situation took an abrupt and unpredictable turn. In fact, at that time, he was at the zenith of his power and in the midst of celebration of millennia of the Iranian Empire, that nobody could imagine his doom along with the demise of the kingdom. He was not only disgraced and dethroned but the planet became too hostile to allow the burial of his dead body!!

The Prophet (Peace be upon him) observed that he who calls himself "king of kings" bears the worst name before Allah."

### **Absolute Ownership of the Day of Recompense**

Allah has mentioned His Absolute Ownership of the Day of Recompense because on that Day, no one else will be able to claim ownership of anything whatsoever. The tenor and the tenure of the lease of life and resources, which were provided to man (for the appointed term), for the discharge of his duties in this world, already would stand expired and finished, before the process of resurrection for the Judgement starts. All accounts will be finally settled on that Day by Allah Himself.

"The Day that '*Ar-Ruuh*' and the angels will stand forth in rows, they will not speak except him whom, the Most Gracious (Allah) allows, and he will speak what is right." 78-38

"And all voices will be humbled for the Most Gracious (Allah), and nothing shall you hear but the low voice of their footsteps." 20-108

"Ad-Dahhak said that Ibn Abbas commented, "Allah says:

'On that Day, no one owns anything that they used to own in the world.' Allah only mentioned the Day of Recompense here because on that Day, no one except Him will be able to claim ownership of anything whatsoever. On that Day no one will be allowed to speak without His permission.

"On the Day when it comes, no person shall speak,  
except by His (Allah's) leave.  
Some among them will be wretched, and (others) blessed". 11-105

'*Tafsir Ibn Kathir*' (Vol-I, pp.75-77) provides following explanation:  
"Allah is the True Owner (*Maalik*) (of everything and everyone).

"Also the two Sahiih recorded that the Messenger of Allah (Peace be upon him) said:

`(On the Day of Judgement) Allah will grasp the earth and fold up the heavens with His Right Hand and proclaim, 'I Am the King! Where are the kings of the earth? Where are the tyrants? Where are the arrogant?' "

The Glorious Quran highlights the Irresistible and Absolute Authority of Allah. As for calling someone other than Allah, a king in this life, then it is done as a figure of speech. For instance.

"Indeed Allah appointed Taluut (Saul)  
as a king over you." 2-247

"When He (Allah) made Prophets among you ,  
and made you kings " 5-20

### **Master-Owner of the Day**

"When His (Allah's) Sovereignty shall be more evident than ever, and manifest to the worst scoffers.. the general Requital will follow the general Resurrection, wherein all men, good and bad, will be judged according to their faith and works. The verse completely repudiates the Christian doctrine that Christ, not God, would be the judge. Cf. The NT -

`For the Father judgeth no man ,  
but hath committed all judgement unto the son..'Jn. 5: 22 "  
(Tafsir Majidi, Vol-I, p.4).

"The phrase '*Master of the Day of Judgement*' is a warning to man reeling in his forgetfulness and self-conceit, and an intimation that all his possessions, all his relationships with things and men are only short-lived, and that there shall come a Day when masters will no more be masters and slaves no more slaves, when no one will own anything even in appearance, and the ownership and mastery, apparent as well as real, of the whole universe will be seen to belong to none but Allah, the Exalted.

"The Day, they will present themselves (before Allah), and  
nothing of theirs will remain hidden from Allah.

`Whose is the kingdom today?"

Of Allah Alone, The One, The Mighty.

Today everyone will be recompensed for what he has done,  
Today no one will be wronged.

Allah's reckoning is surely swift." 40-16 & 17.

(M.M.M. Shafi, Maariful Quran, p.69)

"(In Surah Al-Faatihah) After saying that Allah is Beneficent and Merciful, it has immediately been added that He is the Master of the Day of Judgement so that the qualities of mercy and kindness might not mislead anyone into forgetting that on that Day He (Allah) will gather together all human beings from the first to the last and require each and everyone to give an account of all of one's acts to Him.. .Allah is not only Merciful, but He is also Just. He has, however, full authority to pardon or punish anyone He pleases, for He has complete Power over everything." (S.AA..Maududi, *The Meaning of the Quran*, p.41)

### **`Amr' (Decision-Order) of Allah on that Day**

"The Day when no person shall have power -anything for another, and the Decision, that Day, will be with Allah (Alone)."82-19

### **'Rahmah' (Mercy) always goes with justice**

Absolute-Power-Ownership-Sovereignty-Judgement-Decree all belong to Him Alone and there is none to question or reason yet He has immersed and engulfed all His Laws and their application for requital with Mercy and reward with Benevolence. (6-12)



## Chapter 26

# Al-Hamd

It is a unique term that it is used for sincerely thankful praises for Only One Allah Alone. 'Hamd' is not used for anyone or anything created. It is used for The Creator-Sustainer Himself Alone. 'Hamd' is offered for something 'real' only, not imaginary, e.g., thankful praises for Providence, Benevolence and beauty of all that exists in reality.

Allah is not in need of praise  
 " Mankind! you are the poor,  
 in need of God,  
 whereas God is The Rich beyond need,  
 The Praiseworthy." 35-15

Allah's Praise is not His need, for He is High Exalted Ever All-Great for Whom - all His creation, existence and beauty, of every component and entity, individually and collectively, stand in adoration as His manifestations! He needs no petition, for He knows our needs, wants and wishes better than we ourselves can think about, understand or ask for them. His Bounties are open to all, everything and everyone without even asking - for the righteous and the sinner; everything, everyone and all. Therefore, the prayer is for our own guidance, education, training and consolation. At the same time it is reiteration and confirmation of our faith in the limitless Mercy and Benevolence of Allah, always available.

The prayer in *Al-Faatihah* begins with the Praise of Allah to Whom it is addressed as the humble and right way of supplication and not as an arrogant or abrupt request in despair or despondency. The collective homage is paid sincerely acknowledging His Ever All Excellence in countless bounties bathed in limitless Mercy. This Surah emphasizes that deeply sincere Praise of Allah, thanks and prayers to Him Alone (both, worship and seeking help) should be comprehensive, extending beyond one's own person, group or people. Allah's Power and Providence have no limits.

In detailed discussion see the Gateway to the Quran, by Shahzado shaikh.



## Chapter 27

# *Allah, The Ever All-Powerful, Ever All-Omniscient*

There is no God, but Him: 2-163, 3-18, 16-51, 28-70, 112-1

Hearts are under His command and control: 2-7, 4-155, 16-108, 17-46, 42-24, 76-30, 45-23

He regulates all affairs: 13-2, 32-5

He created all things: 6-101, 7-11, 25-2, 17-99, 67-14, 21-30, 37-96

All Might is His: 40-22, 35-44, 57-25, 58-21, 2-165, 10-65

Everything is submitting and subservient to Him: 3-83, 11-56, 38-18, 43-13, 45-12

He Encompasses everything: 2-115, 4-126, 4-108, 20-98, 41-54, 11-92, 18-91, 17-60, 65-12

He determines pre-ordinance, ordinance and decree: 54-49, 57-22

End result of everything and all affairs is with Him: 6-62, 2-210, 3-109, 31-22, 75-12,

He does what He wills: 11-107, 4-49, 22-14, 17-54, 74-55 & 56, 11-34, 5-40, 6-39

He is ever all Powerful Able over all things: 3-165, 16-77, 2-20, 2-148, 2-284, 42-29, 31-27, 2-255

He has created cosmos and life to put man to test: 67-2, 76-2 & 3, 18-7, 29-2 & 3, 47-31

He is the ever all Witness to everything: 10-61, 17-96, 13-43, 41-53

He is the ever all Hearing, ever all Seeing: 21-4, 2-244, 4-58, 18-26, 6-103, 5-76

He is the ever all Preserver of everything: 4-85, 12-64, 11-43, 34-21

He is the ever all Informed: 5-7, 64-4, 10-61, 5-99, 14-38, 21-110, 11-1 & 5, 20-7, 58-7

He is the ever all Originator of everything: 6-101

He is the ever all Knower of unseen: 6-59, 27-65, 7-187, 31-34, 5-116

He creates out of nothing: 16-40, 19-7 to 9, 6-73, 2-117

He has no need: 29-6, 27-40, 35-15, 14-8, 2-263, 47-38

Everything depends on Him: 112-2, 35-15

He is High Exalted above any weakness: 35-44, 17-111, 50-38

He never gave birth, nor was born: 112-3, 10-68, 19-35

He is the Sole Supreme Sovereign of heavens and earth: 2-107, 5-120, 10-66, 19-65, 14-2, 15-21, 20-6, 37-5, 42-12

He is the ever all Inheritor of everything: 28-58, 15-23, 19-40

He has determined measure for all things: 13-8, 78-29, 72-28, 55-7, 65-3, 42-27

He is the ever All High, the ever Most Great: 34-23, 42-4 & 5

He is the ever Living: 25-58, 2-255, 40-65

He neither misplaces nor forgets: 19-64, 20-52.

All things prostrate before Him: 16-48 & 49, 76-26, 22-18

He is ever High Glorified: 13-13, 17-44, 21-19 & 20, 24-41, 38-18 & 19, 57-1

He is ever all Praised: 34-1, 39-75, 6-1

He is the Only One Alone Worthy of Praise: 22-64, 34-6

He is the ever Lord of all Power and Strength: 35-10, 4-139, 63-8

He is the ever Eternal, Everlasting: 55-26 & 27

He is the ever all Conquering, ever Almighty: 58-21

To Him belong the Most Beautiful Best Names: 7-180, 17-110, 20-8, 59-24

He is the ever Best Guardian: 17-65, 39-62

He is the ever True Protector and ever Helper: 4-45, 29-22, 9-116, 32-4, 45-19

He is the Ever Lord-Master of all worlds-creations: 6-162, 5-28, 39-75

He is the Most Just: 8-60, 4-124, 17-71, 3-25,

He is the ever all Forgiving: 2-207, 4-96 & 110, 13-6, 36-11, 27-11, 17-25, 35-30, 7-155

He is the ever Most Merciful: 12-92, 21-83

He is the ever Almighty, ever All-Wise: 2-129 & 209, 3-62, 4-111, 3-126, 6-18

Judgement belongs to Him Alone: 11-45, 5-1, 6-57, 13-41,

He is the ever All-Gracious: 14-11 & 34, 42-19

He accepts Repentance: 16-119, 2-128, 7-153, 9-104, 20-82, 25-70 & 71, 33-24

He is the ever all Answerer of sincere prayer: 2-186, 40-60, 37-75, 27-62

He increases good for the performer of good deed: 4-40, 10-26, 57-11, 24-38, 16-96 & 97

He is ever Responsive to gratitude: 39-7, 4-147, 14-7

He taught man all things: 2-31 & 32, 4-113, 2-239

It is He, Who heals: 10-57, 26-80, 17-82

He gives sustenance: 26-79, 11-6, 24-38, 42-27, 13-26

It is He, Who grants laughter and tears: 53-43

He gives life and death: 2-28, 6-60, 2-73

He brings dead to life: 22-7, 54-7 & 8, 75-36 to 40, 36-51

He will create the Day of Rising (Resurrection): 75-6 to 13, 56-1 & 2

He is swift at reckoning: 3-19, 6-62, 13-41, 24-39

His Promise is True: 31-9, 9-111, 13-31, 19-61, 22-47  
 He gives good news and warning: 18-2, 14-52, 20-113, 44-2 & 3  
 He Knows best who are guided and those who are misguided: 53-30, 17-84,  
 29-11  
 He brings disbelief and treacherous plans to nothing: 10-21, 3-54, 8-18 & 30,  
 27-50, 105- 1 & 2, 16-26, 13-42  
 He grants respite: 14-42, 16-61, 22-48, 3-178, 2-15, 19-75, 7-183  
 He expands hearts for guidance and constraints for disbelief: 6-125  
 He guides not those who disbelieve: 35-8, 42-46  
 He guides on the Straight Path: 5-16, 6-88, 10-100, 20-50, 2-38, 13-27, 93-7,  
 47-17, 42-52  
 He is the Most Strong in Might and Punishment: 4-84  
 He takes revenge: 21-77, 32-22, 43-25  
 He punishes disbelievers: 2-48, 16-88, 104 & 106  
 He knows hypocrites and what is in their hearts: 3-166 & 167  
 He disgraces and punishes hypocrites: 9-14 & 68  
 He will bring all together: 2-148  
 He unifies hearts of believers: 3-103, 8-62 to 64  
 He has made faith pleasing and disbelief hateful to believers: 49-7  
 He makes work of believers easy: 94- 1 to 6, 19-97, 87-8, 92-5 to 7, 4-28,  
 7-42, 2-185, 23-62, 65-4  
 He loves believers: 9-108, 5-54  
 He gives serenity and safety to believers: 48-4 & 18, 8-11, 9-26 & 40  
 He erases bad deeds of believers: 29-7, 39-35, 64-9, 8-29  
 He bestows the Garden to believers: 76-11 to 22, 31-8, 9-20 & 21, 28-83,  
 He helps those who help His *Diin*: 22-40, 40-51, 47-7

*(Compiled from Harun Yahya's 'Learning from the Quran')*



## **Sermon of Ali** (may Allah be pleased with him): *(Excerpts)*

"Glory to Allah in the highest, Whose glorification cannot be described in words; Whose blessings and bounties cannot be enumerated by reckoners and enumerators, and homage due to Him cannot be paid even by the most assiduous and persevering attempters. None can fully understand or explain His Being, however hard he may try. Reason and sagacity cannot visualize Him. Intelligence, understanding and attainments cannot attain the depth of knowledge to study or scrutinize the Godhead. Human faculties of conception, perception and learning, and attributes of volition, intuition and apprehension cannot perceive Him or fathom the extent of His Might and Glory. His attributes cannot be defined , limited or circumscribed. There do not exist words in any language to specify or define His qualities, peculiarities, characteristics and singularities. He is Eternal, therefore, no time could be imagined to say that He existed since then, similarly no period could be assigned for the duration of His existence.

"The first step of religion is to accept, understand and realize Him as the Lord; thorough understanding lies in conviction and confirmation, and the right conviction is to sincerely believe that there is no god but He. The true belief in His Oneness is to realize that He is so absolutely Pure and above nature, that nothing can be added to or subtracted from Him; because one should realize that there is no difference between His Person and His Attributes.

"Whoever accepts His Attributes to be an addition to His Being abandons the concept of monotheism and believes in duality (He and His Attributes). Such a person in fact believes Him to exist in parts. One who holds such a belief, cannot form a true concept of Allah. He is ignorant and will always try to believe in some creation of his imagination as his god. And whoever holds such a belief accepts limitations in His Being and confines Him to a place or to particular attributes and brings Him on a level with His creatures.

"To believe that He is invested with the characteristic of residing in a particular place (Heaven or Earth) and to point towards Him accordingly, or to



believe that He is restricted to a special position or occasion (that is to localize Him) or to consider that certain place or time can exist without Him, and can be void of His Omniscience and Omnipresence is a conception which results in assigning Godhead to a numerical unity.

"To assign a place to Him by considering Him within or over a place means to subject Him to the limitations of space and to allot Him an importance secondary to space; it also means to believe that some place can exist outside the sphere of His Omnipresence.

"His existence is Eternal; He neither came into being at some period of time, nor was He created. His being did not come into existence from non-entity. He is with everything but not physically and bodily; He is away from everything but not by way of bodily distance or being unconcerned and indifferent to it. He acts and works but His action or work does not require any movement or help of any parts of body, instruments or machinery. He had vision even when there was nothing to see. He is One and Alone, because He has no companion who would keep His company or whose absence He would miss.

"He originated the creation without passing through any anxiety, and without first trying experiments and benefiting by the results or improving the models, and without finding Himself obliged to move about forced to carefully work out a particular plan or line of action." [Nahajul Balagha (Peak of Eloquence), Islamic Seminary Publication, pp.137-140]

Vol-II

# Allah is He (Huwa)

(The Quran introduces Allah)





## Allah is He (Huwa):

- The Ever All-Beneficent, the Ever All-Merciful  
(1-1)
- Lord-Owner-Master of the Day of Judgment  
(1-4)
- The Ever All-Knower, the Ever All-Wise  
(2-32)
- The Ever All-Relenting, the Ever All-Merciful  
(2-37)
- Ever-All Embracing, Ever-All Knower  
(2-115)
- The Ever All-Hearer, the Ever All-Knower  
(2-127, 137)
- The Ever All-Relenting, the Ever All-Merciful  
(2-128)
- The Ever All-Mighty, the Ever All-Wise  
(2-129)
- The Ever All-Hearer, the Ever All-Knower  
(2-137)
- Ever All-Recognizer (Appreciative), Ever All-knower  
(2-158, Section 19)
- The Ever All-Relenting, the Ever All-Merciful (160)  
(2-159 to 162, Section 19)
- The Ever All-Beneficent, the Ever All-Merciful  
(2-163, Section 19)
- Ever All-Forgiving, Ever All-Merciful (173)  
(2-172 to 173, Section 21)

- The Ever All-Hearer, Ever All-Knower (181)  
(2-180 to 181, Section 22)
- Ever All-Forgiving, Ever All-Merciful  
(2-182, Section 22)
- Ever All-Forgiving, Ever All-Merciful (192)  
(2-190 to 193, Section 24)
- Ever All-Forgiving, Ever All-Merciful  
(2-199, Section 25)
- Ever All-Swift at the reckoning (202)  
(2-200 to 202, Section 25)
- Ever All-Mighty, Ever All-Wise (209)  
(2-208 to 209, Section 25)
- Ever All-Forgiving, Ever All-Merciful  
(2-218, Section 27)
- Ever All-Mighty, Ever All-Wise (220)  
(2-219 to 220, Section 27)
- Ever All-Hearer, Ever All-Knower  
(2-224, Section 28)
- Ever All-Forgiving, Ever All-Forbearing (225)  
(2-224 to 226, Section 28)
- Ever All-Forgiving, Ever All-Merciful (226)  
(2-224 to 226, Section 28)
- Ever All-Hearer, Ever All-Knower (227)  
(2-227 to 232, Section 28 to 30; 236 to 237 & 241, Section 31)
- Ever All-Mighty, Ever All-Wise (228)  
(2-227 to 232, Sections 28 to 30; 236 to 237 & 241, Section 31)
- Ever All-Forgiving, Ever Most Forbearing  
(2-235, Section 30)
- Ever All-Mighty, Ever All-Wise  
(2-240), Section 31)
- Ever All-Hearer, Ever All-Knower (244)  
(2-243 to 244, Section 32)
- Ever All-Hearer, Ever All Knower  
(2-256, Section 34)
- .My Lord is He (Allah) Who gives life and causes death  
(2-258, Section 35)
- Ever All-Mighty, Ever All-Wise  
(2-260, Section 35)
- Ever All-Rich, Ever All-Forbearing  
(2-263, Section 36)
- Ever All-Rich, Ever Owner of All Praise  
(2-267, Section 37)
- The Ever-Living, the Ever Self-Subsisting, Eternal One Sustaining all that exists (2) (3-2 to 4, Section 1)

- Ever All-Mighty, Ever All-Able of retribution (4)  
(3-2 to 4, Section 1)
- The Ever All- Mighty, the Ever All-Wise (18)  
(3-18, Section 2)
- Ever All-Forgiving, Ever All-Merciful (31)  
(3-31 to 32, Section 4)
- Ever All-Hearer, Ever All-Knower (34)  
(3-33 to 34, Section 4 )
- The Ever All-Hearer, the Ever All-Knower (35)  
(3-35 to 37, Section 4)
- The Ever All-Mighty, the Ever All-Wise (62)  
(3-60 to 63, Section 6)
- Ever All-Embracing, Ever-All Knower (73)  
(3-69 to 73, Sections 7 and 8 )
- Ever All-Forgiving, Ever All-Merciful (89)  
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- Ever All-Hearer, Ever All-Knower (121)  
(3-121 to 129, Section 13)
- Ever All-Forgiving, Ever All-Forbearing  
(3-155, Section 16)
- Since Ever All-Knower, Ever All-Wise  
(4-11, Section 2)
- Ever All-Knower, Ever All-Forbearing (12)  
(4-12 to 14, Section 2)
- Since Ever All-Relenting, Ever All-Merciful (16)  
(4-15 to 16, Section 3)
- Since Ever All-Knower, Ever All-Wise (17)  
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- Since Ever All-Forgiving, Ever All-Merciful (23)  
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- Since Ever-All Knower, Ever All-Wise (24)  
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- Ever All -Forgiving, Ever All-Merciful  
(4-25, Section 4)
- Ever All-Knower, Ever All-Wise  
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- Since Ever Most High, Most Great (34)  
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- Since Ever All-Knower, Ever All-Aware (35)  
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- Since Ever All-Pardoning, Ever All-Forgiving (43)  
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- Since Ever All-Pardoning, Ever All-Forgiving (99)  
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- Ever All-Forgiving, Ever All-Merciful (100)  
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- Since Ever All-Knower, Ever All-Wise (104)  
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- Ever All-Forgiving, Ever All-Merciful  
(4-110, Section 16)
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(4-111 and 112, Section 16)
- Since Ever All-Forgiving, Ever All-Merciful (129)  
(4-128 to 130, Section 19)
- Since Ever All-Embracing, Ever All-Wise (130)  
(4-128 to 130, Section 19)
- Ever All-Rich, Ever Owner of all- praise  
(4-131, Section 19)
- And Allah is, Since Ever All-Hearer, Ever All-Seer (134)  
(4-134, Section 19)
- Since Ever All-Appreciative, Ever All-Knower (147)  
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- Since Ever All-Forgiving, Ever All-Merciful (152)  
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- Since Ever All-Mighty, Ever All-Wise (158)  
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- Since Ever All-Mighty, Ever All-Wise (165)  
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- Ever All-Forgiving, Ever All-Merciful (3)  
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- Ever All-Forgiving, Ever All-Merciful. (34)  
(5-33 to 34, Section 5)
- Ever All-Mighty, Ever All-Wise (38)  
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- Ever All-Forgiving, Ever All-Merciful (39)  
(5-38 to 40, Section 6)
- Ever All-Embracing, Ever All-Knower  
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- Ever All-Forgiving, Ever All-Merciful (74)  
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- The Ever All-Hearer, the Ever All-Knower (76)  
(5-72 to 77, Section 10)
- Ever All-Forgiving, Ever All-Forbearing (101)  
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- Allah; there is no god, but He, Lord of the Supreme Throne. (26)  
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- Ever All-Mighty, Ever All-Wise  
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- The Ever Most High, the Ever Most Great (30)  
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- The Ever All-Mighty, the Ever All-Merciful (6)  
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(33-1 to 3, Section 1)
- Since Ever All-Forgiving, Ever All-Merciful (5)  
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- Since Ever All-Forgiving, Ever All-Forbearing Clement  
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- Ever All-Forgiving, Ever All-Merciful  
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- He is the Ever All-Wise, the Ever All-Aware  
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- The Ever All-Merciful, the Ever All-Forgiving  
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- The Ever All-Mighty, the Ever Owner of all thankful-praise  
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- The Ever Most High, the Ever Most Great (23)  
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- The Just Judge, the Ever All-Knower (26)  
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- The Ever All-Mighty, the Ever All-Wise (27)  
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- The Ever All- Mighty, the Ever All-Wise  
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- The Ever All-Absolute Rich (free of any need),  
the Owner of all Praise  
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- Ever All-Mighty, Ever All-Forgiving (28)  
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- The Ever All-Knowing Supreme Master (81)  
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- The One, the Absolute Omnipotent-Irresistible  
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- The Ever All-Mighty, the Ever All-Pardoning  
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- The Ever All-Mighty, the Ever All-Wise (1)  
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- The Only One, the Ever Absolute-Omnipotent  
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- The Ever All-Mighty, the Ever All-Pardoning  
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- The Ever All-Forgiving, the Ever All-Merciful (53)  
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- The Ever All-Mighty, the Ever All-Wise (8)  
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- The Ever All-High, the Ever All-Majestic-Great (12)  
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- The One, the Ever All-Omnipotent Irresistible (16)  
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- The Ever All-Hearer, the Ever All-Seer (20)  
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- The Ever All-Hearer, the Ever All-Seer (56)  
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- The Ever All-Beneficent, the Ever All-Merciful, (2)  
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- The Ever All-Mighty, the Ever All-Knower (12)  
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- The Ever All-Mighty, the Ever All-Wise  
(42-3, Section 1)
- The Ever Most High, the Ever Most Great  
(42-4, Section 1)
- The Ever All-Forgiver, the Ever All-Merciful  
(42-5, Section 1)
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- Ever All-Hearer, the Ever All-Seer  
(42-11, Section 2)
- The Ever All-Strong, the Ever All-Mighty  
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- Ever All-Forgiving, Ever All-Responsive Appreciative (23)  
(42-22 to 23, Section 3)
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The Ever All-Forgiving, Ever All-Merciful (8)	(46-7 to 10, Section 1)
Ever All-Knower, Ever All-Wise (4)	(48-1 to 7, Section 1)
Ever All-Mighty, Ever All-Wise (7)	(48-1 to 7, Section 1)
Ever All-Forgiving, Ever All-Merciful	(48-14, Section 2)
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Ever All-Forgiving, Ever All-Merciful (5)	(49-1 to 5, Section 1)
Ever All-Knower, Ever All-Wise (8)	(49-7 to 8, Section 1)
Ever All-Relenting-Pardoning, Ever All-Merciful (12)	(49-12, Section 2)
Ever All-Knower, Ever All-Aware (13)	(49-13, Section 1)
Ever-All Forgiving, Ever All-Merciful (14)	(49-14 to 18, Section 2)
The Ever All-Wise, the Ever All-Knower (30)	(51-24 to 37, Section 2)

The Ever All-Benign-Generous, the Ever All-Merciful (28)  
(52-17 to 28, Section 1)

Ever All-Mighty, Ever All-Omnipotent (42)  
(54-42, Section 3)

King Omnipotent, All Powerful-Most High Majestic (55)  
(54-54 & 55, Sections 3)

Lord-Master of Ever All-Majestic Honour and  
Beneficent Glory (27)  
(55-26 to 28, Section 2)

The Ever All-Mighty, the Ever All-Wise  
(57-1, Section 1)

The first and the last, and the transcendent visible, and the  
immanent-unseen;

and He is the Ever All-Knower of all things. (3)  
(57-3, Section 1)

Ever Full of Pity, Ever All-Merciful  
(57-9, Section 1)

The Ever All Absolute Rich (free of all needs),  
the Ever All-Owner of praise  
(57-24)

Ever All-Strong, Ever Almighty  
(57-25, Section 3)

Ever All-Forgiving, Ever All-Merciful (28)  
(57-28 to 29, Section 4)

Ever All-Hearer, Ever All-Seer  
(58-1, Section 1)

Ever All-Forgiving, Ever All-Merciful  
(58-2, Section 1)

Ever All-Forgiving, Ever All-Merciful (12)  
(58-12 to 13, Section 2)

Ever All-Strong, Ever Almighty  
(58-21, Section 3)

The Ever All-Mighty, the Ever All-Wise  
(59-1, Section 1)

The One, beside Whom there is no other god except He -  
the Ever All-Knower of the unseen-invisible and the seen-visible.  
He is the Ever All-Beneficent, the Ever All-Merciful.  
(59-22, Section 3)

He is Allah, The One,  
beside Whom there is no other god except He -  
the Ever All-Sovereign Supreme,  
the Ever All Holy One,  
the Ever All-Preserver-Giver of Peace, the Giver of Faith,  
the Protector-Guardian,

the Ever All-Mighty Majestic,  
 the Ever All Powerful-Compeller,  
 the Ever All-Superb Most Great,  
 Exalted-Glorified is Allah  
 from all that they associate (unto Him).

(59-23, Section 3)

He is Allah,  
 the Ever All-Creator,  
 the Ever All-Inventor-Originator,  
 the Ever All-Modeler-Fashioner.

To him belong the Most Gracious-Beautiful Best Names  
 (His Alone are the Names-Attributes of Perfection).

All that is in the heavens and the earth glorify Him, and  
 He is the Ever All-Mighty,

the Ever All-Wise. (59-24, Section 3)

The Ever All-Mighty, the Ever All-Wise (5)

(60-4 to 6, Section 1)

The Ever All-Rich (free of all needs)

the Owner-Worthy of all thankful-praise (6)

(60-4 to 6, Section 1)

And Allah is Ever All-Powerful.

And Allah is Ever All-Forgiving, Ever All-Merciful.

(60-7, Section 2)

Ever All-Knower, Ever All-Wise

(60-10, Section 2)

Ever All-Forgiving, Ever All-Merciful

(60-12, Section 2)

The Ever All-Mighty, the Ever All-Wise

(61-1, Section 1)

The Ever All-Sovereign-Supreme,

the Only Holy One,

the Ever All-Mighty,

the Ever All-Wise

(62-1, Section 1)

The Ever All-Mighty, the Ever All-Wise (3)

(62-2 to 4, Section 1)

Ever All-Absolute Rich (free of all needs),

Owner-Worthy of all thankful-praise

(64-5 to 6, Section 1)

Ever All-Forgiving, Ever All-Merciful

(64-14, Section 2)

Ever All-Forgiving, Ever All-Merciful

(66-1, Section 1)

And Allah is your Protector-Guardian.

He is the Ever All-Knower, the Ever All-Wise

(66-2, Section 1)

The Ever All-Knower, the Ever All-Aware (3)

(66-3 to 5, Section 1)

The Ever All-Mighty, the Ever All-Forgiving (2)

(67-1 to 5, Section 1)

The Ever Most Super-Fine and the Ever All-Aware (14)

(67-13 to 14, Section 1)

Allah Most High

(69-33, Section1)

Ever All-Forgiving, Ever All-Merciful

(73-20, Section 2)

Since Ever All-Knower, Ever All-Wise (30)

(76-27 to 31, Section 2)

The Ever All-Mighty, the Ever All-Owner of all thankful-praise (8)

(85-1 to 10, Section 1)

The Ever All-Forgiving, the Ever Most Loving (14)

(85-13 to 16, Section 1)

He is Allah, **One!** (1)

(112-1 to 4)

Allah, the Eternal Self-Sufficient Besought of all

(Free of all needs)! (2)

(112-1 to 4)

*Vol-III*

# Allah

Ever All-Powerful Able  
over all and everything





# **Allah, Ever All-Powerful Able over All and Everything**

## **Surah Faatihah (1)**

The Ever All-Beneficent, the Ever All-Merciful (1-1)

Ever Lord-Master-Owner-Sustainer of the worlds, all-creation (1-2)

Lord-Owner-Master of the Day of Judgment (1-4)

## **Surah Al-Baqarah (2)**

Allah ever encompasses all of the disbelievers. (2-19)

Allah is never unaware of what you do. (2-74)

Allah Ever Knows all that which they conceal and that which they reveal.  
(2-77)

Allah reveals of His Grace unto whom He wills of His slaves.(2-90)

Allah is Ever All-Aware of wrong-doers.(2-95)

Allah is Ever All-Seer of what they do.(2-96)

Allah chooses for His Mercy whom He wills. (2-105)

Allah, to Whom belongs the Sovereignty of the heavens and the earth  
(2-107)

You have not, beside Allah, any protector- guardian or helper. (2-107)

Allah is Ever All-Powerful over all things.(2-109)

Verily, Allah is Ever All-Seer of what you do. (2-110)

To Allah belong the East and the West.

So wherever you turn, there is Allah's Countenance.

(You face Allah whichsoever direction you face.)(2-115)

He (Allah) is Glorified!



Nay, His is whatever is in the heavens and the earth.  
And All surrender with obedience to Him. (2-116)

Allah, the Originator of the heavens and the earth!  
When He decrees a matter,  
He only says to it: Be! and it is. (2-117)

Allah is never unaware of what you do. (2-140)

To Allah belong the East and the West.  
He guides whom He wills to the straight path.(2-142)

Allah would never make your faith to be lost.  
Allah is Ever Full of Kindness, Ever All-Merciful to mankind. (2-143)

Allah is never unaware of what they do. (2-144)

Wherever you may be, Allah will bring you all together.  
Verily, Allah is Ever All-Powerful over all things. (2-148)

Allah is never unaware of what you do. (2-149)

Verily, Allah is with the steadfast. (153)  
(2-153 to 157, Section 19)

Our God is One God;  
there is no god save Him,  
the Ever All-Beneficent, the Ever All-Merciful.  
(2-163, Section 19)

All power belongs wholly to Allah,  
Allah is severe in punishment! (165)  
(2-165 to 167, Section 20)

Allah intends for you ease; and  
He does not want hardship for you; (185)  
(2-183 to 185, Section 23)

Verily, Allah likes not the transgressors. (190)  
(2-190 to 193, Section 24)

That Allah is with (the righteous) those who ward off (evil).  
(2-194, Section 24)

Verily, Allah loves the beneficent.  
(2-195, Section 24)

That Allah is severe in punishment.  
(2-196, Section 24)

And whatever you do of good, Allah knows it. (197)  
(2-197 to 198, Section 25)

And Allah likes not the mischief. (205)  
(2-204 to 206, Section 25)

And Allah is Ever All-Kind to (His) slaves.  
(2-207, Section 25)

And to Allah return all matters.

(2-210, Section 25)

Allah is severe in punishment.

(2-211, Section 26)

Allah gives without stint to whom He wills.

(2-212, Section 26)

And Allah guides, whom He wills, to Straight Path

(2-213, Section 26)

And whatever you do of good,  
then Surely, Allah is Ever All-Knower of it.

(2-215, Section 26)

And Allah ever knows all, and you know not.

(2-216, Section 26)

Thus Allah makes clear to you (His) revelations, that  
haply you may reflect.

(2-219, Section 27)

And Allah knows him who means mischief from  
him who means good.

And if Allah had wished, He could have put you into difficulties.

Truly, Allah is Ever All-Mighty, Ever All-Wise. (220)

(2-219 to 220, Section 27)

And Allah invites unto the Paradise, and Forgiveness by His Will, and  
makes clear His revelations to mankind that haply they may remember.

(2-221, Section 27)

Truly Allah loves those who turn to Him, in repentance, and  
loves those who keep themselves pure-clean.

(2-222, Section 28)

That Allah is Ever All-Aware of all things. (231)

(2-227 to 232, Sections 28 to 30; 236 to 237 & 241, Section 31)

And Allah ever knows all; and you know not. (232)

(2-227 to 232, Sections 28 to 30, 236 to 237, & 241, Section 31)

That Allah is Ever All-Seer of what you do.

(2-233, Section 30)

And Allah knows well of what you do.

(2-234, Section 30)

Verily, Allah is Ever All-Seer of what you do. (237)

(2-227 to 232, Sections 28 to 30; 236 to 237 & 241, Section 31)

Thus Allah states clear to you His revelations, so that  
you may understand. (242)

(2-227 to 232, Sections 28 to 30; 236, 237, 241 & 242, Section 31)

Verily, Allah is indeed  
 Ever Gracious-Lord of Kindness to mankind. (243)  
 (2-243 to 244, Section 32)

And Allah restricts and enlarges.  
 And unto Him you shall return.  
 (2-245, Section 32)

Allah asks his bondmen as to who will lend Him a goodly loan, so that H e  
 may multiply it for him many times, because only He decreases and  
 increases provision and unto Him shall all return. (2-245)  
 And Allah is Ever All-knower of wrong-doers. (246)  
 (2-246 to 252, Sections 32 and 33)

And Allah grants His sovereignty to whom He wills.  
 And Allah is Ever-All Embracing, Ever All-Knower. (247)  
 (2-246 to 252, Sections 32 and 33)

And Allah is with the steadfast. (249)  
 (2-246 to 252, Sections 32 and 33)

...(Allah) taught him of that which He willed.  
 ...But Allah is the Ever Gracious-Lord of Kindness to all the worlds.  
 (251) (2-246 to 252, Sections 32 & 33)

Saul (Taluut) (may Allah be pleased with him) and his army routed the  
 forces of Goliath (Jaluut) whom David (Dawood) (Peace be upon him)  
 killed, by Allah's leave. Allah, the Ever All-Beneficent gave David (Peace be  
 upon him) kingdom, wisdom and taught him of that which He willed.  
 "And if Allah did not check one set of people by means of another, the earth  
 indeed would be full of mischief. But Allah is full of bounty to all the  
 worlds." (2-251).

But Allah does what He intends.  
 (2-253, Section 33)

Allah! There is no god but He,  
 the Ever Living,  
 the Ever Self-Subsisting,  
 the Eternal One Sustaining all that exists.  
 No drowsiness can seize Him, nor sleep.  
 To Him belongs whatever is in the heavens, and whatever is in the earth.  
 Who is that (none) can intercede with Him except with His Permission?  
 He knows all that is between them, and all that is beyond them.  
 And they will never compass anything of His knowledge,  
 except that which He wills.  
 His Throne does extend over the heavens and the earth, and  
 He does not fatigue in guarding and preserving them.  
 And He is the Ever All Most-High, the Supreme.  
 (2-255, Section 34)

Allah is the Protector-Guardian of those who believe.  
He brings them out from darkness into light.

(2-257, Section 34)

"Have you not looked at him who disputed with Ibrahim,  
about his Lord (Allah), because  
*Allah had given him the kingdom?*

When Ibrahim (Peace be upon him) said (to him):

***'My Lord (Allah) is He Who gives life and causes death.'***

He said: 'I give life and cause death.'

Ibrahim (Peace be upon him) said:

***'Verily, Allah causes the sun to rise from the east;***

***then cause it you to rise from the west.'***

So the disbeliever was utterly defeated.

***And Allah guides not the people, who are Zalimuun, (wrong-doers).'***

(2-258, Section 35)

That Allah is Ever All-Powerful over all things.

(2-259, Section 35)

And Allah gives increase manifold to whom He wills.

And Allah is Ever All-Embracing, Ever All-Knower.(261)

(2-261 to 262, Section 36)

And Allah guides not the disbelieving people.

(2-264, Section 36)

And Allah is Ever All-Seer of what you do.

(2-265, Section 36)

Thus Allah states clear His revelations to you, so that  
you may reflect. (266)

(2-266, Section 36)

And Allah promises you forgiveness from Himself and Grace.

And Allah is Ever-All Embracing, Ever All-Knower.

(2-268, Sections 36 to 38)

He (Allah) grants wisdom to whom He wills.

(2-269, Section 37)

And what ever you have incurred from your expenditure, or  
vow you have vowed,  
then verily, Allah ever knows it all.

(2-270, Section 37)

And Allah Ever Knows well of what you do.

(2-271, Section 37)

But Allah guides whom He wills.

(2-272, Section 37)

And whatever of good you spend,  
surely Allah is Ever All-knower of it.

(2-273, Section 37)

Allah demolishes usury and makes deeds of charity and alms flourish.  
And Allah likes not the disbelievers, sinners, all. (276)

(2-275 to 276, Section 38)

...And it is Allah Who teaches you.

And Allah is Ever All-Knower of all things. (282)

(2-282 to 283, Section 39)

And Allah is Ever All-Knower of what you do. (283)

(2-282 to 283, Section 39)

To Allah belongs all that is in the heavens and all that is in the earth.  
And whether you disclose what is in your own selves or conceal it,  
Allah will call you to account for it.

But He forgives whom He wills and punishes whom He wills.

And Allah is Ever All-Powerful over all things.

(2-284, Section 40)

Allah charges not a self beyond its scope.

(2-286, Section 40)

### **Surah Aal Imraan (3)**

Allah! there is no god but He,  
the Ever-Living,

the Ever Self-Subsisting, Eternal One Sustaining all that exists. (2)

(3-2 to 4, Section 1)

...And He (Allah) sent down the Criterion (of right and wrong).

...And Allah is Ever All-Mighty, Ever All-Able of retribution. (4)

(3-2 to 4, Section 1)

Truly, from Allah, nothing is hidden in the earth and in the heavens.

(3-5, Section 1)

He (Allah) it is Who shapes you in the wombs as He Wills.

There is no god but He, the Ever Almighty, the Ever All-Wise.

(3- 6, Section 1)

"He (Allah) it is Who has sent down to you the Book.

In it are verses basic (fundamental, of established meaning).

They are the foundation of the Book.

Others are not of well-established meaning.

But those in whose hearts is perversity,

follow the part thereof that is not of well-established meaning,

seeking discord and searching for its hidden meaning.

***But no one knows its true meanings except Allah.***

And those who are firmly grounded in knowledge, say:  
'we believe in the Book, the whole of it is from our Lord.'  
And none will grasp the Message except men of understanding."  
(3-7, Section 1)

Truly, you are the Bestower. (Grantor of bounties without measure.)  
(3- 8, Section 1)

"Our Lord (Allah)!  
Verily, You will gather mankind together on the Day;  
in that there is no doubt.  
Verily, Allah never breaks His Promise."  
(3-9, Section 1)

And Allah is severe in punishment. (11)  
(3-10 to 11, Section 2)

And Allah strengthens with His succor whom He Wills. (13)  
(3-12 to 13, Section 2)

And Allah! With Him is the excellent goal (return). (14)  
(3-14 to 17, Section 2)

And Allah is Ever All-Seer of (His) slaves, (15)  
(3-14 to 17, Section 2)

...That there is no god save Him (Allah),  
...There is no god save Him (Allah),  
the Ever All- Mighty, the Ever All-Wise. (18)  
(3-18, Section 2)

Then, Surely Allah is Ever All-Swift at the reckoning.  
(3-19, Section 2)

And Allah is Ever All-Seer of (His) slaves.  
(3-20, Section 2)

"Say: `O Allah! Ever Owner-Lord of All the Sovereignty,  
You grant the sovereignty to whom You will, and  
You take away the sovereignty from whom You will.  
You exalt whom you will and abase whom You will.  
In Your Hand is all the Good.  
Verily, You are Ever All-Powerful over all things".  
(3-26, Section 3)

"You (Allah) cause the night to pass into the day, and  
You cause the day to pass into the night;  
You bring out the living from the dead, and  
You bring the dead from the living; and  
You give sustenance to whom You will, without stint."  
(3-27, Section 3)

"Say: Whatever you hide that is in your breasts or reveal it,

Allah knows it all: He knows what is in the heavens, and what is in earth.  
And Allah is Ever All -Powerful over all things.

(3-29, Section 3)

And Allah warns you of Him Self;  
And Allah is Ever All-Kind with (His) slaves.

(3-30, Section 3)

Then surely, Allah likes not the disbelievers. (32)

(3-31 to 32, Section 4)

Verily, Allah gives without stint to whom He wills. (37)

(3-35 to 37, Section 4)

Verily, You (Allah) are Ever All-Hearer of the prayer. (38)

(3-38 to 41, Section 4)

Thus Allah does, what He wills. (40)

(3-38 to 41, Section 4)

Thus Allah creates what He wills.

When He has decreed a matter (affair), then

He says to it only, Be! and it is. (47)

(3-42 to 47, Section 5)

Verily, Allah is my Lord and your Lord, (51)

(3-48 to 51, Section 5)

And Allah is the Best of the planners. (54)

(3-52 to 58, Sections 5 and 6)

And Allah likes not the wrongdoers. (57)

(3-52 to 58, Sections 5, 6)

And there is none of god, save Allah Only;

And surely, Allah -

He indeed is the Ever All- Mighty, the Ever All-Wise. (62)

(3-60 to 63, Section 6)

Then, surely, Allah is Ever All-Knower of the mischievous. (63)

(3-60 to 63, Section 6)

And Allah Ever Knows all, and you know not. (66)

(3-65 to 68, Section 7)

And Allah is the Protector-Guardian of the believers. (68)

(3-65 to 68, Section 7)

Verily, the Grace is in Allah's Hand.

He grants it to whom He Wills.

And Allah is Ever All-Embracing, Ever-All Knower. (73)

(3-69 to 73, Sections 7 and 8 )

He (Allah) chooses with His Mercy whom He Wills,

And Allah is Ever Gracious Lord-Master of Kindness, Infinite.  
(3-74, Section 8)

Then, surely, Allah loves the righteous (who ward off evil). (76)  
(3-75 to 77, Section 7)

And Allah guides not the wrongdoing people. (86)  
(3-81 to 91, Section 9)

And whatever you spend from (any) thing, then  
Surely, Allah is Ever All-Knower.  
(3-92, Section 10)

Then, surely Allah is Ever All-Rich,  
free from the (need of all His) worlds. (97)  
(3-96 to 97, Section 10)

And Allah is Witness over what you do.  
(3-98, Section 10)

And Allah is never unaware of what you do.  
(3-99, Section 10)

Thus Allah states clear His revelations to you, that  
haply you may be guided, (103)  
(3-102 to 109, Section 11)

And Allah intends no injustice to the worlds (creations). (108)  
(3-102 to 109, Section 11)

To Allah belongs all that is in the heavens and all that is in the earth;  
And all the matters (affairs) return to Allah. (109)  
(3-102 to 109, Section 11)

And Allah is Ever All-Knower of the righteous [who ward off (evil)].  
(115) (3-113 to 115, Section 12)

Certainly, Allah is Ever All-Knower  
of what is within the very breasts (minds). (119)  
(3-118 to 120, Section 12)

Certainly Allah ever Encompasses all what they do. (120)  
(3-118 to 120, Section 12)

"And (remember) when you (Muhammad)  
left your household in the morning  
to post the believers at their stations for the battle (of *Uhud*).  
***And Allah is All-Hearer, All-Knower.*** (121)

When two parties from among you were about to lose heart, but  
***Allah was their Walii (Supporter-Protector).***  
***And in Allah should the believers put their trust.*** (122)  
And Allah has already made you victorious at *Badr*,  
when you were a weak little force.



So fear Allah much that you may be grateful." (123)  
(3-121 to129, Section 13)

And there is no victory except from Allah,  
the Ever All-Mighty, the ever All-Wise (126)  
(3-121 - 129, Section 13)

To Allah belongs all that is in the heavens and all that is in the earth.  
He forgives whom He wills and punishes whom He wills.  
And Allah is Ever All-Forgiving, Ever All-Merciful.(129)  
(3-121 to 129, Section 13)

And Allah loves the kindly good-doers. (134)  
(3-132 to 134, Section 14)

And none can forgive sins, but Allah only. (135)  
(3-135 to 136, Section 14)

And Allah likes not the wrong-doers. (140)  
(3-139 to 143, Section 14)

And Allah will reward the thankful.  
(3-144, Section 15)

And We (Allah) shall reward the thankful.  
(3-145, Section 15)

And Allah loves the steadfast. (146)  
(3-146 to148, Section 15)

And Allah loves the kindly good-doers. (148)  
(3-146 to 148, Section 15)

Nay, Allah is your Lord-Patron. And He is the best of helpers. (150)  
(3-149 to150, Section 16)

And Allah is Ever Gracious Lord- Master of Kindness to believers.  
(152) (3-151 to 152, Section 16)

And Allah is Ever All- Informed of what you do.  
(3-153, Section 16)

Indeed, the affair belongs wholly to Allah.  
And Allah is Ever All-Knower  
of what is within the very breasts (minds).  
(3-154, Section 16)

And Allah gives life and causes death;  
And Allah is Ever All-Seer of what you do. (156)  
(3-156 to158, Section 17)

Certainly, Allah loves those who put their trust (in Him).  
(3-159, Section 17)

If Allah helps you none can overcome you, and

if He forsakes you, then  
who is there after Him who can help you?  
And in Allah (alone), the believers should put their trust.  
(3-160, Section 17)

And Allah is Ever All- Seer of what you do. (163)  
(3-161 to 164, Section 17)

Verily, Allah is Ever All-Powerful over all things. (165)  
(3-165 to 166, Section 17)

And Allah knows fully well of what they hide. (167)  
(3-167 to 168, Section 17)

This is about the hypocrites of the Battle of Uhud. (3-167 to 168).  
And that Allah wastes not the reward of the believers. (171)  
(3-169 to 171, Section 17)

Allah (Alone) is sufficient for us, and  
He is the Best Disposer of affairs.(173)  
(3-172 to 174, Section 18)

And Allah is Ever Gracious Lord- Master of Kindness, Infinite.  
(3-174, Section 18)

And to Allah belongs the heritage of the heavens and the earth,  
And Allah is Ever All- Informed of what you do.  
(3-180, Section 18)

And that Allah is never unjust to (His) slaves. (182)  
(3-181 to 182, Section 19)

To Allah belongs Sovereignty of the heavens and the earth; and  
Allah is Ever All-Powerful over all things.  
(3-189, Section 19)

Verily, You (Allah) never break the trust. (194)  
(3-191 to 194, Section 20)

Surely, Never will I (Allah) let lost,  
the work of any worker from amongst you,  
be he, male or female.  
And Allah, with Him is the best of rewards. (195)  
(3-191 to 195, Section)

Surely, Allah is Ever All-Swift in the reckoning.  
(3-199, Section 20)

#### **Surah Nisaa' (4)**

Surely, Allah is since Ever All-Watcher over you.  
(4-1, Section 1)

And Allah is All-Sufficient as Reckoner. (6)  
(4-5 to 6, Section 2)

...And Allah Knows fully well about your faith.

..And Allah is Ever All -Forgiving, Ever All-Merciful.

(4-25, Section 4)

Allah does wish to make clear to you, and

to show you the ways of those before you; and

turn to you (in Mercy); and

Allah is Ever All-Knower, Ever All-Wise.

(4-: 26, Section 5)

And Allah does wish to accept your repentance.

(4-27, Section 5)

Allah does wish to lighten the burden for you,

(4-28, Section 5)

"O you who believe!

Eat not up your property among yourselves in vanity.

But let there be amongst you traffic and trade by mutual good will.

Nor kill (or destroy) yourselves.

***For, verily, Allah has been to you Most Merciful.***" (29)

"If any do that in rancour and injustice,

***soon shall We (Allah) cast them into the Fire; and***

***it is easy for Allah.***" (30)

(4-29 & 30, Section 5)

Surely, Allah is, Since Ever All-Knower of all things.

(4-32, Section 5)

Surely, Allah is Since Ever Witness over all, every thing. (33)

(4-33, Section 5)

Verily, Allah likes not such who are since proud and boastful, (36)

Who are themselves miserly or enjoin miserliness on people, or

hide what Allah has bestowed upon them from His bounties. (37)

(4-36 to 38, Section 6)

And Allah is, Since Ever All-Knower of them.

(4-39, Section 6)

Surely, Allah never wrongs even of the weight of a particle.

If there is any good (done) He doubles it, and

gives from Him a great reward.(40)

(4-40 to 42, Section 6)

And Allah ever knows all of your enemies:

And Allah is Sufficient as a Protector-Guardian, and

Allah is Sufficient as a Helper.

(4-45, Section 7)

And The Commandment of Allah is always executed.

(4-47, Section 7)

Verily, Allah forgives not that partner should be set up with Him.  
He forgives (all) except that, to whom He wills.

(4-48, Section 7)

Nay, Allah purifies whom He wills. (49)

(4-49 to 50, Section 7)

Allah ever knows what is in their hearts. (63)

(4-58 to 59, Section 8 and 4-60 to 70, Section 9)

And Allah is Ever All-Sufficient as Ever All- Knower. (70)

(4-58 to 59, Section 8 and 4-60 to 70, Section 9)

And Allah is Ever All- Sufficient as Witness (of all). (79)

(4-78 to 79, Section 11)

And Allah is Ever All-Sufficient as Ever Disposer of affairs. (81)

(4-81, Section 11)

And Allah is Ever All-Strong in Force, and  
Ever All-Strong in subjugation.

(4-84, Section 11)

And Allah is, Since Ever All-Able over all things.

(4-85, Section 11)

Surely, Allah is Since Ever All-Reckoner over all things.

(4-86, Section 11)

Allah! there is no god but He:

Surely, He will gather you together

on the Day of Resurrection about which there is no doubt.

And who is truer in statement than Allah?

(4-87, Section 11)

And he whom Allah lets go astray,

you will never find for him any way. (88)

(4-88 to 91, Section 12)

Certainly, Allah is Since Ever All-Aware of what you do. (94)

(4-94, Section 13)

‘Unto each Allah has promised good, (95)

(4-95 to 96, Section 13)

Degrees of rank from Him (Allah), and  
Forgiveness and Mercy.

And Allah is Since Ever All-Forgiving, Ever All-Merciful. (96)

(4-95 to 96, Section 13)

Verily, Allah likes not any one who is treacherous, sinful. (107)

(4-107 to 109, Section 16)

And they can not hide from Allah.

And Allah, Since Ever Encompasses what they do. (108)

(4-107 to 109, Section 16)

And Since Ever Great Grace of Allah unto you (Muhammad) is infinite.  
(4-113, Section 17)

Allah's Promise is Truth.

And who can be more truthful than Allah, in utterance?  
(4-122, Section 18)

But to Allah belong all that is in the heavens and all that is in the earth; and Allah since ever Encompasses all things.  
(4-126, section 18)

And whatever of good you do, then,  
surely, Allah is Since Ever All-Knower of it.  
(4-127, Section 19)

Then Verily, Allah is Since Ever All-Aware of what you do. (128)  
(4-128 to 130, Section 19)

...And to Allah belongs  
whatever is in the heavens and whatever is in the earth .  
...Then Surely to Allah belongs  
whatever is in the heavens and whatever is in the earth.  
And Allah, is Since Ever All-Rich, Ever Owner of all- praise.  
(4-131, Section 19)

And unto Allah belong all that is in the heavens, and  
all that is in the earth.  
And Allah is Ever All-Sufficient as Disposer of affairs.  
(4-132, Section 19)

"If He (Allah) wills, He can take you away, O people; and bring others.  
And Allah is, Since Ever All-Powerful over that."  
(4-133, Section 19)

Then Verily, Allah is, Since Ever All-Aware of what you do. (135)  
(4-135, Section 20)

Then Verily, all Honour-Power-Glory belong to Allah. (139)  
(4-139, Section 20)

And never will Allah give the disbelievers  
any way (of success) over the believers. (141)  
(4-140-141, Section 20)

And Allah is Ever All-Sufficient as Witness (of all).  
(4-166, Section 23)

"Verily those who disbelieve and prevent from the Path of Allah,  
they have certainly strayed far away.  
Verily, those who disbelieved and did wrong,  
*Allah will not forgive them, nor will He guide them to any way;  
except the way of Hell, to dwell therein for ever, and  
that is ever easy unto Allah*".

(4-167 to 169, Section 23)

Then certainly, to Allah belongs whatever is in the heavens and the earth.  
And Allah is Since Ever All-Knower, Ever All-Wise.

(4-170, Section 23)

For, Allah is (the Only) One God.

Glory is to Him (Far Exalted is He) above having a son.

His is whatever is in the heavens and what ever is *in the earth*.

And Allah is Ever All-Sufficient as Disposer of affairs.

(4-171, Section 23)

Then He (Allah) will assemble them all together unto Him; (172)

(4-172, Section 24)

And they will not find for them, besides Allah,  
any protector-guardian or helper.

(4-173, Section 24)

Allah does state clear to you, lest you go astray.

And Allah is Ever All-Knower of all things.

(4-176, Section 24)

### **Surah Al-Maaidah (5)**

Verily, Allah is Ever All-Swift in the reckoning. (4)

(5-1 to 5, Section 1)

Certainly, Allah is Ever All-Knower  
of what is within the very breasts (mind).

(5-7, Section 2)

Verily, Allah is Ever All-Aware of what you do.

(5-8, Section 2)

Verily, Allah loves the kindly good-doers. (13)

(5-12 to 13, Section 3)

And soon Allah will inform them of what they used to do. (14)

(5-14, Section 3)

And for Allah is the Sovereignty of the heavens and the earth, and  
all that is between them.

He creates what He wills.

And Allah is Ever All- Powerful over all things.

(5-17, Section 3)

He (Allah) forgives whom He wills, and punishes whom He wills.

And to Allah belongs the Sovereignty of the heavens and the earth, and all  
that is between them, And to Him is the return.

(5-18, Section 3)

Verily, Allah accepts only from those who ward off (evil). (27)

(5-27 to 30, Section 5)

- The Lord of the worlds-creations (28)  
(5-27 to 30, Section 5)
- And Allah is Ever All-Powerful over all things. (40)  
(5-38 to 40, Section 6)
- Verily, Allah loves the equitable. (42)  
(5-41 to 43, Section 6)
- To Allah, you all will return.  
He will then inform you of that wherein you used to differ. (48)  
(5-48 to 49, Section 7)
- And who is better than Allah in judgment,  
for a people who believe firmly. (50)  
(50-48 to 50, Section 7)
- Verily, Allah guides not the wrong doing people. (51)  
(5-51 to 53, Section 8)
- That is the Grace of Allah which He grants to whom He wills.  
And Allah is Ever All-Embracing, Ever All-Knower.  
(5-54, Section 8)
- And Allah ever knows all of what they used to hide.  
(5-61, Section 9)
- Nay, both His hands are widely out-stretched, full of Bounty-Grace.  
He goodly spends as He wills.  
And Allah likes not the mischievous.  
(5-64, Section 9)
- Verily, Allah guides not the disbelieving people.  
(5-67 to 68, Section 10)
- And Allah is Ever All-Seer of what they do. (71)  
(5-70 to 71, Section 10)
- (Allah) my Lord and your Lord. (72)  
(5-72 to 77, Section 10)
- There is no god save the One God. (73)  
(5-72 to 77, Section 10)
- Verily, Allah likes not the transgressors. (87)  
(5-87 to 88, Section 12)
- Thus Allah makes clear to you His revelations,  
so that you may give thanks. (5-89, Section 12)
- And Allah loves the kindly good-doers. (93)  
(5-90 to 93, Section 12)
- And Allah is Ever All- Mighty, Able of retribution. (95)  
(5-94 to 96, Section 13)

That Allah is Ever All-Knower of all things.

(5-97, Section 13)

Know that Allah is severe in punishment,

and that Allah is Ever All-Forgiving, Ever All-Merciful. (98)

(5-94 to 98, Section 13)

And Allah knows of all that you reveal and of all that you conceal. (99)

(5- 99, Section 13)

To Allah you all will return.

He will then inform you of that you used to do. (105)

(5-103 to 105, Section 14)

And Allah guides not the disobedient people. (108)

(5-106 to 108, Section 14)

Verily, You (Allah) only You

are the Ever All-Knower of the unseen-hidden.

(5-109, Section 15)

...O' Allah, our Lord!

...And You are the Best of sustainers. (114)

(5-112 to 115, Section 15)

"And (remember) when Allah will say (on the Day of Resurrection):

'O Isa (Jesus), son of Maryam (Mary)! Did you say unto men:

'Worship me and my mother as two gods besides Allah?'

He will say: '**Glory is to You!**

It was not for me to say what I had no right.

Had I said such a thing, *You would surely, have known it.*

***You know what is in my heart.***

Though *I know not what is in Your's;*

***Truly, you, only You, are the All-Knower***

***of all that is hidden-unseen"***. (116)

(5-116 to 120, Section 16)

Jesus (Peace be upon him) said:

"Never did I say to them aught except

what You (Allah) did command me to say:

'*Worship Allah, my Lord and your Lord.*'

And I was a witness over them while I dwelt amongst them, but

when You took me up, ***You were Since Ever All-Watcher over them;***

and ***You are a Witness to all things.***" (117)

(5-116 to 120, Section 16)

To Allah belongs Sovereignty

of the heavens and the earth, and all that is therein.

And He is Ever All-Powerful Able over all things. (120)

(5-116 to 120, Section 16)



### Surah-6 (Al-An'aam)

All thankful praises are to Allah,  
Who has created the heavens and the earth, and  
caused to be the darkness and the light. (1)  
(6-1 to 3, Section 1)

He is (Allah) Who Himself has created you from clay, then  
He has decreed a term.  
And term is fixed with Him. (2) (6-1 to 3, Section 1)  
And He is Allah in the heavens and in the earth.  
He knows what you conceal and what you reveal, and  
He knows what you earn. (3)  
(6-1 to 3, Section 1)

He (Allah) has prescribed for Himself all The Mercy.  
Indeed, He will gather you all together to the Day of Resurrection.  
There is no doubt in it. (12)  
(6-12 to 13, Section 2)

And to Him (Allah) belongs whatsoever comes to dwell calm  
in the night, and the day.  
And He is the Ever All-Hearer, Ever All-Knower.  
(6-13, Section 2)

(Allah) The Originator-Creator of the heavens and the earth.  
And it is He Who feeds and is never fed. (14)  
(6-14 to 16, Section 2)

And if Allah touches you with harm, none can remove it but He, and  
if He touches you with good, then  
He is Ever All-Powerful over all things.  
(6-17, Section 2)

And He (Allah) is Omnipotent-Supreme over His slaves.  
And He is Ever All-Wise, Ever All-Knower.  
(6-18, Section 2)

...Say (O Muhammad): What thing is the most great in witness?  
Say: 'Allah is Witness between me and you'  
(literally within me and within you).  
...Say: 'But in truth', He is only One God. (19)  
(6-19 to 20, Section 2)

And none can alter the Words of Allah. (34)  
(6-33 to 35, Section 4)

"It is only those who listen, will respond, but  
*as for the dead, Allah will raise them up, then  
to Him they will be returned.*"  
(6-36, Section 4)

Certainly, Allah is Ever-All Powerful  
to send down a Sign.

(6-37, Section 4)

Whom Allah wills, He lets him astray,  
whom He wills, He makes him on a straight path.

(6-39, Section 4)

And all thankful Praises are to Allah,  
Ever Lord-Master-Owner-Sustainer of the worlds-creations. (45)

(6-44 to 45, Section 5)

That they will be gathered to their Lord (Allah);  
they will have no protector guardian nor intercessor beside Him,

(6-51, Section 6)

...Your Lord (Allah) has prescribed for Himself All The Mercy.  
....Then Surely, He is Ever-All Forgiving, Ever All-Merciful. (54)

(6-52 to 55, Section 6)

Thus do We (Allah) explain the Signs (Revelations). (55)

(6-52 to 55, Section 6)

Surely, the decision is for none, except Allah Only.  
He tells the truth and He is the Best of all who expound.

(6-57, Section 7)

And Allah is Ever All-Knower of the wrong- doers. (58)

(6-56 to 58, Section 7)

And with Him are keys of the ghaib (all that is hidden-unseen),  
none knows them but He.

And He knows whatever is in the land and in the sea;  
nothing of a leaf falls, but he knows it.

There is not a grain in the darkness of the earth nor anything fresh or dry,  
but is written in a clear Record.

(6-59, Section 7)

It is He (Allah), Who takes your souls by night (when you are asleep),  
and has knowledge of all that you have done by day,  
then he raises (wakes) you up again  
that a term appointed (your life period) be fulfilled, then  
(in the end) unto Him will be your return.

Then He will inform you of that which you used to do.

(6-60, Section 7)

And He (Allah) is the Omnipotent-Supreme over His slaves.  
And He sends guardians over you.

(6-61, Section 8)

Then they are returned to Allah, their True Maula (True Master).  
Surely, for Him is the judgement, and

He is the Swiftest in taking account.

(6-62, Section 8)

"Say: Who rescues you from the darkness of the land and the sea;  
*you call upon Him in humility and in secret:*

'If He (Allah) only saves us from this, we shall truly, be grateful.'" (6-63)

"Say:

***'It is Allah, That delivers you from these and all (other) distresses;***  
and yet you worship false gods!" 6-64

(6-63 to 64, Section 8)

He (Allah) is the Ever All-Powerful to send torment upon you  
from above you or from under your feet, or  
to bewilder you with dissension and  
make you taste the tyranny one of another.

(6-65, Section 8)

"And leave alone those who take their religion as play and amusement,  
and whom the life of this world has deceived.

But remind (them) with it (the Quran),

lest a person be given up to destruction for that which he has earned.

***He will find for himself no protector or intercessor besides Allah...***" (70)

(6-68 to 70, Section 8)

And He (Allah) it is unto Whom you shall be gathered. (72)

(6-71 to 72, Section 9)

It is He (Allah) Who has created the heavens and the earth in truth, and on  
the Day (Day of Resurrection) He will say: "Be!", and it is!

His Word is the Truth.

His will be the dominion on the Day when the Trumpet will be blown.

All-Knower of the unseen-hidden and the seen.

He is the Ever All-Wise Well-Aware.

(6-73, Section 9)

Verily, I (Ibrahim) have turned my face towards Him (Allah),

Who has created the heavens and the earth, *hanifa*

(worshipping-obeying none but Allah Alone), and

I am not of *polytheists*." 6-79

(6-74 to 82, Section 9)

My Lord (Allah) comprehends all things in His Knowledge: (80)

(6-74 to 82, Section 9)

We (Allah) raise in degrees whom We will.

Certainly your Lord is Ever All-Wise, Ever All-Knower. (83)

(6-83 to 84, Section 10)

And Thus do We (Allah) reward the kindly good-doers. (84)

(6-83 to 90, Section 10)

That is the Guidance of Allah with which He guides,  
whom He wills, of His slaves. (88)

(6-83 to 90, Section 10)

"Verily, it is Allah Who splits the seed grain and the date stone  
(for sprouting).

He brings forth the living from the dead,  
and is the Bringer forth of the dead from the living. (95)

(6-95 to 100, Section 12)

(He is the) Cleaver of the daybreak.

He has appointed the night for resting, and  
the sun and the moon for reckoning.

Such is the measuring of the All-Mighty, the All-Knowing. (96)

(6-95 to 100, Section 12)

It is He (Allah) Who has set the stars for you, so that  
you may guide your course with their help  
through the darkness of the land and the sea.

We have, indeed, explained in detail Our Signs for people who know.

(97) (6-95 to 100, Section 12)

It is He (Allah) Who has created you from a single 'self', and  
has given you a place of residing and a place of *storage*.  
Indeed, We have explained in detail Our Revelations  
for people who understand." (98)

(6-95 to 100, Section 12)

It is He (Allah) Who sends down water (rain) from the sky, and  
with it We bring forth vegetation of all kinds, and  
out of it We bring forth green stalks,  
from which We bring forth thick clustered grain.  
And out of the date-palm and its spathe come forth clusters of dates,  
hanging low and near, and  
gardens of grapes, olives and pomegranates,  
each similar (in kind) yet different (in variety and taste).  
Look at their fruits when they begin to bear, and  
the ripeness thereof. Verily,  
in these things there are Signs for people who believe." (99)

(6-95 to 100, Section 12)

He (Allah) is Glorified and High Exalted above (all),  
that they ascribe (unto Him). (100)

(6-95 to 100, Section 12)

He (Allah) is the Originator of the heavens and the earth.  
How can He have children when He has no wife?

He created all things and He is the All-Knower of everything. (101)

(6-101 to 105, Section 13)

Such is Allah, your Lord! *Laa ilaaha illaa Huwa*  
 (none has the right to be worshipped but He),  
 the Creator of all things.  
 So worship Him (Alone), and  
 He is the Trustee-Guardian over all things. (102)

(6-101 to 105, Section 13)

No vision can grasp Him (Allah), but He grasps all vision.  
 He is the Most Subtle-Courteous, Ever All-Acquainted with all things. (103)

(6-101 to 105, Section 13)

Verily, proofs have come to you from your Lord, so  
 whosoever sees, will do so for his ownself, and  
 whosoever blinds himself, will do so to his own harm, and  
 I (Muhammad) am not a watcher over you." (104)

(6-101 to 105, Section 13)

Thus We (Allah) explain variously the verses, so that  
 they (the disbelievers) may say:

'You have studied well' and that

We may make the matter clear for the people who have knowledge. (105)

(6-101 to 105, Section 13)

Thus We (Allah) have made fair-seeming to each people its own deeds.  
 Then to their Lord is their return, then  
 He will inform them of that they used to do.

(108, Section 13)

Certainly (all) the Signs are with Allah (109)

(6-109 to 110, Section 13)

(Say (O Muhammad) "Shall I seek a judge other than Allah, while  
 it is He (Allah) Who has sent down unto you the Book,  
 explained in detail.'

Those unto whom We gave the Scripture know, that

it is revealed from your Lord in truth. So be not you of those who doubt.

(114)(6-114 to 115, Section 14)

And the Word of your Lord has been fulfilled in truth and in justice.  
 None can change His Words.

And He is the All-Hearer, the All-Knower. (115)

(6-114 to 115, Section 14)

Verily, your Lord (Allah)!

It is He Who knows best who strays from His Way, and

He knows best the rightly guided ones. (177)

(6-116 to 117, Section 14)

Certainly your Lord (Allah), He ever All-Knows of the transgressors.

(119) (6-118 to 119, Section 14)

"Is he, who was dead, and  
***We (Allah) gave him life and set for him a light,***  
whereby he can walk amongst men,  
like him, who is in the darkness, from which he can never come out?  
Thus it is made fair-seeming to the disbelievers,  
that which they used to do."

(6-122, Section 15)

And whomsoever Allah wills to guide, He opens his breast to Islam; and  
whomsoever He wills to send astray,  
He makes his breast closed and constricted,  
as if he is climbing up to the sky.  
Thus Allah puts the wrath on those who believe not.

(6-125, Section 15)

We (Allah) have, indeed, detailed Our Revelations,  
for a people who take heed. (126)

(6-126 to 127, Section 15)

"Those who take heed from the Revelations of Allah, and  
follow His Straight Path for them will be the home of Peace (Paradise)  
with their Lord (Allah).

***And He will be their Protector-Guardian,***  
because of what they used to do." (127)

(6-126 to 127, Section 15)

... And on the day when He (Allah) will gather them together.

... Certainly your Lord is Ever All-Wise, Ever All-Knower. (128)

(6-128 to 129, Section 15)

This is because your Lord (Allah) would not destroy the towns  
for their wrong-doing while their people were unaware  
(so the Messengers were sent). (131)

(6-130 to 131, Section 16)

And your Lord (Allah) is not unaware of what they do.

(6-132, Section 16)

And your Lord is Rich (Free of all need), full of Mercy;  
if He wills, He can destroy you, and in your place make whom He wills,  
as your successors, as He raised you from the seed of other people.

(6-133, Section 16)

Surely, that which you are promised will, verily, come to pass, and  
you cannot escape.

(6-134, Section 16)

And it is He (Allah) Who produces gardens trellised and untrellised, and  
the date palm, and the crops of different fruit-foods and the olives and  
the pomegranates, like and unlike.

Verily, He likes not the prodigals.

(6-41, Section 17)

And of the cattle (some are) for burden (and riding), and  
(some are) for food.

(6-142, Section 17)

Certainly, Allah guides not the wrongdoing people. (144)

(6-143 to 144, Section 17)

And Verily, We (Allah) are Truthful.

(6-146, Section 18)

Your Lord (Allah) is the Lord-Owner of All-Embracing Mercy,  
And never will His wrath be turned back from the guilty people.

(6-147, Section 18)

Say: "With Allah is the perfect proof and argument;  
had He so willed, He would indeed have guided you all." (149)

(6-148 to 150, Section 18)

Their affair is only with Allah,

Who then will tell them what they used to do. (6-159, Section 20)

He (Allah) has no partner. (163)

(6-162 to 163, Section 20)

Say: "Shall I seek a lord other than Allah, while

***He is the Lord of all things?***

No person earns any (sin) except against himself, and  
no bearer of burdens shall bear the burden of another.

Then ***unto your Lord is your return***, so

***He will tell you that wherein you have been differing.***"

(6-164, Section 20)

And it is He (Allah) Who has made you  
generations coming after generations,  
replacing each other on the earth.

And he has raised you in ranks, some above others, that

He may try you in that which He has bestowed on you.

Surely, your Lord is Swift in retribution, and

certainly He is Oft-Forgiving, Most Merciful.

(6-165, Section 20)

### **Surah-7 (Al-A'raaf)**

Then surely, We (Allah) shall question those (peoples)

to whom it (the Book) was sent, and

verily, We shall question the Messengers. (6).

Then surely, We shall narrate unto them (their whole story),  
with knowledge, and indeed We have not been absent. (7)

(7-6 to 9, Section 1)

And Surely, We (Allah) gave you power in the earth, and appointed for you therein a livelihood.

(7-10, Section 1)

And Surely, We created you, then We fashioned you, then We told the angels: Prostrate yourselves to Adam! (11)

(7-11 to 18, Section 2)

Certainly, Allah, never commands for lewdness.

(7-28, Section 3)

Certainly, He (Allah) likes not the prodigals.

(7-31, Section 3)

Thus do We (Allah) recompense the guilty. (40)

(7-40 to 41, Section 5)

Thus do We (Allah) recompense the wrong-doers. (41)

(7-40 to 41, Section 5)

We (Allah) charge not any self beyond its scope. (42)

(7-42 to 43, Section 5)

And We (Allah) shall remove of whatever rancor may be in their hearts. (43)

(7-42 to 43, Section 5)

Indeed your Lord is Allah,

Who created the heavens and the earth in Six Days, and then He rose over the Throne.

He brings the night as a cover over the day, seeking it rapidly, and the sun, the moon, the stars subjected to His Command.

Surely, His is the Creation and Commandment.

Blessed is Allah, the Lord of the worlds-creation.

(7-54, Section 7)

Surely, He (Allah) likes not the transgressors.

(7-55, Section 7)

Surely. the Mercy of Allah is Ever near unto the good -doers .

(7-56, Section 7)

And it is He (Allah) Who sends the winds as heralds of glad tidings, going before His Mercy (rain).

Till when they have carried a heavy-laden cloud,

We (Allah) drive it to a land that is dead, then

We cause water to descend thereon.

Then We produce every kind of fruit therewith.

Similarly, We shall raise up the dead, so that

you may remember (take heed). (57)

(7-57 to 58, Section 7)

As for the good land,

its vegetation comes forth by permission of its Lord (Allah); (58)

(7-57 to 58, Section 7)



- You have no other god but Him (Allah). (59)  
(7-59 to 64, Section 8 and Section 12)
- You have no other god but Him (Allah).(65)  
(7-65 to 72, Section 9, and Section 12)
- You have no other god but Him (Allah) (73).  
(7-73 to 84, Section 10, and Section 12)
- You have no other god but Him (Allah).(85)  
(7-85 to 93, Section 11, and Section 12)
- And He (Allah) is the best of all judges. (87)  
(7-85 to 93, Section 11, and Section 12)
- He (Shu'aib) said: "Even though we hate it!"7-88  
"We should have, indeed, invented a lie against Allah,  
if we returned to your ways, after *Allah has rescued us from it*.  
And it is not for us to return to it unless Allah, our Lord, should will.  
***Our Lord comprehends all things in His Knowledge.***  
In Allah (Alone) we put our trust.  
Our Lord! Judge between us and our people in truth,  
for, ***You are the Best of those who give judgment.***" 7-89  
(7- 85 to 93, Section 11, and Section 12)
- Thus Allah does seal up the hearts of the disbelievers. (101)  
(7-100 to 102, Sections 13 to 21)
- We believe in (Allah) Lord of the worlds-creation, (121)  
(Allah) The Lord of Moses and Aaron. (122)  
(7-109 to 126, Section 13 to 21)
- Verily, the earth is Allah's.  
He gives it as a heritage to whom He wills of his slaves. (128)  
(7-127 to 129, Sections 13 to 21)
- Glory is to You (Allah). (143)  
(7-142 to 144, Sections 13 to 21)
- And You (Allah) are the Most Merciful of all who show mercy. (151)  
(7-151, Sections 13 to 21)
- Thus do We (Allah) recompense those who invent a lie. (152)  
(7-152, Sections 13 to 21)
- "And those who wrong, but repent thereafter and believe,  
verily, your Lord is (even) thereafter Oft-Forgiving, Most Merciful."  
(7-153, Sections 13 to 21)
- "...It is only Your trial by which You lead astray whom You will, and  
keep guided whom You will.  
You are our Protector-Guardian, so forgive us and have Mercy on us:  
for, You are the Best of those who forgive." 7-155  
(7-155 to 157, Sections 13 to 21)

"...He (Allah) said: *I afflict with My punishment whom I will, and My Mercy embraces all things.*

*That (Mercy) I shall ordain it for those who ward off (evil), and pay the poor due and those who believe in Our Signs".* (156)

(7-155 to 157, Sections 13 to 21)

Him (Allah) unto whom belongs the Sovereignty of the heavens and the earth. There is no god but Him. It is He Who gives life and causes death. (158) (7-158, Section 13 to 21)

Verily Your Lord (Allah) is swift in the retribution.

And certainly, He is Ever All-Forgiving, Ever All-Merciful. (167)

(7-167 to 169, Sections 13 to 21)

Certainly, We (Allah) never waste the earnings of the righteous-reformers.

(7-170, Sections 13 to 21)

Thus do We (Allah) explain Our revelations, in detail, that haply they may return (to Us). (174)

(7-172 to 174, Section 22)

And the Names of the Excellent Beauty are for Allah.

(7-180, Section 22)

And I respite them. Certainly, My arrangement is firmly strong. (183)

(7-182 to 186, Section 23)

Those whom Allah lets astray, there is no guide for them.

He leaves them wander blindly in their contumacy. (186)

(7-182 to 186, Section 23)

"They ask you about the Hour (Resurrection):

'When will be its appointed time?'

Say: '*The knowledge thereof is with my Lord (Allah alone).*

None can reveal its time but He (alone).

Heavy is its burden through the heavens and the earth.

It shall not come upon you except all of a sudden.'

They ask you as if you have a good knowledge of it.

Say: '*The knowledge thereof is with Allah (alone),*

but most of mankind know not." 7-187

(7-187 to 188, Section 23)

He is (Allah) Who has created you from a single self (189)

(7-189 to 192, Section 24)

But Allah is High, Exalted above all that they associate. (190)

(7-189 to 192, Section 24)

Verily, my Protector-Guardian is Allah Who revealed the Book.

He supportively protects the righteous. (196)

(7-193 to 198, Section 24)

### **Surah-8 (Al-Anfaal)**

And there is no victory except from Allah.

Verily, Allah is Ever All-Mighty, Ever All-Wise. (10)

(8-7 to 10, Section 1)

Verily, Allah is severe in punishment. (13)

(8-11 to 14, Section 2)

And certainly Allah weakens deceitful plots of disbelievers. (18)

(8-17 to 78, Section 2)

And certainly, Allah is with the believers.

(8-19, Section 2)

And know that Allah comes in between the person and his own mind.

And verily, He it is unto Him you shall be gathered.

(8- 24, Section 3)

That Allah is severe in punishment.

(8-25, Section 3)

And that with Allah is immense reward. (28)

(8-27 to 28, Section 3)

And Allah is the Owner-Lord of Great Bounty.

(8-29, Section 4)

And Allah is the Best of the arrangers.

(8-30, Section 4)

But Allah would not punish them,

while you (Muhammad) were amongst them,

nor will He punish them while they seek forgiveness. (33)

(8-32 to 34, Section 4)

Then certainly Allah is Ever All-Seer of what they do. (39)

(8-39 to 40, Section 5)

That Allah is your Lord-Patron;

A Transcendent Lord-Patron, A Transcendent Helper! (40)

(8-39 to 40, Section 5)

Certainly He (Allah) ever knows all that is in the breasts (minds).

(8-43, Section 5)

And to Allah return all matters.

(8-44, Section 5)

Allah is surrounding (thoroughly comprehending) all that they do.

(47) (8-45 to 48, Section 6)

And Allah is severe in punishment. (48)

(8-45 to 48, Section 6)

And Verily, Allah is not unjust to His slaves. (51)

(8-50 to 51, Section 7)

Verily, Allah is All-Strong, severe in punishment.

(8-52, Section 7)

Certainly, Allah likes not the treacherous.

(8-58, Section 7)

Let the disbelievers not think that they have outstripped.

They can not frustrate (Allah's Will).

(8-59, Section 8)

Allah does know them.

And whatever you spend in the way of Allah,

it shall be repaid to you in full, and

you shall not be treated unjustly.

(8-60, Section 8)

Then, verily, Allah is Ever All-Sufficient for you (O Muhammad).

He it is Who has supported you with His Help and with the believers,

(8-62, Section 8)

(O Muhammad) Allah is Sufficient for you and those who follow you,  
of the believers.

(8-64, Section 8)

And Allah is with the steadfast. (66)

(8-65 to 66, Section 9)

And Allah is Ever All-Seer of what you do.

(8-72, Section 10)

Verily, Allah is Ever All-Knower of all things. (75)

(8-74 to 75, Section 10)

### **Surah-9 (At-Taubah)**

And know that you can not frustrate the Will of Allah,

And that Allah will disgrace the disbelievers.

(9-2, Section 1)

Then know; you can not frustrate the Will of Allah.

(9-3, Section 1)

Surely, Allah loves those who keep their duty (fearing Him).

(9-4, Section 1)

Verily, Allah loves those who keep their duty (fearing Him). (7)

(9-7 to 10, Section 2)

We (Allah) explain the Revelations in detail for a people who know.

(9-11, Section 2)

Then Allah has more right that you should fear Him,

if you are believers. (13)

(9-12 to 14, Section 2)

And Allah relents toward whom He wills.

And Allah is Ever All-Knower, Ever All-Wise.

(9-15, Section 2)

And Allah ever Knows all of what you do.

(9-16, Section 2)

And Allah guides not the wrongdoing people.

(9-19, Section 3)

Verily, with Allah is immense reward. (22)

(9-20 to 22, Section 3)

And Allah guides not the disobedient people.

(9-24, Section 3)

...While they were commanded to worship none but One God (Alone).

There is no god save Him.

He is Glorified from all that they ascribe as partners (unto Him)! (31)

(9-30 to 31, Section 5)

But Allah will not have it so except that He shall perfect His Light,

(9-32, Section 5)

He is (Allah) Who has sent His messenger

with the Guidance and Religion of the Truth, that

He may cause it to prevail over all religions,

(9-33, Section 5)

That Allah is with those who keep their duty (fearing Him). (36)

(9-36 to 37, Section 5)

And Allah guides not the disbelieving people. (37)

(9-36 to 37, Section 5)

And Allah is Ever All-Powerful over all things (39)

(9-38 to 39, Section 6)

...Surely, Allah is with us.

...Allah is Ever All-Mighty, Ever All-Wise.

(9-40, Section 6)

And Allah is Ever All-Knower of those

who keep their duty (fearing Him). (44)

(9-42 to 52, Sections 6 & 7)

And Allah is Ever All-Knower of wrong-doers. (47)

(9-42 to 52, Sections 6 & 7)

Say: 'Nothing shall ever happen to us, except

what Allah has ordained for us.

He is our Lord-Helper-Protector.

And in Allah let the believers put their trust. (51)

(9-42 to 52, Sections 6 & 7)

Allah is Sufficient for us. (59)

(9- 58 to 60, Sections 7 to 8)

"The hypocrites fear lest a Surah (chapter of the Qur'an)  
should be revealed about them,  
showing them what is in their hearts.  
Say: 'mock you! But **certainly Allah will bring to light all that you fear.**'  
(9-64)(9-64 to 70, Section 8 to 9)

And the Greatest Bliss is the Good Pleasure of Allah.

(9-72, Section 9)

And that Allah is the Ever All-Knower of the unseen hidden. (78)

(9-73 to 80, Section 10)

And Allah guides not the disobedient people. (80)

(9-73 to 80, Section 10)

Then you will be brought back unto Him (Allah).

Who knows the unseen-hidden and the visible.

Then, He will inform you what you used to do. (94)

(9-81 to 99, Sections 11 to 12)

However Allah certainly is not pleased with the disobedient people.

(96) (9-81 to 99, Sections 11 to 12)

"And among the bedouins around you, some are hypocrites, and  
so are some among the people of *Madinah* who persist in hypocrisy;  
you (O Muhammad) know them not;

***We (Allah) know them.***

***We shall punish them twice,*** and

***thereafter they shall be brought back to a great (horrible) torment."***

(9-101, Section 13)

Know they not that Allah accepts repentance from His slaves, and  
takes the alms-charity, and that

Allah Alone is the One

Who forgives and accepts repentance, Most Merciful?

(9-102 to 105, Section 13)

And you will be brought back to the Ever All-Knower

of the unseen-hidden and the visible (Allah),

Then He will inform you what you used to do. (105)

(9-102 to 105, Section 13)

Allah loves the purifiers. (108)

(9-107 to 110, Section 13)

And Allah guides not the wrongdoing people. (109)

(9-107 to 110, Section 13)

Verily, Allah is Ever All-Knower of all things.

(9-115, Section 14)

Verily, Allah! Unto Him belongs  
 the dominion of the heavens and the earth,  
 He gives life and He causes death.  
 And besides Allah  
 you have neither any protector-guardian nor any helper.  
 (9-116, Section 14)

Surely, Allah wastes not the reward of the kindly good-doers. (120)  
 (9-120 to 121, Section 15)

That Allah is with those who keep their duty (fearing Him).  
 (9-123, Section 16)

Allah is Sufficient for me.  
 There is no god save Him.  
 In Him I have put my trust, and  
 He is Lord of the Supreme Throne. (129)  
 (9-128 to 129, Section 16)

### **Surah-10 (Yuunus)**

Surely, your Lord is Allah  
 Who created the heavens and the earth in *six days*, then  
 He ascended the Throne, directing all affairs.  
 There is no intercessor (with Him) save after His permission.  
 That is Allah, your Lord, therefore dutifully worship Him.  
 (10-3, Section 1)

"To Him is the return of all of you.  
 The Promise of Allah is true.  
 It is He Who begins the creation and then will repeat it, that  
 He may reward with justice those who believed, and  
 did deeds of righteousness.  
 But those who disbelieved will have  
 a drink of boiling fluids, and painful torment, because  
 they used to disbelieve."  
 (10-4, Section 1)

It is He (Allah) Who made the sun a shining and the moon as a light and  
 measured out for it stages, that  
 you might know the number of years and the reckoning.  
 Allah did not create this but in Truth.  
 He explains the Signs in detail for people who have knowledge.  
 (10-5, Section 1)

Verily, in the alternation of the night and the day, and  
 in all that Allah has created in the heavens and the earth  
 are Signs for those people who keep their duty to Allah, and  
 fear Him much.  
 (10-6, Section 1)

...Glory is to You , O Allah!

...All the thankful praises are to Allah,  
Lord of the worlds-creation! (10)

(10-9 to 10, Section 1)

So We leave those who expect not their meeting with Us,  
in their contumacy wandering blindly in distraction.

(10-11, Section 2)

And indeed We (Allah) destroyed the generations before you  
when they did wrong; thus do We recompense the guilty people: (13)

(10-13 to 14, Section 2)

Glorified is He (Allah) and High Exalted above all  
that they associate (with Him)!

(10-18, Section 2)

Verily the unseen-hidden belongs to Allah. Alone.

(10-20, Section 2)

Say: Allah is more swift in planning-arrangement.

(10-21, Section 3)

He (Allah) it is Who enables you to travel through the land and the sea (22).

(10-22 to 23, Section 3)

Then unto Us (Allah) is your return, and

We shall inform you of that you used to do. (23)

(10-22 to 23, Section 3)

Thus do We (Allah) explain in detail the revelations for the people  
who reflect. (24)

(10-24 to 26, Section 3)

Allah calls to the Home of Peace (Paradise), and  
guides whom He wills to the Straight Path. (25)

(10-24 to 26, Section 3)

So Ever All-Sufficient is Allah as a Witness. (29)

(10-28 to 30, Section 3)

And they will be brought back to Allah, their Lord-Patron in truth. \

(30) (10- 28 to 30, Section 3)

"Say (O Muhammad): 'Who provides for you from the sky and the earth?  
Or who owns hearing and sight?

And who brings out the living from the dead, and  
brings out the dead from the living?

And who disposes the affairs?"

They will say: 'Allah.' Say: 'Will you not then be fearful-pious?' (31)

(10-31 to 33, Section 4)

Then Such is Allah, your Lord-Sustainer in truth. (32)

(10-31 to 33, Section 4)



Say : Is there of your partners, one that originates the Creation?

Say: Allah originates the creation, then recreates it,  
then repeats (restores) it. (34)

(10-34 to 36, Section 4)

Say: Is there of your partners, one that guides to the Truth?

Say: Allah guides to the Truth. (35)

(10-34 to 36, Section 4)

Surely, Allah is Ever All-Knower of what they do. (36)

(10-34 to 36, Section 4)

And your Lord (Allah) is Ever All-Aware of the mischievous. (40)

(10-37 to 40, Section 4)

Truly Allah wrongs not mankind in aught; (10-44, Section 5)

More over Allah, is Witness over what they do. (46)

(10-45 to 46, Section 5)

No doubt, surely, all that is in the heavens and the earth is Allah's.

No doubt, surely, Allah's Promise is True.

But most of them know not.

(10-55, Section 6)

It is He (Allah) Who gives life, and causes death, and

to him you (all) shall return.

(10-56, Section 6)

Truly Allah is Ever Full of Bounty to mankind (60)

(10-59 to 60, Section 6)

In whatever business you may be,

whatever portion you may be reciting from the Quran, and

whatever deed you may be doing,

We (Allah) are Witnesses thereof,

when you are deeply engrossed therein.

And escapes not from your Lord from the weight of a particle

(sub-atomic particle, wavicle)

in the earth and not in the sky, and

not lesser from that and not greater,

but it is in a Clear Record.

(10-61, Section 7)

No change can there be in the Words of Allah .(64)

(10-62 to 64, Section 7)

Verily The Supreme Power-Honour belongs wholly to Allah (Alone).

He is the Ever All-Hearer, the Ever All-Knower.

(10-65, Section 7)

No doubt, verily, to Allah belongs

whosoever is in the heavens and whosoever is in the earth.

(10-66, Section 7)

He it is (Allah) Who has appointed for you the night, that  
you may rest therein, and  
the day to make things visible.  
Verily, in this are Signs for a people who listen.

(10-67, Section 7)

He (Allah) is Glorified.  
He is Absolute Rich (free from all needs).  
His is all that is in the heavens and all that is in the earth. (68)

(10-68 to 70, Section 7)

When people of Noah (Peace be upon him) denied him, he said to them:  
"...then no reward have I asked of you. *My reward is only from Allah...*" (72)

(10-71 to 73, Section 8)

Thus We (Allah) seal up the hearts of the transgressors. (74)

(10-71 to 74, Section 8)

Verily, Allah does not set right the work of the mischievous. (81)

(10-75 to 82, Section 8)

"And Allah will establishing make apparent the truth by His Words,  
however much the criminal-sinners may hate," (82)

(10-75 to 82, Section 8)

Verily, your Lord (Allah) will judge between them  
on the Day of Resurrection in that in which they used to differ.

(10-93, Section 10)

It is not for any self to believe, except by the Will of Allah.  
He sets uncleanness upon those who don't comprehend. (100)

(10-99 to 100, Section 10)

Then (in the end) We (Allah) save Our Messengers, and  
those who believe!

Thus it is incumbent upon Us to save the believers.

(10-103, Section 10)

Muhammad Peace be upon him) said:  
'I worship Allah Who causes you to die, (104)

(10-104 to 105, Section 11)

And if Allah touches you with hurt,  
there is none who can remove it, but He; and  
if He intends any good for you,  
there is none who can repel his favour,  
which he causes it to reach whomsoever of his slaves he wills.  
And He is the Oft-Forgiving, the Most Merciful. (107)

(10-106 to 107, Section 11)

And He (Allah) is the Ever Best of those who deal in judgement. (109)

(10-108 to 109, Section 11)

**Surah-11 (Hud)**

To Allah is your return, and He is Able to do all things.

(11-4, Section 1)

He (Allah) knows what they conceal, and what they reveal.

Verily, He is Ever All-Knower of that is very innermost in the breasts.

(11-5, Section 1)

And none from moving creatures is in the earth, but

sustenance is on Allah. He knows its course and its repository.

(11-6, Section 1)

And He (Allah) it is Who created the heavens and the earth  
in *six days* and His Throne was on the water.

(11-7, Section 1)

And Allah is Trustee- Guardian over all things.

(11-12, Section 2)

No doubt the curse of Allah is upon wrong-doers, (18)

(11-18 to 22, Section 2)

Allah ever Knows all of that is in their (innermost) selves.

(11-31, Section 3)

He said: "Only Allah will bring it (the punishment) on you, if He wills,  
and then you will escape not. (33)

(11-32 to 33, Section 3)

He (Allah) is your Lord and unto Him you will be brought back.

(11-34, Section 3)

In the Name of Allah is its (Ark's) course and its mooring.

Verily, my Lord is indeed Ever All-Forgiving, Ever All-Merciful. (41)

(11-36 to 49, Section 4)

This day there is no saviour from the Decree of Allah,  
except him on whom He has Mercy. (43)

(11-36 to 49, Section 4)

And surely Your (Allah's) Promise is the Truth, and

You (Allah) are the Ever Most Just of those who deal in judgement. (45)

(11- 36 to 49, Section 4)

You have no other god save Him (Allah). (50)

(11-50 to 60, Section 5)

"I put my trust in Allah, my Lord and your Lord!

There is not a moving (living) creature, but

He has the grasp of its forelock.

Verily, my Lord is on the Straight Path. (56)

(11-50 to 60, Section 6)

And you cannot harm Him (Allah) in the least.

Surely, my Lord is Protector-Guardian over all things. (57)

(11-50 to 60, Section 5)

You have no other god save Him (Allah).

He brought you forth from the earth and settled you therein.

Certainly, my Lord is ever nigh, Ever All-Responsive. (61)

(11-61 to 68, Section 6)

You have no other god save Him (Allah)! (84)

(11-84 to 95, Section 8)

Verily, my Lord (Allah) is surrounding (thoroughly comprehending)  
what you do.(92)

(11-84 to 95, Section 8)

And such is the seizure of your Lord (Allah),

when He seizes the townships *while they are doing wrong*.

Verily, His Seizure is painfully very severe. (102)

(11-100 to 103, Section 9)

Verily your Lord (Allah) is Ever All-Mighty Accomplisher  
of what He Wills. (107)

(11-104 to 109, Section 9)

Surely He (Allah) is Ever All-Aware of what they do.

(11-111, Section 10)

Verily He (Allah) is Ever All-Seer of what you do.

(11-112, Section 10)

"And incline not toward those who do wrong,

lest the Fire should touch you, and

***you have no protectors other than Allah,***

nor you would then be helped."

(11-113, Section 10)

For, verily, Allah wastes not the reward of the righteous, good-doers.

(11-115, Section 10)

And your Lord (Allah) would never destroy the towns wrongfully,  
while their people were right-doers.

(11-117, Section 10)

And if your Lord (Allah) had willed,

He verily would have made mankind one *community*, but

(now) will they cease not differing. (118)

(11-118 & 119, Section 10)

Save him on whom your Lord (Allah) has Mercy; and

for that He did create them.

And the Word of your Lord has been fulfilled:

Surely, I shall fill Hell with jinn and people all together. (119)  
(11-118 to 119, Section 10)

And to Allah belongs the unseen-hidden of the heavens and the earth,  
and unto Him whole matter will return.

And your Lord is not unaware of what you do. (123)  
(11-123, Section 10)

## **Surah-12 (Yuusuf)**

And (it is) Allah (Alone), whose help is to be sought.  
(12-18, Section 2)

And Allah is Since Ever All- Knower of what they do. (19)  
(12-19 to 20, Section 2)

And Allah is Ever All-Predominant in his affairs.  
(12-21, Section 3)

And, thus, We (Allah) reward the kindly good-doers.  
(12-22, Section 3)

"And indeed she did desire him, and  
he (Yusuf, Peace be upon him), would have inclined to her desire,  
*had he not seen the evidence of his Lord (Allah).*  
*Thus it was, that We might turn away from him*  
*the evil and the lewdness.*

Surely, he was one of Our *chosen* slaves." (24)  
(12-23 to 24, Section 3)

How Perfect is Allah! (31)  
(12-30 to 31, Section 4)

The Decision-Command is for none but with Allah. (40)  
(12-38-40, Section 5)

Surely, my Lord (Allah) is Ever All-Knower of their plot. (50)  
(12-50 to 51, Section 6 to 7)

And that surely Allah lets not succeed the guile-plot  
of the treacherous betrayers.  
(12-52, Section 7)

We (Allah) bestow with Our Mercy whom We will.  
We lose not the reward of the kindly righteous good-doers. (56)  
(12-54-57, Section 7)

But Allah is the Ever Best Guardian; And  
He is Ever Most Merciful above all who show mercy. (64)  
(12-63 to 64, Section 8)

Jaocb (Peace be upon him) asked his sons to swear a solemn oath that they  
will bring Joseph (Peace be upon him) back unless they were over powered.

When they had sworn their solemn oath, he said:

"Over all that we say, Allah is the Witness-Guardian." (66)

(12-58 to 66, Section 8)

The Decision-Command is with none but Allah.

In Him do I put my trust.

And let all those who trust, put their trust in Him. (67)

(12-58 to 68, Section 8)

We (Allah) raise to ranks whom We Will.

But over all those endowed with knowledge

is One, the Ever All-Knower (Allah). (76)

(12-69 to 79, Section 9)

And Allah ever Knows best of what you describe. (77)

(12-69 to 79, Section 9)

And He (Allah) is the Ever Best Judge above all

who deal in judgement. (80)

(12-80 to 82, Section 10)

Truly, Allah does reward the charitable. (88)

(12-80 to 88, Section 10)

Then surely, Allah wastes not the reward

of the kindly good-doers. (90)

(90-88 to 92, Section 10)

And He! (Allah) is Ever Most Merciful above all who show mercy. (92)

(12-88 to 92, Section 10)

Certainly, My Lord-Master (Allah) is Super Fine in what He Wills.

Truly, He! Only He is the Ever All-Knower, the Ever All-Wise. (100)

(12-99 to 100, Section 11)

(Allah) the Originator-Creator of the heavens and the earth

(without model)!

(Allah) You are my Protector-Guardian

in the world and the Hereafter. (101)

(12-99 to 101, Section 11)

Glory is to Allah! (108)

(12-108, Section 12)

Came to them Our (Allah's) Help, and

whom We willed was saved.

And Our punishment cannot be warded off from the guilty people

(110) (12-105 to 111, Section 12)

When the Messengers gave up hope and thought that they were denied,  
then came to them Allah's Help as informed in above verse.

**Surah-13 (Al-Ra'd)**

Allah is He Who raised the heavens without pillars  
that you can see.  
Then He firmly established rising above the Throne.  
And He subjected-harmonised the sun and the moon  
(to His Laws).  
Each one runs (its course) for a term appointed.  
He regulating directs all affairs;  
He explains in detail the Signs,  
that you may believe with certainty,  
in the meeting with your Lord.

(13-2, Section 1)

And (Allah) He it is Who spread out the earth, and  
placed therein firm mountains and rivers, and of all fruits.  
He made pair-mate twain therein.  
He brings the night as a cover over the day.

(13-3, Section 1)

And in the earth are adjoining tracts, and  
gardens of vines, and green crops, and date-palms,  
growing into two or three from a single stem root, or otherwise  
(one stem root for every palm),  
watered with the same water;  
yet some of them We make more excellent than others to eat.  
Verily, in these things there are *Signs* for the people who understand.

(13-4, Section 1)

But verily, your Lord-Master (Allah) is  
indeed Ever-Owner of forgiveness  
for the people despite their wrong,  
And verily, your Lord-Master is severe in punishment!

(13-6, Section 1)

Allah knows that which every female bears, and that  
which the wombs shed dry, and that  
which they grow.

And everything with Him is with determined measure.

(13-8, Section 2)

(Allah) Ever All-Knower  
of the unseen-hidden and the visible-seen,  
the Ever All-Great, the Most High Exalted.

(13-9, Section 2)

It is same to Him (Allah),  
whether anyone of you conceals the speech, or  
anyone of you who proclaims it (declares it openly), and

one who hides in the night, or  
one who goes freely by the daytime. (13-10, Section 2)  
Verily Allah changes not the condition of the people  
(what is with the people),  
until they change that which is in their *selves*;  
And When Allah intends punishment for a people,  
there can be no turning back of it.  
And they have no protector-guardian beside Him.

(13-11, Section 2)

(Allah) He it is Who shows you the lightning, a fear and a hope,  
and raises the heavy clouds. (12)

(13-12 to 13, Section 2)

And hymns the thunder with His (Allah's) Praise and Glory, and  
the angels (so do), from His Awe.  
And He sends the thunder bolts,  
then afflicts with them whom He wills.  
And He is severe in wrath. (13)

(13-12 to 13, Section 2)

And unto Allah (Alone) falls prostrate  
whatsoever is in the heavens and the earth,  
willingly and without choice,  
as do their shadows in the mornings and the afternoons. (15)

(13-15, Section 2)

...Say: Who is Lord-Master of the heavens and the earth?  
Say: Allah!

...Say: Allah is the Creator of all things, and  
He is the Ever Only One, the Ever All-Mighty-Irresistible. (16)

(13-16, Section 2)

...Thus does Allah give parables of the Truth and the falsehood.  
...Thus does Allah give the parables. (17)

(13-17, Section 2)

Allah increases the substance for whom He wills, and  
straitens (fixes it for whom He wills);

(13-26, Section 3)

Say: verily, Allah lets go astray whom He wills, and  
guides unto Himself those who turn to Him. (27)

(13-27 to 30, Section 4)

Verily in the remembrance of Allah do hearts find rest! (28)

(13-27 to 30, Section 4)

He (Allah) is my Lord-Master; there is no god except Him. (30)

(13-27 to 30, Section 4)



Certainly, Allah breaks not (backs not out from) His Promise. (31)  
(13-31, Section 4)

Is, then, He (Allah) Who stands over every self, and  
knows of all that he has earned (like anyone)?

...He whom Allah lets go astray,  
then for him there is no one as guide. (33)

(13-33 to 34, Section 5)

And they have no protector from Allah. (34)

(13-33 to 34, Section 5)

Allah blots out what He wills, and keeps (what He wills), and  
with Him is the Mother (Original Master) of The Book. (39)

(13-39, Section 6)

And on Us (Allah) is the reckoning.

(13-40, Section 6)

Observe they not;

We (Allah) gradually reduce the land (in their control)  
from its outlying borders?

(Literally: 'come to the earth diminishing it in its dimensions').

And Allah does Command;

there is none to put back His Command-Decision, and  
He is Ever Swift at the reckoning.

(13-41, Section 6)

But all the planning arrangement is Allah's, totally.

He ever knows all, that each *self* earns.

(13-42, Section 6)

Say: Allah, is Ever All-Sufficient Witness between me and you.

(13-43, Section 6)

## **Surah-14 (Ibrahim)**

Allah is He, to Whom belongs

whatsoever is in the heavens and whatsoever is in the earth. (2)

(14-1 to 3, Section 1)

Then Allah lets go astray whom He Wills, and  
guides whom He Wills.

And He is the Ever All-Mighty, the Ever All-Wise. (4)

(14-4, Section 1)

If you truly give thanks,

I (Allah) will certainly add more, unto you.

And if you are thankless,

verily My punishment is indeed severe. (7)

(14-5 to 8, Sections 1 and 2)

Then verily, Allah is indeed  
Ever All-Absolute-Rich, Ever All-Owner of Praise. (8)  
(14-5 to 8, Sections 1 and 2)

(Allah) the Originator-Creator of the heavens and the earth.  
He invites you that He may forgive you of your sins, and  
give you respite for a term appointed. (10)  
(14-9 to 10, Section 2)

But Allah bestows His Grace to whom He wills of His slaves. (11)  
(14-11 to 12, Section 2)

Do you not see that Allah has created  
the heavens and the earth with Truth (Laws)?  
If He Wills, He may remove you and bring a new creation. (19)  
And that is not great matter for Allah. (20)  
(14-19 to 20, Section 3)

And Allah gives the parables. (25)  
(14-24 to 25, Section 4)

Allah establishes those who believe,  
in the firm Word in the life of the world and in the Hereafter; but  
Allah lets wrongdoers go astray. And Allah does what He Wills.  
(14-27, Section 4)

Allah is He Who created the heavens and the earth, and  
sends down water from the sky, then  
thereby brings forth from the fruits provision for you, and  
subjected unto you the ships, that  
they may sail through the sea by His Command, and  
has subjected to you the rivers; (32)  
(14-32 to 34, Section 5)

And (Allah) has subjected-harmonised,  
the sun and the moon to you, constant in their courses, and  
has subjected-harmonised to you the night and the day. (33)  
(14-32 to 34, Section 5)

And He gives you from all you beseech of Him, and  
if you count the Blessings of Allah you cannot number them. (34)  
(14-32 to 34, Section 5)

O Our Lord! Certainly You know that we hide and that we reveal.  
And nothing in the earth and in the heaven is hidden from Allah.  
(38) (14-38, Section 6)

All the thankful praises are to Allah;  
Verily, my Lord-Master is indeed Ever All-Hearer of the Prayer.  
(39) (14-39, Section 6)

Consider not that Allah is unaware of what the wrongdoers do,

but He gives them respite up to a Day  
when the eyes will stare in horror. (42)

(14-42 to 43, Section 7)

So think not that Allah will fail to keep His Promise  
to His Messengers.

Certainly, Allah is Ever All-Mighty, Ever All-Able of retribution.

(47) (14-47, Section 7)

And they will appear before Allah,  
the Ever Only One, the Ever Irresistible. (48)

(14-48 to 52, Section 7)

Truly Allah is swift at reckoning. (51)

(14-48 to 52, Section 7)

He (Allah) is the Only One God (52)

(14-48 to 52, Section 7)

### **Surah-15 (Al-Hijr)**

We (Allah) send not down the angels except with the Truth, and  
in that case (if they came) they (the disbelievers)  
would have no respite. (8)

(15-7 to 8, Section 1)

Thus We (Allah) let it (disbelief)  
make its way into the hearts of the guilty. (12)

(15-1 to 15, Section 1)

And indeed in the heaven We (Allah) have made constellations,  
and We have *beautified* it for the beholders. (16)

And We (Allah) have guarded it from every outcast devil (rebel), (17)

(15-16 to 18, Section 2)

And the earth We (Allah) have spread out, and  
have cast therein firm mountains, and caused to grow therein,  
from all kinds of things, appropriately even balanced. (19)

And We have (Allah) provided therein,  
means of livelihood for you, and for those  
for whose sustenance you are not responsible. (20)

(15-19 to 20, Section 2)

There is not of a thing but with Us (Allah)  
are the stocks (inventories) thereof.

And We send it not down except in determined measure, known. (21)

(15-21, Section 2)

And We (Allah) send the winds fertilizing, then  
cause water to descend from the sky, and  
We give it to you to drink.

And it is not you who are the holders  
of the stocks (inventories) thereof.

(15-22, Section 2)

And Certainly We (Allah), indeed Ourselves,  
We give life and We give death, and  
We are the Inheritors.

(15-23, Section 2)

And certainly We ever know all those of you  
who have gone before;  
And indeed, We ever know all those who are left behind.

(15-24, Section 2)

And certainly your Lord-Master (Allah),  
He will gather them together.  
Verily, He is Ever All-Wise, Ever All-Knower.

(15-25, Section 2)

And indeed We (Allah) have created the humanbeing  
from ringing (resonant) clay of moulded mud -plasticine

(15-26, Section 3)

And the Jinn, We (Allah) created it, aforesaid  
from the pestilential scorching gas-fire (heat-wave, micro-wave).

(15-27, Section 3)

Truly I (Allah) Am the Ever All-Forgiving, the Ever All-Merciful. (49)  
And that My (Allah's) torment is the painful torment. (50)

(15-49 to 50, Section 4)

And We (Allah) created not the heavens and the earth, and  
all that is between them except with the truth.

(15-85, Section 6)

And indeed, We (Allah) have bestowed upon you  
seven of *Al-Mathaanii*\* (seven repeatedly recited), and  
the Grand Qura'n.

(15-87, Section 6)

\* It is interpreted as *Al-Faatihah*.

## **Surah-16 (Al-Nahl)**

Glorified High Exalted is He (Allah) above all that they associate.

(16-1, Section 1)

He (Allah) sends down the angels with the Code  
(Course or Commission) of His Command  
on whom He Wills from His bondmen,  
(saying): Warn mankind that there is no god except Me,  
so fear Me.

(16-2, Section 1)

He (Allah) has created the heavens and the earth  
with the Truth (Law).

High is He Exalted above all that they associate.

(16-3, Section 1)

He (Allah) has created humanbeing from a droplet-semen.\*

(16-4, Section 1)

\*Protoplasm: a droplet of clear extract of genetic material-plasm.

And the cattle, He (Allah) has created for you.

(16-5 to 7, Section 1)

And He (Allah) creates that which you know not.

(16-8, Section 1)

He (Allah) it is Who sends down water from the sky. (10)

(16-10 to 11, Section 2)

And He (Allah) has subjected-harmonised for you  
the night and the day and the sun and the moon, and the stars  
are subjected-harmonised by His Command (Law). (12)

(16-12 to 13, Section 2)

And He (Allah) it is Who has subjected-harmonised the sea.

(16-14, Section 2)

And He (Allah) has cast into the earth firm mountains, that  
it shake not with you, and  
streams and roads (ways), that  
you may lead the right course. (15)

And landmarks, and by the star they lead the right course. (16)

(16-15 to 16, Section 2)

And if you would count the favors of Allah,  
you cannot number them.

Truly Allah is indeed Ever All-Forgiving, Ever All-Merciful. (18).

(16-18, Section 2)

And Allah ever Knows all that you conceal and that you reveal.

(16-19, Section 2)

Your God is Only One God (Allah).

(16-22, Section 3)

No doubt that Allah ever knows  
all that they conceal and that they reveal.  
Surely, He likes not the proud.

(16-23, Section 3)

Nay! Surely Allah is Ever All-Knower of what you used to do. (28)

(16- 26 to 29, Section 4)

Thus Allah rewards the righteous good-doers. (31)

(16- 30 to 32, Section 4)

Then verily, Allah guides not those whom He lets go astray.  
(16-37, Section 5)

Verily, Our (Allah's) Word unto a thing, when We intend it,  
is only that We say unto it: Be! and it is.  
(16-40, Section 5)

Verily He (Allah) is Only One God (Allah)  
(16-51, Section 7)

And to Him belongs what ever is in the heavens and the earth,  
And to Him belongs  
the perpetually sincere and exclusive obedience and service.  
(16-52, Section 7)

And whatever of blessings you have, it is from Allah. (53)  
(16-53 to 55, Section 7)

He (Allah) is Glorified High Exalted (57).  
(16-56 to 59, Section 7)

And for Allah is the Highest Unique Description, and  
He is the Ever All-Mighty, the Ever All-Wise.  
(16-60, Section 8 )

And Allah sends down water from the sky,  
then He revives the earth therewith after its death! (65)  
(16-65, Section 8)

And Allah has created you, then  
He will cause you to die,  
Truly, Allah is Ever All-Knower, Ever All-Powerful. (70)  
(16-70, Section 9)

And Allah has made for you mates (pairs) from your own selves,  
and has made for you, from your mates (pairs),  
sons and grandsons, and  
has provided you sustenance from the likeable-pure. (72)  
(16-72 to 73, Section 10)

Truly, Allah ever knows all and you know not. (74)  
(16-74, Section 10)

All the thankful praises are to Allah!  
(16-75, Section 10)

And unto Allah belongs  
the unseen-hidden of the heavens and the earth; and  
the matter of the Hour is not but as a winking of the eye, or  
it is nearer.  
Truly, Allah is Ever All-Powerful Able over all things.  
(16-77, Section 11)

And Allah brought you out from wombs of your mothers,  
*knowing nothing*, and  
**made for you** the *hearing* and the *sights* and the **hearts (minds)**  
 that haply you may give thanks.

(16-78, Section 11)

Do they not look at the birds,  
 poised in the atmosphere of the firmament?  
 None holds them except Allah. (79)

(16-79, Section 11)

It is Allah Who has made for you,  
 in your habitations *soothing-homes* of rest and quiet, and  
 has made for you, out of hides of cattle, *dwellings*,  
 which you find so light when you travel and when you stay.  
 And out of their wool, and their fur, and their hair, rich stuff and  
 articles of convenience, for a time.

(16-80, Section 11)

And Allah has made for you, out of that He has created:  
 shade; and has made for you places of shelter in the mountains,  
 and has made for you dresses  
 that maintain (preserve) your heat (thermostat effect) and  
 dresses (e.g. coats of armour) that keep you up - your terror  
 (deterrence and combat power).

Thus does He perfect His favour unto you, that  
 you may submit yourselves (unto Him) in obedience.

(16-81, Section 11)

Verily, Allah knows what you do.

(16-91, Section 13)

But He (Allah) lets whom He wills, go astray.  
 And guides whom He wills. (93)

(16-91 to 95, Section 13)

And Allah ever Knows all that He sends down. (101)

(16-101 to 103, Section 14)

Verily, those who believe not in the Signs of Allah,  
 Allah guides them not. (104)

(16-104 to 109, Section 14)

Verily, your Lord (Allah) since after that,  
 is indeed Ever All-Forgiving, Ever All-Merciful.

(16-110, Section 14)

It refers to those who emigrated after they had been put to trials, strove  
 hard, fought, and were patient. (16-110)

Verily, your Lord (Allah) after all that is indeed

Ever All-Forgiving, Ever All-Merciful. (119)

(16-116 to 119, Section 15)

It refers to those who do wrong in ignorance, but thereafter repent and make amends. (16-119)

And verily, your Lord (Allah) will indeed,  
judge between them on the Day of Resurrection about that  
where in they used to differ. (124)

(16-124, Section 16)

Truly, your Lord (Allah) Himself ever Knows all  
who have strayed from His Path, and  
He Himself ever Knows all  
those who are guided-aright.

(16-125, Section 16)

And endure you (O Muhammad) patiently.

And your patience-endurance is not, but only from Allah. (127)

(16-126 to 128, Section 16)

Truly, Allah is with those who do right fearing (Him), and  
those who are kindly good-doers. (128)

(16-126 to 128, Section 16)

### **Surah-17 (Al-Israa)**

And We (Allah) have made the night and the day, two Signs.  
Then We *obliterated* (the pitch of) the Sign of the night, and  
We made Sign of the day *sight-enabling* that  
you may seek bounty from your Lord-Master, and  
that you may know number of the years (calendar) and  
the (astronomical) reckoning; and  
everything have We explained it clearly in detail. (12)

(17-12, Section 12)

And for every man,

We have suspended his augury within his own neck. (13)

(17-13 to 14, Section 2)

"And We (Allah) have fastened  
every man's *fate (deeds)* to his neck,  
and on the Day of Resurrection,  
We shall bring out for him a book  
which he will find wide open." (13)

Read your book,

you yourself are sufficient as a reckoner against you this Day"(14)

(17-13 & 14)

In this context see following verse also:



"Nay! Man is a witness against himself. (14)  
Though he may put forth his excuses ." (15)

**75-** 14 & 15

When We (Allah) decide to destroy a population,  
We send a *definite order* to those among them  
who are given the good things of the life , and  
yet transgress so that the Word is proved true against them.  
Then We destroy them utterly. (16)

(17-16 to 17, Section 2)

And absolutely Sufficient is your Lord (Allah),  
Ever All-Aware, Ever All-Beholder of sins of His slaves. (17)

(17-16 to 17, Section 2)

If any do desire the transitory, We (Allah) hasten for him therein,  
that We Will, for such as We please.

Afterwards We have appointed for him Hell;. (18)

(17-18 to 21, Section 2)

Each do We (Allah) bestow, 'these' as well as 'those',  
from the bounty of your Lord.

And the bounty of your Lord can never be restrained. (20)

(17-18 to 21, Section 2)

Verse 17-18 refers to 'those' who want transitory things of this world, and  
17-19 to 'these' who strive duly for the Hereafter with Faith. It is clarified in 17-20,  
that Allah bestows freely of His bounties, on both.

Your Lord (Allah) is Ever All-Aware  
of what is in your *selves* (minds).

If you use to be righteous, then  
verily, He is, since Ever All-Forgiving unto those  
who are oft returning (unto Him). (25)

(17-23 to 25, Section 3)

Truly, your Lord (Allah) enlarges the provision for whom He wills,  
and measure-straitens (it for whom He wills).

Verily He is, Since Ever All-Knower, Ever All-Seer of His slaves. (30)

(17-26 to 30, Section 3)

"Kill not your children for fear of want.

***We shall provide sustenance for them as well as for you.***

Verily, the killing of them is a great sin."

(17-31, Section 4)

"Do not follow that of which you have no knowledge,

For, *you will be questioned,*

*for the use of your eyes, ears and hearts."*

Q7-36, Section 4)

Glorified and High Exalted is He (Allah),  
High above that they say!

(17-43, Section 5)

The seven heavens and the earth and all that is therein  
glorify Him (Allah), and

there is not a thing but glorifies Him with praises; but  
you understand not their glorification.

Truly He is, Since Ever All-Forbearing-Ever All-Forgiving.

(17-44, Section 5)

We (Allah) ever Know all. (47)

(17-45 to 48, Section 5)

Say: He (Allah) Who created you the first. (51)

(17-49 to 52, Section 5)

Your Lord (Allah) ever Knows all of you.

If He wills, He will have mercy on you, or if He wills,  
He will punish you.

(17-54, Section 6)

And your Lord (Allah) ever Knows all of those  
in the heavens and the earth.

(17-55, Section 6)

Verily, the Torment of your Lord is to be guarded against. (57)

(17-56 to 57, Section 6)

There is not a township but We (Allah) shall destroy it  
before the Day of Resurrection, or punish it with severe torment.  
That is since inscribed in the Book.

(17-58, Section 6)

We (Allah) send not from the Signs except  
for warning-frightening.

(17-59, Section 6)

Verily, your Lord (Allah) does encompass mankind.

(17-60, Section 6)

And your Lord (Allah) is Ever All-Sufficient Guardian for you. (65)

(17-61 to 65, Section 7)

Your Lord (Allah) is He Who drives for you the ship in the sea  
that you may seek of His Bounty.

Truly, He is Since Ever All-Merciful toward you. (66)

(17-66 to 69, Section 7)

But when He (Allah) brings you safe to land you turn away. (67)

(17-66 to 69, Section 7)

And indeed We (Allah) have bestowed  
*high mind* and *honour* on children of Adam.

We have endowed them in the land and the sea, and  
 have provided them with the *pure-clean likeable* things, and  
 have even *enriched excellence* on them above many of those  
 whom We created  
 with a *distinct advanced promotion* (upgradation).

(17-70, Section 7)

And you can't find to Our Writ, any change. (77)

(17-76 to 77, Section 8)

But your Lord (Allah) ever Knows all of him who is best guided,  
 the right way.

(17-84, Section 9)

And if We (Allah) willed,  
 We could take away that which We have revealed to you, then  
 you can't find any one for you to plead to Us for that. (86)  
 Verily, His (Allah's) Grace unto you is since ever great. (87)

(17-86, 87, Section 10)

Glorified Exalted is my Lord (Allah) (93)

(17-90 to 93, Section 10)

Say: "Sufficient is Allah as a Witness between me and you.  
 Verily, He is Since Ever All-Knower, Ever All-Seer of His slaves. (96)

(17-96, Section 11)

And he whom Allah guides then he is the rightly guided.  
 But whom He leaves astray,  
 for them you will find no protecting friends beside Him. (97)

(17-97 to 98, Section 11)

See they not that Allah Who created the heavens and the earth  
 is Ever All-Powerful Able over creating their like? and  
 He has appointed for them a term whereof there is no doubt.

(17-99, Section 11)

Glorified High Exalted is Our Lord.( 108)

(17-105 to 109, Section 12)

Say: Call upon Allah, or call upon Ar-Rahmaan,  
 by whatever Name you call,  
 for, His are the Ever Most Beautiful Best Names. (110)

(17-110, Section 12)

And say: All the thankful-praises are to Allah,  
 Who has never begotten a son, and  
 since ever Who has no partner in the Sovereignty, and  
 since ever has no protecting friend from being over-whelmed.  
 And magnify Him with all Great Magnificence.

(17-111, Section 12)

**Surah-18 (Al-Kahf)**

All the thankful-praises are to Allah  
Who has sent down to His slave the Book, and  
has not made therein any crookedness. (1)  
(18-1 to 6, Section 1)

Verily, We (Allah) have made all that is on the earth  
as an ornament for it, that we may try them:  
which of them are best in deeds. (7)  
(18-7 to 8, Section 1)

And Verily, We (Allah) shall indeed make all that is on it,  
a barren mound (8)  
(18-7 to 8, Section 1)

Our Lord (Allah) is the Lord of the heavens and the earth. (14)  
(18-14, Sections 1 to 3)

He whom Allah guides, then he is the rightly guided.  
And he whom He lets go astray, then  
for him you will not find a guiding friend.  
(18-17, Sections 2, 3, 4.)

...That the Promise of Allah is True,  
...Their Lord (Allah) ever knows all about them. (21)  
(18-19 to 21, Sections 2, 3, 4.)

Allah made the case of the people of the Cave known to the people of the city  
who were disputing among themselves: "That the promise of Allah is True, and  
there can be no doubt about the Hour (Resurrection)." 18-21

Say: Allah ever knows all how long they tarried (in the Cave).  
His is the unseen-hidden of the heavens and the earth.  
Absolute all clear is the Sight with Him, and  
absolute all-keen Hearing!  
They have no protector-guardian beside Him, and  
He makes none to share in His High-Rule Order. (26)  
(18-22 to 26, Sections 2, 3, 4.)

None can change His (Allah's) Words;  
And you shall find no refuge other than Him.  
(18-27, Section 4)

Certainly, We (Allah) waste not the reward of any one  
who excels good work. (18)  
(18-30 & 31, Section 4)

Allah sets forth a parable of two men, who were provided two rich gardens  
of grapevines. One of them boasted that he had more wealth, honour and  
power; thinking that his garden would never perish, there would be no  
resurrection, and even in case of such an eventuality, he will be better off. His

companion reminded him of the process of his creation from inorganic material into organic material forming sperm and then fashioning into a man, saying:

"But for my part, He is Allah, my Lord, and none shall I associate with my Lord". (38)

(18-32 to 44, Section 5)

When garden of the boaster, in the parable mentioned above, was ruined:

"Nor had he numbers to help him against Allah, nor was he able to deliver himself." (43)

"There over, the protection comes from Allah, the True One.

He is the Best to reward, and the Best to give best end." (44)

(18-32 to 44, Section 5)

And Allah is Since Ever All-Powerful Prevailing over all things.

(18-45, Section 6)

And your Lord will not wrong any one.

(18-49, Section 6)

I (Allah) made them not witnesses at the creation

of the heavens and the earth,

nor at the creation of their own *selves*,

nor was I to take the misleaders as helpers. (51)

(18-50 & 51, Section 7)

We (Allah) fixed an appointed time for their

(populations which committed inequities) destruction (59)

(18-59, Section 8)

And We (Allah) knew all concerning him. (91)

(18-83 to 101, Section 11)

In these verses Allah has revealed about different episodes of expedition of Dhul-Qarnain, till he reached the setting place of the sun.

And the Promise of my Lord (Allah) is since ever True. (98)

(18-83 to 101, Section 11)

Say: If the sea were ink for the Words of my Lord (Allah),

surely, the sea would be exhausted

before the Words of my Lord would be finished,

even if we brought the like thereof for its aid. (18-109, Section 12)

Your God is only One God.

(18-110, Section 12)

### **Surah-19 (Maryam)**

I (Allah) created you before, when you had been nothing. (9)

(19-2 to 9, Section 1)

In truth it never befits (the Majesty of) Allah that

He should take unto Himself a son.  
He is Glorified-High Exalted.  
When He decrees an affair, then  
He just says to it only: Be! and it is.

(19-35, Section 2)

And verily, Allah is my Lord and your Lord.

(19-36, Section 2)

Verily We (Allah) will inherit the earth and all who are thereon,  
and unto Us they shall be returned.

(19-40, Section 2)

Verily, He is (Such that) His Promise since ever is surely fulfilled. (61)

(19-58 to 63, Section 4)

And we (angels) come not down,  
except by Command of your Lord-Master (Allah).  
To Him belongs all that is before us and all that is behind us,  
and all that is between those two, and  
your Lord is never forgetful.

(19-64, Section 4)

Lord-Master-Owner (Allah) of the heavens and the earth,  
and all that is between them!

(19-65, Section 4)

"But doesnotman call to mind, that  
We (Allah) created him before out of nothing?" (67)

(19-66 to 72, Section 5)

"Say: 'If any go astray,  
(Allah) Most Gracious extends (the rope) to them, until,  
*when they see the warning of Allah (being fulfilled),*  
either in punishment or in (the approach of) The Hour.  
They will at length realise who is worst in position, and  
(who is) weaker in forces.'" (75)

(19-73 to 74, Section 5)

And Allah increases in guidance those who walk aright. (76)

(19-75 to 76, Section 5)

"So We (Allah) make no haste against them,  
***We do reckon for them (limited) number*** (of days of this life)". (84)

(19-83 to 84, Section 6)

On the Day We (Allah) shall gather the righteous  
unto the Ever All-Beneficent, a goodly company. (85)

(19-85 to 87, Section 6))

And We (Allah) shall drive the guilty unto Hell, a thirsty herd. (86)

(19-85 to 87, Section 6)

There is none in the heavens and the earth,  
but comes unto the Ever All-Beneficent as a slave. (93)  
(19-88 to 95, Section 6)

Verily, those who believe and do good works,  
the Ever All-Beneficent (Allah) will bestow love for them.  
(19-96, Section 6)

### **Surah-20 (Taa Haa)**

We (Allah) have not sent down unto you (Muhammad)  
the Quran that you should be distressed. (2)  
(20-2 to 4, Section 1)

A revelation from Him  
Who (Allah) created the earth and the lofty high heavens. (4)  
(20-2 to 4, Section 1)

The Ever All-Beneficent (Allah),  
rose firmly-established over the Throne (5)  
(20-2 to 4, Section 1)

To Him belongs all that is in the heavens, and  
all that is in the earth, and all that is between them, and  
all that is under the *soil*.  
(20-6, Section 1)

And whether you be loud in your speech,  
but surely, He (Allah) knows the secret and that yet more hidden.  
(20-7, Section 1)

Allah! There is no god except Him.  
For Him (Alone) are the Most Beautiful Glorified Names.  
(20-8, Section 1)

Verily, Me, Only I, (Allah) Am your Lord-Master-Owner.  
(20-12, Section 1)

Verily, without any doubt Me, Only I, am Allah.  
There is no god except Me (Allah) (14)  
(20-9 to 16, Sections 1 to 5)

Verily, You (Allah) are Since Ever All-Seer of us.  
(20-35, Section 2)

"They (Moses and Aaron, Peace be upon them) said:  
'Our Lord (Allah)!  
We fear lest he (Pharoah) hastens with insolence against us , or  
lest he transgress all bounds.'" (20-45)

"He (Allah) said: 'Fear not; for, I am with you:  
***I Hear and See (everything).***" (46)  
(20-42 to 48, Section 2)

He (Moses, Peace be upon him) said:  
'Our Lord-Master-Owner is He Who gave everything  
its form, and nature, then guided it aright'. (50)  
(20-49 to 50, Section 2)

He (Moses, Peace be upon him) said:  
'The knowledge thereof is with my Lord in a Record.  
My Lord-Master neither errs nor forgets'. (52)  
(20-51 to 54, Section 2)

He is (Allah) Who has made the earth for you a cradle, and  
has opened (walk, travel-enabling) ways for you therein, and  
has sent down water from the sky, and  
We (Allah) have brought forth with it  
separate classes of species of vegetation. (53)  
(20-51 to 54, Section 2)

Eat and pasture your cattle.  
Verily, in that are Signs for men of understanding. (54)  
(20-51 to 54, Section 2)

Thereof (earth) We (Allah) created you, and  
into it We shall return you, and  
from it We shall bring you out once again. (55)  
(20-65 to 76, Section 3)

Better is the reward of Allah and more lasting. (73)  
(20-65 to 76, Section 1 to 5)

And verily, I (Allah) Am indeed Ever All-Forgiving to him  
who repents and believes and does righteous good deeds, and  
then follows the right path.  
(20-82, Sections 4)

And verily,  
your Lord-Master-Owner (Allah) is the Ever All-Beneficent. (90)  
(20-83 to 98, Sections 5)

It is nothing else but the absolute truth that God of you all  
is only Allah, the One;  
there is no other god but He (Alone).  
All things, He comprehends in His Knowledge (Science). (98)  
(20-83 to 98, Sections 4 to 5)

We (Allah) ever Know all of what they will say. (104)  
(20-99 to 104, Section 5)

My Lord (Allah) will blast them (mountains)  
into scattered dust. (105) (20-105 to 109, Section 6)

Then He will leave it as a precision-level emptied plain. (106)  
(20-105 to 109, Section 6)



He Knows (all) that is before them, and (all) that is behind them,  
and they will never compass anything of His Knowledge.

(20-110, Section 6)

And (all) faces humble themselves before the Ever Living,  
the Ever Eternal Sustaining all that exists.

And he who carried (a burden of) wrongdoing,  
will be indeed a complete failure (on that Day). (111)

(20-111 to 112, Section 6)

Then his (Adam's) Lord-Master chose him, and  
relented toward him, and guided him. (122)

(20-116 to 122, Section 7)

And provision of your Lord-Master is better and more lasting.

(20-131, Section 8)

We (Allah), Ourselves provide for you. (20-132, Section 8)

### **Surah-21 (Al-Anbiya')**

My Lord-Master ever Knows all  
what-ever is said in the heaven and the earth.

He is the Ever All-Hearer, the Ever All-Knower.

(21-4, Section 1)

Then We (Allah) fulfilled the Promise to them (Messengers).

So We saved them and those whom We willed, and

We destroyed the prodigals. (9)

(20-5 to 10, Section 1)

We (Allah) created not the heaven and the earth,  
and all that is between them for play. (16)

If We (Allah) had intended to take a pastime,

We could have taken it from Us,

if We were ever going to do (that). (17)

(21-16 to 17, Section 2)

Nay, We (Allah) hurl with the Truth against the false-hood, so that  
it does destroy its essence and spirit

(its master mind and intellect) until it (falsehood) vanishes.

And woe to you for that (lie) which you ascribe. (18)

(21-18, Section 2)

To Him (Allah) belongs

whosoever is in the heavens and the earth. (19)

(21-19 to 20, Section 2)

But Allah is Ever Glorified-Exalted, the Lord-Owner of the Throne,  
from all that they ascribe.

(21-22, Section 2)

He (Allah) can not be questioned as to what He does, but they will be questioned.

(21-23, Section 2)

There is no God, but Me (Allah). (25)

(21-24 to 25, Section 2)

He (Allah) is Ever Glorified-Exalted. (26)

(21-26 to 27, Section 2)

He (Allah) ever knows all that is before them, and all that is behind them, and they cannot intercede except for him with whom He is pleased, and they tremble in awe for fear of Him.

(21-28, Section 2)

And if any of them should say :  
'Lo! I am a god beside Him',  
such a one We (Allah) should recompense with Hell.  
Thus We recompense wrong-doers.

(21-29, Section 3)

Do not those who disbelieve see that  
the heavens and the earth  
were *joined together as one united mass*,  
then We (Allah) *tore them asunder*?  
And We made from water, every living thing.  
Will they not then believe?

(21-30, Section 3)

And We (Allah) have placed in the earth firm mountains,  
lest it may shake with them, and  
We have placed therein broad highways for them, that  
they may be guided.

(21-31, Section 3)

And We have made the sky a roof well retained-guarded.

(21-32, Section 3)

And He it is Who (Allah) has created the night and the day, and the sun and the moon.

All praise-fully are busy always rolling off swiftly  
in the elliptical space (geodesic)

(21-33, Section 3)

See they not how We (Allah) advance  
reducing the earth of its *dimensions*

(21-44, Section 4)

And We (Allah) shall set up scales of justice  
for the Day of Resurrection, then

none will be wronged in any thing.  
 And if there be weight of a grain of mustard seed,  
 We will bring it.  
 And Ever All-Sufficient are We as Reckoners.  
 (21-47, Section 4)

In fact it is your Lord,  
 Lord-Master-Owner (Allah) of the heavens and the earth,  
 Who created them. (56)  
 (21-51 to 56, Section 5)

We (Allah) listened to his (Noah's) invocation, and  
 saved him and his kinsfolk from the great distress. (76)  
 (21-76 to 77, Section 6)

And We (Allah) were Witness to their  
 (David and Solomon's) judgement. (78)  
 (21-78 to 79, Section 6)

And We (Allah) taught him (David) the craft of coats of mail  
 to shield you from each other's violence.  
 (21-80, Section 6)

And for Solomon the tempestuous wind blew swiftly  
 to sail at his command for the land which We had blessed.  
 And of everything We are Since Ever All-Knower.  
 (21-81, Section 6)

And of the satans some dived for him (Solomon),  
 and did other work, and We kept watch over them.  
 (21-82, Section 6)

You (Allah) are the Ever Most Merciful of all who show mercy. (83)  
 (21-83 to 84, Section 6)

And We (Allah) admitted them to Our Mercy. (86)  
 (21-85 to 86, Section 6)

"And Ismail and Idris and Dhul Kifl,  
 all were from among men of constancy and patience." (85)  
*"And We admitted them to Our Mercy.*  
*Verily, they were of the righteous" (86)*  
 (21-85 to 86)

There is no god, but You (Alone). You are Ever  
 All-Glorified-Exalted. (87)  
 (21-87 to 88, Section 6)

You (Allah) are the Ever Best of the inheritors. (89)  
 (21-89 to 90, Section 6)

And I (Allah) Am your Lord-Master-Owner. (92)  
 (21-92 to 93, Section 6)

"So whoever does righteous good deeds,  
while he is a believer,  
there will be no unthankful rejection of his endeavor.  
*And verily. We record (it) for him*". (21-94)

(21-94, Section 7)

The Day We shall (re-)roll back the firmament  
as a scroll is rolled up for the (inside) writings (completed).  
We shall bring it back again; a promise upon Us.  
Truly, since ever We were to do, it.

(21-104, Section 7)

Your God is One God only. (108)

(21-105 to 109, Section 7)

Verily, He (Allah) ever knows all that which is spoken aloud, and  
all that which you conceal.

(21-110, Section 7)

## **Surah-22 (Al Hajj)**

But the torment of Allah will be severe. (2)

(22-1 to 4, Section 1)

Verily, We (Allah) have created you from earth  
(initial *earthen inorganic* material), *then*  
from a small poured out *sperma-genitale*, *then*  
from a *zygote* (*subsisting-clinging* material), *then*  
from an *embryo* (a little lump of flesh *shapely and shapeless*),  
that We may make (it) clear for you.  
And We cause forth (from the fallopian tubes) what We Will  
to confirm secure implant at work within the wombs (uteruses)  
for an appointed term.  
Then We bring you out as tender-affectionate infants; *then*,  
that you attain your eloquent-strong prime.  
And from amongst you some get retained  
(each, on completion of the appointed term of life  
in this world i.e. die young) and  
from amongst you some are turned back  
unto the decrepit-dotage of feeblest life, so that  
he knows nothing after having known somewhat.  
And you see the earth dead-barren, but  
when We send down water thereon;  
it does thrill lively and swells sustaining feed and  
puts forth rejoicing beauty from all vegetation-species. (5)

(22-5 to 7, Section 1)

That is because Allah, He is the Truth, and

it is He Who gives life to the dead, and  
 it is He Who is All-Powerful Able over all things;  
 (22-6, Section 1)

And surely, the Hour is coming;  
 there is no doubt in it; and  
 certainly, Allah will resurrect those who are in the graves.  
 (22-7, Section 1)

Verily, Allah is not unjust to (His) slaves. (10)  
 (22-8 to 10, Section 2)

Verily, Allah does what He Wills.  
 (22-14, Section 2)

Thus We (Allah) have sent it down (as) clear Signs, and  
 surely Allah guides whom He Wills.  
 (22-16, Section 2)

Verily Allah is Ever All-Witness over all things.  
 (22-17, Section 2)

That unto Allah submit in obeisance  
 whosoever is in the heavens and whosoever is in the earth, and  
 the sun, and the moon, and the stars, and  
 the mountains and the trees and the beasts (living creatures), and  
 many of mankind.  
 Verily, Allah does what He Wills.  
 (22-18, Section 2)

Path of the Glorious Worthy of all Praises. (24)  
 (22-23 to 24, Section 3)

And your God is One God only. (34).  
 (22-33 to 37, Section 5)

Truly, Allah defends those who believe.  
 Verily, Allah likes not any treacherous ingrate.  
 (22-38, Section 5)

On the first occasion, when fighting in self defence was permitted:  
 "To those against whom, war is made,  
*permission* is granted (to fight), because they are wronged.  
 And **verily, Allah is Most Powerful for their aid.**" (39)  
 (22-39 to 41, Section 6)

...Our Lord-Master-Owner is Allah.  
 ...Verily Allah helps those who help Him.  
 Truly, Allah is Ever All-Strong, Ever Almighty. (40)  
 (22-39 to 41, Section 6)

And with Allah is the destined resultance of all affairs. (41)  
 (22-39 to 41, Section 6)

And Allah fails not His Promise. (47)

(22-42 to 48, Section 6)

And Verily, Allah ever indeed is the Guide of those who believe,  
to a Right Path. (54)

(22-52 to 54, Section 7)

The Sovereignty ever-time (as ever) belongs to Allah (Alone).  
He will judge between them. (56)

(22-55 to 57, Section 7)

And Verily, Allah, indeed, He is the Best of all  
who make provision. (58)

(22-58 to 59, Section 8)

That is because Allah makes the night to pass into the day, and  
makes the day to pass into the night, and  
verily, Allah is Ever All-Hearer, Ever All-Seer. (61)

(22-58 to 61, Section 8)

That is because Allah, He is the Truth (Reality), and  
that they invoke beside Him, that is the false, and  
verily, Allah, He is the Ever Most High, the Ever Most Great. (62)

(22-58 to 62, Section 8)

See you not that Allah sends down water from the sky, and then  
the earth becomes morning fresh-green?

Verily, Allah is Ever Most Super Fine-Subtle, Ever All-Aware (63)

(22-63 to 64, Section 8)

To Him (Allah) belongs all that is in the heavens, and  
all that is in the earth.

And verily, Allah, He indeed is the Absolute Rich  
(Free of all needs) Worthy of all Praise. (64)

(22-63 to 64, Section 8)

See you not that Allah has subjected to (harmonised for) you  
all that is in the earth; and

the ships sail through the sea by His Command?

And He holds back the heaven from falling on the earth, unless  
by His leave.

Verily Allah is, with mankind,  
indeed Full of Kindness Ever All-Merciful.

(22-65, Section 9)

And it is He (Allah), Who gave you life, then  
He will cause you to die, then  
again will give you life.

Verily, man is indeed an ingrate.

(22-66, Section 9)

You do say: Allah ever knows all of what you do. (68)  
(22-67 to 69, Section 9)

Know you not that Allah ever knows all  
that is in the heaven and the earth?  
Verily, that is easy for Allah. (22-70, Section 9)

They have not esteemed Allah, His True Esteem.  
Verily Allah is indeed Ever All-Strong, Ever All-Almighty.  
(22-74, Section 10)

Allah chooses Himself, from the angles messengers, and  
from the peoples (humanbeings).  
Verily, Allah is Ever All-Hearer, Ever All-Seer.  
(22-75, Section 10)

He (Allah) ever knows all that is before them, and  
all that is behind them, and unto Allah all matters return.  
(22-76, Section 10)

...He (Allah) has chosen you, and  
has not laid upon you, in religion, any hardship;  
...He is your Patron-Protector.  
How Blessed-Excellent Patron Protector and  
Blessed Excellent Helper!  
(22-78, Section 10)

### **Surah-23 (Al-Mu'minuun)**

And indeed, We (Allah) created man  
from *finest chain-extract* of (wet) clay: (12)  
Then We (Allah) made him a small-poured out sperma genitale  
in a *firmly established conducive lodging*: (13)

Thence We (Allah) created  
of the small-poured out *sperma genitale*, a *zygote*, thence thus,  
We created (made) *zygote* an *embryo*, thence thus  
We created (made) the *embryo majestic-compact skeleton*,  
thus We *dressed the majestic-compact skeleton*  
*with mutually firm supportive flesh*, thereafter,  
We brought it forth (as) **final creation**.  
So Ever Blessed Exalted is Allah,  
the Best-Noblest of all makers. (14)

After that, at length, you will die. (15)

Again, on the Day of Judgement, will you be raised up. (16)  
(23-12 to 16, Section 1)

And indeed We (Allah) have created above you  
seven fold interlocked paths (modes), and

We have never ever been heedless of creation.

(23-17, Section 1)

And We (Allah) have sent down from the sky, water  
in *determined measure*, and

We give it *lodging* in the earth, and

verily, We are indeed Ever All-Powerful Able to take it away. (18)

(23-17 to 22, Section 1)

Then We (Allah) have brought forth for you, therewith,  
gardens of date palms and grapes,

wherein is much fruit for you and whereof you eat. (19)

(23-17 to 22, Section 1)

And a tree that springs forth from Mount Sinai

that grows (produces) oil and relish for the eaters. (20)

(23-17 to 22, Section 1)

Then say: 'All the thankful praises are to Allah

Who has saved us from the wrongdoing people.'

(23-28, Section 2)

Allah decreed Prophet Noah (Peace be upon him) to pray this when he and  
those with him had embarked upon the Ark (23-28).

And say: My Lord (Allah)!

Cause me to land at a blessed landing place, for,

You are the Ever Best of all who bring to land. (29)

(23-23 to 30, Section 2)

Verily in this (how Allah drowned those who denied Noah)  
are Signs; and for sure,

We (Allah) are ever putting (men) to test. (30)

(23-23 to 30, Section 2)

Verily, I (Allah) Am Ever All-Knower of what you do.

(23-51, Section 2)

And I (Allah) Am your Lord. (52)

(23-52 to 53, Section 4)

And We (Allah) charge not any self, except within his scope, and  
with Us is a Record speaking the Truth, and  
they shall not be wronged.

(23-62, Section 4)

But! the tribute of your Lord (Allah) is Better, and

He is the Ever Best of all who provide sustenance.

(23-72, Section 4)

He is (Allah) Who has created for you

(the sense of) *hearing* (ears) and eyes (*sight*) and

hearts (*understanding*). (78)

(23-78 to 80, Section 5)



And He is (Allah) Who has multiplied you all around in the earth,  
and unto Him you shall be gathered. (79)

(23-78 to 80, Section 5)

Zara-an: sow, create, produce, multiply

And He is (Allah) Who gives life and causes death, and  
to Him (by Him) is alternation of the night and the day. (80)

(23-78 to 80, Section 5)

Allah has not taken to Himself of any son,  
nor is there any god alongwith Him.

Glorified is Allah above all that they allege. (91)

(23-91 to 92, Section 5)

(Allah) Ever All-Knower of the unseen-hidden and the seen! and  
High Exalted is He above all

that they ascribe as partners (unto Him)! (92)

(23-91 to 92, Section 5)

"Say (Muhammad): My Lord-Master (Allah)!

If You would show me that which they are promised, (93)

my Lord-Master! then set me not among the wrongdoing people. (94)

***And indeed We (Allah) are Able to show you  
that which We have promised them."*** (95)

(23-93 to 95, Section 6)

We (Allah) ever know all of that they describe (allege). (96)

(23-96 to 98, Section 6)

## **Surah-24 (An-Nuur)**

And Allah explains clear-plain to you the Signs, and  
Allah is Ever All-Knower, Ever All-Wise. (18)

(24-11 to 18, Section 2)

Allah knows. You know not.

(24-19, Section 2)

But Allah purifies whom He wills.

And Allah is Ever All-Hearer, Ever All-Knower.

(24-21, Section 3)

And Allah ever knows all of what you do. (28)

(24-27 to 29, Section 4)

And Allah ever knows all that you reveal and all that you conceal.

(29) (24-27 to 29, Section 4)

Verily, Allah is Ever All-Aware of what they do. (30)

(24-30 to 31, Section 4)

Allah is the Light of the heavens and the earth.

The parable of His Light is  
 as (if there were) a niche within a lamp.  
 The lamp is in a glass.  
 The glass as it were a brilliant star,  
 kindled from a blessed tree, an olive,  
 neither of the east nor of the west,  
 whose oil would almost glow forth (self radiate)  
 though no fire touched it - Light upon Light.  
 Allah guides to His Light whom He wills.  
 And Allah sets forth parables for mankind, and  
 Allah is Ever All-Knower of all things. (35)

(24-35 to 38, Section 5)

Allah provides sustenance to whom He wills without stint. (38)  
 (24-35 to 38, Section 5)

...And Allah is swift at reckoning. (39)  
 (24-39 to 40, Section 5)

...And he for whom Allah has not appointed light  
 for him there is no light (40)  
 (24-39 to 40, Section 5)

And Allah is Ever All-Aware of what they do.  
 (24-41, Section 6)

And to Allah belongs Sovereignty of the heavens and the earth,  
 and to Allah is the return of all.  
 (24-42, Section 6)

See you not that Allah wafts clouds, then  
*composes* them, *harmoniously together*, then  
 makes them *dense*, and  
 you see the rain comes forth *from midst their intercises* and  
 He sends down of hail,  
 from the heaven *out of mountains therein*, and  
 smites therewith right those whom He wills, and  
 averts it from whom He wills.  
 Well nigh the gleam of its lightning snatches away the sight.  
 (24-43, Sections 6)

Allah, He merges over turning the night and the day.  
 (24-44, Section 6)

Allah has created every moving (living) creature from water.  
 Allah creates what He wills.  
 Verily, Allah is Ever All-Powerful over all things  
 (24-45, Section 6)

We (Allah) have indeed sent down Signs all-clear manifest.

And Allah guides whom He wills to the Straight Path.

(24-46, Section 6)

Verily, Allah is Ever All-Aware of what you do. (53)

(24-47 to 54, Section 6 to 7)

Thus Allah makes manifest all-clear the Signs for you, that  
you may understand.

(24-61, Section 8)

"Make not the calling of the Messenger among you  
as you call one of another.

*Allah ever knows those of you who slip away, surreptitiously.*

So let those who go against the Messenger's commandment, beware,  
lest a trial befall them grief, or  
a painful torment befall them." (63)

(24-62 to 64, Section 9)

Is it not true (beyond doubt)?

Certainly, to Allah belongs

whatsoever is in the heavens and the earth.

He knows your condition.

And the Day when they will be returned to Him, then

He will inform them of what they did.

And Allah is Ever All-Knower of all things. (64)

(24-62 to 64, Section 9)

## **Surah-25 (Al-Furqaan)**

Blessed is He (Allah) Who has sent down the Criterion  
(of right and wrong, of salvation) to his slave (Muhammad), that  
he may be a warner to the worlds-beings. (1)

(25-1 to 2, Section 1)

He (Allah) to Whom belongs Sovereignty

of the heavens and the earth,

He has not taken to Him a son.

And for Him there is no partner in the Sovereignty.

And He has created everything, then

He perfectly ordained it exact-deterministic nicety. (2)

(25-1 to 2, Section 1)

Say (O Muhammad)

it (Qur'an) has been sent down by Him (Allah):

He (Allah) Who knows the secret in the heavens and the earth.

Truly, He is Ever All-Forgiving, Ever All-Merciful. (6)

(25-4 to 6, Section 1)

Blessed is He (Allah). (10)

(25-7 to 16, Section 182)

Nay, they deny the Hour.  
And for those who deny the Hour,  
We (Allah) have prepared a Blazing Fire. (11)  
(25-7 to 16, Section 122)

Glorified are You (Allah)! (18)  
(25-17 to 19, Section 1 and 2)

And your Lord (Allah) is since Ever All-Seer.  
(25-20, Sections 1 & 2)

The Sovereignty on that Day (of Resurrection)  
will be the True (Sovereignty)  
belonging to the Ever All-Beneficent One, (Allah) (26)  
(25-21 to 34, Section 3)

And We (Allah) have prepared a painful torment for wrong-doers. (37)  
(25-35 to 39, Section 4)

Have you not regarded unto your Lord (Allah)  
*how* He has drawn the shadow out.  
And if He willed He could have made it still, then  
We have made the sun manifest conductor over it . (45)  
Then We draw it back to Ourselves, a gradual drawing gently. (46)  
(25-45 & 46, Section 5)

And He (Allah) Who appointed for your the night a covering, and  
sleep a repose, and appointed the day a resurrection.  
(25-47, Section 5)

And He (Allah) Who sends the winds,  
heralds of glad tidings before His Mercy, and  
We (Allah) send down pure water from the sky. (48)  
That We (Allah) may give life thereby to dead land, and  
We give to drink of it,  
to that We created, cattle and men, a many. (49)  
(25-48 to 49, Section 5)

And indeed We (Allah) have cycled it (rain, water) amongst them  
inorder to remind them,  
yet most men reject all, but unbelief (ingratitude).  
(25-50, Section 5)

And He is (Allah) Who has let forth the two seas  
(though they meet);  
this (one) palatable, sweet, and this (the other) saltish, bitter; and  
has set between them a *barrier* and a *ban forbidding*.  
(25-53, Section 5)

And He is (Allah) Who has created (mortal) from water,  
yet has made (continued) for him

(paternal) lineage and maternal (affinity).

And your Lord is Since Ever All-Powerful Omnipotent.

(25-54, Section 5)

And put your trust in the Ever Living One (Allah) Who dies not,  
and glorify His praises.

And Ever All-Sufficient, Ever All-Aware is He of sins of His slaves.

(58) (25-58 to 59, Section 5)

Who (Allah) created the heavens and the earth and all

that is between them in *six days*, then

He rose over the Throne,

The Ever All-Beneficent-Gracious!

Ask any informed of Him! (59)

(25-58 to 59, Section 5)

Blessed is He (Allah) Who has set in the heaven constellations

and has set amongst them a lamp and an illuminating moon.

(25-61, Section 6)

And He is (Allah)

Who has made the night and the day a succession,

(25-62, Section 6)

"Say (O Muhammad, unto the disbelievers):

My Lord (Allah) is not uneasy because of you,

if you call not on Him".

(25-77, Section 6)

## **Surah-26 (Ash-Shu'araa)**

When Allah called Moses (Peace be upon him) to go to the people of Pharoah to warn them, Moses (Peace be upon him) said that he feared that they would deny him, his tongue was not clear and they had a charge of murder against him. He begged to send his brother Aaron (Peace be upon him), with him, to help him. Allah said:

"Nay! Go you both with Our Sings.

*Verily, We (Allah) shall be with you, Listening.*" (15)

(26-10 to 15, Section 2 to 4)

(Allah) Lord of the worlds-creation. (16)

(26-16 to 17, Section 2 to 4)

(Allah) Lord of the heavens and the earth, and

all that is between them. (24)

(26-23 to 28, Section 2 to 4)

(Allah) Your Lord and the Lord of your fathers-the ancients

(the ancestors from the beginning). (26)

(26-23 to 28, Sections 2 to 4)

Lord (Allah) of the East and the West and  
all that is between them, (28)

(26-23 to 28, Section 2 to 4)

When Moses (Peace be upon him) cast his staff, it forthwith swallowed up  
all that the sorcerers falsely showed. So the sorcerers fell down prostrate  
saying:

They said: We believe in the Lord (Allah) of the worlds-creation.(47)

The Lord (Allah) of Moses and Aaron. (48)

(26-34 to 51, Sections 2 to 4)

So We (Allah) expelled them from gardens and water springs, (57)

And treasures and a fair estate. (58)

Thus (We turned Pharaoh's people out) and

We caused the Children of Israel to inherit them. (59)

(26-52 to 68, Section 2 to 4)

Nay, verily with me is my Lord (Allah). He will guide me. (62)

(26-52 to 68, Section 2 to 4)

Pharaoh and his armies pursued Moses (Peace be upon him) and his  
followers at sunrise. Moses (Peace be upon him) assured his followers, who  
were afraid, that Allah was with them and He would guide them. They all  
were saved by Allah and Pharaoh and his army were drowned. (26-62 to 68)  
Verily, they are enemies to me, save

the Lord (Allah) of the worlds-creation. (77)

Who (Allah) has created me, and Himself guides me (78)

And He is (Allah), Who feeds me and gives me to drink. (79)

And when I am sick, then it is He (Allah) who cures me, (80)

And Who (Allah) makes me to die, then gives me life (again), (81)

And Who (Allah), I eagerly hope,

will forgive me my faults on the Day of Judgement. (82)

(26-62 to 82, Section 5)

Prophet Abraham (Peace be upon him) asked his father and his people, if  
their idols, whom they worshiped, did hear, harm or benefit them. They said  
they found their fathers doing that, (26-69 to 76). Abraham (Peace be upon  
him) declared as in verses 26-77 to 82 above.

(Allah) Lord of the worlds-creation. (109)

(26-105 to 109, Section 6)

Their account is only with my Lord (Allah),

if you could (but) know. (113)

(26-105 to 115, Section 6)

Prophet Noah's (Peace be upon him) people were not willing to believe him

as they thought that meanest of the people followed him. He said he had no knowledge of what they used to do. He said "their account is only with my Lord-Master (Allah), if you could but (know)." He did not want to abandon the believers because of this criticism, as he was only a plain warner.

(26-105 to 115).

(Allah) Lord of the worlds-creation. (127)

(26-123 to 127, Section 7)

And fearing keep your duty to Him (Allah)

Who has aided you with (all good things) that you know. (132)

He (Allah) has aided you with cattle and sons. (133)

And gardens and water springs. (134)

(26-123 to 135, Section 7)

(Allah) Lord of the worlds-creation. (145)

(26-141 to 145, Section 8)

(Allah) Lord of the worlds-creation. (164)

(26-160 to 164, Section 9)

(Allah) Lord-Master of the Worlds. (180)

(26-176 to 180, Section 10)

And fearing keep your duty to Him (Allah) Who created you and the generations of the ancients. (184)

(26-181 to 184, Section 10)

My Lord-Master (Allah) is the Ever All-Aware of all what you do. (188)

(26-185 to 190, Section 10)

(Allah) Lord-Master of the Worlds-creation. (192)

(26-192 to 204, Section 11)

Thus We (Allah) have caused it enter the hearts of the guilty. (200)

(26-192 to 204, Section 11)

The Quran is the revelation of Allah in a clear Arabic language. It is in the Scripture, and was known to the scholars of Israelites. If it were revealed to non-Arabs, unbelievers would not have believed in it. Allah has thus let the denial of the Quran enter the hearts of the guilty. They would not believe in it until they see the painful torment. (26-192 to 201)

And We (Allah) never destroyed of any township, but it had its warners (208)

For a reminder, and since ever We (Allah) never were unjust. (209)

(26-208 to 209, Section 11)

**Surah-27 (An-Naml)**

And Glory is to Allah, Ever Lord-Master of the worlds-creation. (8)  
(27-7 to 9, Section 1)

All-thankful praises are to Allah,  
(27-15, Section 2)

Allah, Who brings forth the hidden stores-treasures  
in the heavens and the earth, and  
knows what you hide and what you reveal, (25)  
(27-20 to 26, Section 2)

To Allah, Ever Lord of the worlds-all being. (44)  
(27-44, Section 3)

And We (Allah) saved those who believed, and  
used to keep duty, fearing (Allah) (53)  
(27-45 to 53, Section 4)

Allah destroyed Thamuud in utter ruin as a lesson for others also, and saved  
those who believed and fearing, kept their duty to Him. (27-45 to 53).

All thankful-praises are to Allah, (59)  
(27-59 to 66, Section 5)

Is not He (Allah the Ever Most Praise-Worthy)  
Who created the heavens and the earth, and  
sends down for you water from the sky and  
We (Allah) caused to grow therewith  
wonderful gardens full of beauty and delight.  
It is not your ability to cause the growth of their trees.  
Is there any god with Allah?  
Nay, but they are people who ascribe equals (unto Him)! (60)  
(27-59 to 66, Section 5)

Is not He (Allah the Ever Most Praise-Worthy)  
Who made the earth a fixed abode (*habitable* place), and  
made, amidst it, rivers (flow its valleys and dales) and  
made for it firm mountains (*stabilisers*), and  
has set a *partition* between the two seas?  
Is there any god with Allah?  
Nay, but most of them know not! (61)  
(27-59 to 68, Section 5)

Is not He (Allah the Ever Most Praise-Worthy)  
Who responds the distressed when he calls to Him, and  
removes the evil, and  
has made you inheritors of the earth?  
Is there any god with Allah?  
Little is that they remember! (62)  
(27-57 to 66, Section 5)



Is not He (Allah the Ever Most Praise-Worthy)  
 Who guides you in the darkness on the land and the sea,  
 He Who sends the winds  
 as heralds bearing good tidings before Mercy?  
 Is there any god with Allah?  
 High Exalted is Allah from all that they ascribe as partners  
 (unto Him)! (63)

(27-59 to 66, Section 5)

Is not He (Allah the Ever Most Praise-Worthy),  
 Who originates creation, then reverts (repeats) it, and  
 Who provides for you from the heaven and the earth?  
 Is there any god with Allah?  
 Say: 'Bring forth your proofs, if you are truthful"! (64)

(27-59 to 66, Section 5)

Say: None knows the unseen-hidden  
 in the heavens and the earth, except Allah; (65)

(27-59 to 66, Section 5)

And surely, our Lord-Master (Allah) is full of bounty to mankind,  
 (27-73, Section 6)

And surely your Lord-Master (Allah) knows all  
 that their breasts conceal, and all that they reveal.

(27-74, Section 6)

Surely, your Lord-Master (Allah) will decide between them  
 by His Judgement, and  
 He is the Ever All-Mighty, the Ever All-Knower. (78)

(27-76 to 81, Section 6)

And when the Word is fulfilled on them,  
 We (Allah) shall bring forth for them a *beast* from the earth  
 that shall speak to them, because  
 people had since not believed in Our Signs.

(27-82, Section 6)

See they not that We (Allah) have made the night for them  
 that they come to rest in it , and the day to make sight clear?.

(27-86, Section 7)

"On the Day when the Trumpet will be blown,  
 all who are in the heavens and the earth will be terrified,  
 excepting whom Allah wills.

*And all shall come to Him, humbled". (87)*

(27-87 to 88, Section 7)

"On that Day the mountains which seem solid and fixed,  
 will fly as clouds:

*Work of Allah Who perfected all things.*

*Verily, He is Ever All-Aware of what you do. (88)*

(27-87 & 88, Section 7)

(Allah) Lord-Master-Owner of this city (Makkah)

which He has hallowed, and

to Whom (Allah) all things belong. (91)

(27-91 to 92, Section 7)

And say: all thankful-praises are to Allah,

Who will show you His Signs then you will recognise them.

And your Lord is not unaware of what you do.

(27-93, Section 7)

### **Surah-28 (Al-Qasas)**

That the Promise of Allah is True. (13)

(28-7 to 13, Sections 1 to 5)

And thus do We (Allah) reward the kindly good-doers. (14)

(28-14, Sections 1 to 5)

When the would-be father in law expressed his intention to marry one of his two daughters to Moses (Peace be upon him) on the condition of 8 years service and additional 2 years as a grace, Moses (Peace be upon him) settled that which ever of the two terms he fulfilled there will be no injustice to him. Moses (Peace be upon him) said:

"And Allah is Surety over what we say". (28)

(28-27 to 28, Sections 1 to 5)

Verily, Me, I Am Allah, the Lord-Master-Owner  
of the worlds-creation. (30)

(28-29 to 35, Sections 1 to 5)

"And Moses (Peace be upon him) said:

'My Lord (Allah) ever Knows all of him

who came with guidance from Him (Allah)'. (37)

(28-36 to 37, Sections 1 to 5)

Surely, Allah guides not the wrong-doer people. (50)

(28-48 to 50, Sections 1 to 5)

But Allah guides whom He wills.

And He ever Knows all those who are the guided.

(28-56, Section 6)

"And how many a town have We (Allah) destroyed

that flourished in insolent ease.

Then those are their dwellings,

which have not been inhabited after them, except a little.

*And since ever We are the inheritors ."* (58)

"And never was your Lord to destroy the towns, until  
 He had sent to their Centre (mother town) a Messenger  
 to recite to them our Signs,  
 nor are We to destroy the towns, unless  
 the people thereof are wrong-doers ." (59)

(28-58 & 59) (28-58 to 59, Section 6)

And whatever of the thing you have been given  
 is but an enjoyment of the life of the world and its adornment, and  
 that which is with Allah is better and ever lasting.

(28-60, Section 6)

And your Lord-Master (Allah)  
*creates* whatever He *wills* and *chooses*.  
*The choice has never ever been for them.*  
 Glorified is Allah and High Exalted  
 above all that they associate (with Him)!

(28-68, Section 7)

And your Lord-Master (Allah) knows what their breasts conceal,  
 and what they reveal.

(28-69, Section 7)

And He is Allah; there is no god but He.  
 His are all the thankful-praises in the first and the last, and  
 His is the *Decision-Command*, and  
 unto Him you shall all be returned.

(28-70, Section 7)

Say: "What think you?  
 If Allah made the night continuous for you  
 till the Day of Resurrection,  
*which* god other than Allah could bring you within light?  
 Will you not then *hear*? (71)

(28-71 to 73, Section 7)

Say: "What think you?  
 If Allah made the day continuous for you  
 till the Day of Resurrection,  
*which* god other than Allah could, bring you within night,  
 wherein you come to rest?  
 Will you not then *see* (reflect)? (72)

(28-71 to 73, Section 7)

Of His (Allah's) Mercy,  
 He has made for you the night and the day, that  
 you come to rest therein and seek of His bounty, and  
 in order that you may be thankful, (73)

(28-71 to 73, Section 7)

That the Truth is Allah's. (75)

(28-74 to 75, Section 7)

Verily, Allah likes not the exultant; (76)

(28-76 to 82, Section 8)

Verily Allah likes not the corruptors, (77)

(28-76 to 82, Section 8)

Allah increases the provision for whom He wills of His slaves, and restricts (for whom He wills). (82)

(28-76 to 82, Section 8)

Verily, He (Allah) Who has ordained the Quran to you  
*will surely bring you back to the destination.*

Say: My Lord ever knows all of him who comes with guidance  
and him who is in error manifest. (85)

(28-83 to 85, Section 9)

Place of return (destination): Makkah or when we shall be restored to the  
Presence of our Lord. (Abdullah Yusuf Ali, Note 3416, p.984)

And invoke not along with Allah, any god.

There is no god but He.

All things perish save His Magnificence-Countenance.

His is the Decision-Command, and to Him you shall be returned.

(28-88, Section 9)

### **Surah-29 (Al-Ankabuut)**

Thus Allah factually knows those indeed who speak true, and  
factually knows those indeed who are liars. (3)

(29-1 to 3, Section 1)

Surely, Allah is Ever All-Sufficient  
altogether free of the need of the worlds-creation.

(29-6, Section 1)

And those who believe and do righteous good deeds,  
We (Allah) shall remit from them their evil deeds, and  
shall recompense them the best of what they used to do.

(29-7, Section 1)

"...Unto Me is your return.

Then I shall tell you what you used to do".

(29-8, Section 1)

And those who believe and do righteous good deeds,  
assuredly, We (Allah) shall admit them among the righteous.

(29-9, Section 1)

Is not Allah ever All-knower  
of what is in the breasts of all beings?(10)

(29-10 to 11, Section 1)

Verily, Allah knows those who believe, and assuredly, He knows the hypocrites. (11)

(29-10 to 11, Section 1)

Then We (Allah) saved him (Noah), and those with him in the ship, and made it a Sign for all being. (15)

(29-14 to 15, Section 2)

See they not how Allah originates creation, then reverts (repeats) it?

Verily, for Allah that is easy.

(29-19, Section 2)

Say (O Muhammad): 'Travel in the land then see *how* He (Allah) originated (initiated) creation, then (you will discover, how *progressively evolves* the fully *developed ultimate*)

Allah is *creating-developing* the *later creation*.

Verily Allah is Ever All-Powerful Able over all things.

(29-20, Section 20)

He (Allah) punishes whom He wills, and shows Mercy to whom He wills, and to Him you shall be turned.

(29-21, Section 2)

And you cannot escape (frustrate Him) in the earth, or in the heaven, and there is none for you ~~beside~~ Allah, of protector or guardian.

(29-22, Section 2)

Then Allah saved him (Abraham) from the fire.

(29-24, Section 3)

Verily, Allah ever knows all, what they invoke, beside Him, of any thing.

He is the Ever All-Mighty, the Ever All-Wise. (42)

(29-41 to 43, Section 4)

Allah created the heavens and the earth with the Truth (Law).

(29-44, Section 4)

And Allah ever knows all of what you do. (45)

(29-45 to 48, Section 5)

And our God and your God (Allah) is One, and to Him we have surrendered. (46)

(29-45 to 48, Section 5)

Assurely (beyond any doubt) the Signs are with Allah only. (50)

(29-45 to 51, Section 5)

Say: (to non-believes, O Muhammad)  
Ever All-sufficient is Allah for witness between me and you.  
He knows whatever is in the heavens and the earth..  
(29-52, Section 6)

And so many a moving (living) creature  
carry not their own provision!

***Allah provides them and you.***

***He is the Ever All-Hearer, the Ever All-Knower.***

(29-60, Section 6)

Allah increasing out spreads the provision wide  
for whom He wills of His slave subjects, and  
restricts it for whom (He wills).

Verily, Allah is Ever All-Aware (cognisant) of all things. (62)  
(29-60 to 63, Section 6)

All the thankful-praises are for Allah! (63)  
(29-60 to 63, Section 6)

And those who strive in Our (Allah's Cause),  
We surely guide them in Our Ways;  
And verily, Allah is, indeed, with the kindly good-doers.  
(29-69, Section 7)

### **Surah-30 (Ar-Ruum)**

Allah's is the Decision-Command (matter)  
before and after (events). (4)  
He (Allah) helps to victory whom He wills.  
He is the Ever All-Mighty, the Ever All-Merciful. (5)  
(30-2 to 6, Section 1)

It is a Promise of Allah.  
Allah fails not His Promise, but most of mankind know not. (6)  
(30-2 to 7, Section 1)

Allah has created not the heavens and the earth,  
and all that is between them,  
except with Truth (Law) and for an appointed term.  
(30-8, Section 1)

"Do they not travel in the land and see  
what had been the end of those before them?  
They were superior to them in strength, and  
they tilled the earth and colonized it more  
than that they have colonised.  
And their came to them their Messengers with clear proofs.  
***Surely it was not Allah who wronged them, but***

*they used to wrong themselves."*

(30-9, Section 1)

Allah originates creation, then  
He reverts (repeats) it, then  
unto Him you shall be returned.

(30-11, Section 2)

And for Him (Allah) are all the thankful-praises  
in the heavens and the earth!. (18)

(30-17 to 19, Section 2)

He (Allah) brings forth the living from the dead, and  
He brings forth the dead from the living, and  
He revives the earth after its death.  
And thus shall you be brought forth (resurrected). (19)

(30-17 to 19, Section 2)

And of His (Allah's) Signs is that:  
He created you of dust; then behold you are mortals,  
multiplied-spread widely. (20)

(30-20 to 27, Section 3)

And of His (Allah's) Signs is that He created for you mates  
from *yourselves* that you may live with peace of mind with them,  
and He has made between you *desirous love* and mercy. (21)

(30-20 to 27, Section 3)

And of His Signs is the creation of the heavens and the earth,  
and the diversity of your languages and colours. (22)

(30-20 to 27, Section 3)

And of His (Allah's) Signs is your sleep by night and by day, and  
your passionate quest from His Bounty. (23)

(30-20 to 27, Section 3)

And of His (Allah's) Signs:  
He (Allah) shows you the *lightning*, fear and hope, and  
*sends down water* from the sky, and  
thereby revives the earth after its death. (24)

(30-20 to 27, Section 3)

And of His (Allah's) Signs is that:  
the heaven and the earth stand fast symmetrical  
by His Command, then  
as soon as He will call you, by a single call, from the earth, then  
and there you will come out. (25)

(30-20 to 27, Section 3)

To Him (Allah) belongs whoever is in the heavens and the earth.  
All are obedient to Him. (26)

(30-20 to 27, Section 3)

He is (Allah) Who originates (initiates) creation, then  
repeats (reverts) it, and  
it is supremely easy for Him.

And His is the Highest Exalted Attribute  
in the heavens and the earth.

He is the Ever All-Mighty, the Ever All-Wise. (27)

(30-20 to 27, Section 3)

Allah explains the Signs in detail to a people who have sense.

But those who do wrong,  
follow their own lusts without knowledge.

*"Then who will guide those whom Allah leaves astray?*

*And for them there are none of helpers".* (29)

(30-28 to 31, Section 4)

There is no altering (the laws of nature) Allah's creation. (30)

(30-28 to 31, Section 4)

Allah increases the provision for whom He wills, and  
restricts (for whom He wills). (37)

(30-37 to 40, Section 4)

Allah is He Who created you, then  
provided you sustenance, then  
causes you to die, then  
will give you life (again).

Is there any of your partners that does aught of that?

Glory is to Him and High Exalted is He  
above what they associate (with Him)! (40)

(30-37 to 40, Section 4)

Verily He (Allah) likes not the ungrateful disbelievers. (45)

(30-44 to 45, Section 5)

And of His (Allah's) Signs is that:

He sends the winds bearing good tidings and  
to make you taste from His Mercy, and  
that the ships may sail at His Command, and  
that you may passionately quest of His Bounty, and  
inorder that you may be thankful. (46)

(30-46 to 51, Section 5)

It was since incumbent upon Us (Allah)  
to help the faithful believes.. (47)

(30-47 to 51, Section 5)

Allah is He Who sends the winds so that  
they stirring raise up clouds, then  
He spreads them wide in the sky as He wills, and



makes them dark layered segments and  
 you see the rain issuing from within thereof.  
 And when He showers with them whom He wills,  
 from His slaves (creatures);  
 lo! they do rejoice; (48)

(30-46 to 51, Section 5)

So look considering at the marks of Allah's Mercy;  
*how* He gives fresh life to the earth after its death.  
 Verily, That (Same, He) is the life Giver to the dead, and  
 He is Ever All-Powerful over all things. (50)

(30-46 to 51, Section 5)

Allah is He Who created you in weakness, then,  
 appointed after weakness strength, *then*,  
 after strength, appointed weakness and grey hair.  
 He creates what He wills.  
 He is the Ever All-Knower, the Ever All-Powerful.

(30-54, Section 6)

"And indeed, We (Allah) have set forth every ideal for mankind  
 in this Quran.

But if you (O Muhammad) bring to them any Sign,  
 the disbelievers are sure to say:

'You follow nothing but falsehood, and magic'. (58).

*"That is how Allah stamps seal on the hearts of those  
 who learn not to know". (59)*

(30-58 to 60, Section 6)

Verily, Allah's Promise is True. (60)

(30-58 to 60, Section 6)

### **Surah-31 (Luqmaan)**

He (Allah) has created the heavens  
 without any support you can see, and  
 has cast into the earth *stabilisers* (firm mountains),  
 lest it may shake with you; and  
 He has dispersed therein moving creatures of all kinds.  
 And We (Allah) *send down water from the sky*; so  
 We nourish grow therein from all goodly-kind mate (10)

(31-10 to 11, Section 1)

Then to Me (Allah) will be your return, and  
 I shall tell you what you used to do. (15)

(31-12 to 19, Section 2)

In fact whatever it be,

even if the *weight* of a grain of mustard seed, and  
though it be in a rock, or in the heavens, or in the earth,  
Allah will bring it forth.

Allah is Ever Most Superfine Subtly All-Aware. (16)

(31-12 to 19, Section 2)

Verily, Allah likes not any arrogant boaster. (18)

(31-12 to 19, Section 2)

Then Allah has subjected (harmonised) for you,  
whatever is in the heavens and whatever is in the earth, and  
has completed perfect His Gracious-Benevolence  
visible and invisible-hidden.

(31-20, Section 3)

And unto Allah is the resultant-return (sequel)  
of all affairs (matters). (22)

(31-21 to 24, Section 3)

Verily, Allah is Ever All-Knower of what is in the breasts. (23)

(31-21 to 24, Section 3)

We (Allah) let them (disbelievers) enjoy a little, then  
We shall compel them to a great torment. (24)

(31-21 to 24, Section 3)

All the thankful-praises are to Allah!

(31-25, Section 3)

To Allah belongs whatever is in the heavens and the earth.  
Verily, Allah, He is the Ever All-Absolute Rich  
(free from any need) the Owner of all thankful-praise.

(31-26, Section 3)

And if all trees in the earth were pens, and  
the ocean, with seven more oceans, after it, add to it, (were ink),  
the *Words* of Allah could not be exhausted.

Verily, Allah is Ever All-Mighty, Ever All-Wise.

(31-27, Section 3)

The creation of you all and the resurrection of you all  
are only as (the creation and the resurrection of) a single *self*.  
Verily, Allah is Ever All-Hearer, Ever All-Knower.

(31-28, Section 3)

See you not that Allah merges revolving the night into the day  
and merges revolving the day into the night, and  
has subjected (harmonised) the sun and the moon,  
each running its course for a term, appointed, and  
that Allah is Ever All-Aware of what you do?

(31-29, Section 3)

That (is so) because Allah, He is the True, and  
 that which they invoke besides Him is the false, and  
 because Allah, He is the Ever Most High, the Ever Most Great. (30)  
 (31-26 to 30, Section 3)

See you not that the ships sail through the sea by Allah's Grace,  
 that He may show you of His Signs?  
 Verily, in that are signs for all constantly persevering grateful.  
 (31-31, Section 4)

Verily, Allah's Promise is True.  
 (31-33, Section 4)

Verily, Allah! With Him (Alone) is the knowledge of the Hour.  
 He sends down the rain-succour, and  
 knows that which is in the wombs.  
 Verily, Allah is Ever All-Knower, Ever All-Aware. (34)  
 (31-34, Section 4)

## **Surah-32 (Al-Sajdah)**

(Allah) Lord-Master of the worlds-creation. (2)  
 (32-2 to 3, Section 1)

Allah is He Who has created the heavens and the earth, and  
 all that is between them, in *six days*.  
 Then He rose over the Throne.  
 You have none, beside, Him,  
 a protector-guardian or an intercessor. (4)  
 (32-4 to 9, Section 1)

He (Allah) governs all affairs from the heaven to the earth; then  
 it ascends unto Him *in time*  
 (*real time, same day, in a time, at the same time*)  
 whose measure has since been  
 a thousand years of your reckoning. (5)  
 (32-4 to 9, Section 1)

That is He (Allah), the Ever All-Knower  
 of the unseen-hidden, and the visible,  
 the Ever All-Mighty, the Ever All-Merciful, (6)  
 (32-4 to 9, Section 1)

Who (Allah) made all things excellent, He has created;  
 And He *originated creation of man from clay*; (7)  
 Then He made his progeny from an extraction of paltry fluid; (8)  
 Then He fashioned him perfect, and  
 breathed into him of His spirit; and  
*made for you hearing and sight and hearts*;

little is the thanks you give! (9)

(32-4 to 9, Section 1)

And verily We (Allah) make them (disobedient disbelievers)  
taste the lower (near) torment prior to the greater torment,  
inorder that they may (repent) return. (21)

(32-20 to 22, Section 2)

Verily, We (Allah) shall exact retribution from guilty. (22)

(32-20 to 22, Section 2)

Verily, your Lord-Master (Allah) will judge between them  
on the Day of Resurrection concerning that  
wherein they used to differ. (25)

(32-23 to 30, Section 3)

Have they not seen how We (Allah) drive the water  
to the dry-barren land, and therewith bring forth crops,  
whereof their cattle, and they themselves eat?  
Ever then will they not see (reflect)? (27)

(32-23 to 30, Section 3)

### **Surah-33 (Al-Ahzaab)**

Verily, Allah is Ever All-Aware of what you do. (2)

(33-1 to 3, Section 1)

And put your trust in Allah, and  
Allah is Ever All-Sufficient as Trustee. (3)

(33-1 to 3, Section 1)

But Allah says the Truth.  
And He guides on the (Right) Way. (4)

(33-4 to 5, Section 1)

And Allah is Since Ever All-Seer of what you do. (9)

(33-9 to 20, Section 2)

...Such have not believed,  
*therefor* Allah makes their deeds fruitless.  
And that is ever easy for Allah. (19)

(33-9 to 20, Section 2)

And Allah is Since Ever All-Powerful Able over all things. (27)

(33-20 to 27, Section 3)

Then verily, Allah has prepared for the good-doers among you  
an immense reward. (29)

(33-28 to 29, Section 4)

Allah has prepared for them forgiveness and a great reward. (35)

(33-35, Section 5)

The Command of Allah since ever has always to be fulfilled. (37)  
(33-4 to 5 and 37 to 40, Sections 1 and 5)

And the Command of Allah is since ever a decree determined. (38)  
(33-4 to 5 and 37 to 40, Sections 1 and 5)

And Ever All-Sufficient is Allah as a Reckoner. (39)  
(33-4 to 5 and 37 to 40, Sections 1 and 5)

And Allah is Since Ever All-Aware of all things. (40)  
(33-4 to 5 and 37 to 40, Sections 1 and 5)

...(Allah) is He Who sends His Blessings on you.

...And He is Since Ever All-Merciful to the believers.  
(33-43, Section 6)

They (believers) will have from Allah, a Great Bounty. (47)  
(33-44 to 47, Section 6)

And Allah is Ever All-Sufficient as Trustee.  
(33-48, Section 6)

And Allah ever knows all that is in your hearts.

And Allah is Since Ever All-Forgiving,  
Ever All-Forbearing Clement.  
(33-51, Section 6)

And Allah is Since Ever All-Watcher over all things. (52)  
(33-50 and 52, Section 6)

And Allah is not shy of (telling you) the truth. (53)  
(33-53 to 54, Section 7)

Whether you reveal a thing or conceal it,  
Verily, Allah is Since Ever All-Knower of all things. (54)  
(33-53 to 54, Section 7)

Verily, Allah is Since Ever All-Witness over all things.  
(33-55, Section 7)

And you will not find for the way of Allah any change. (62)  
(33-60 to 62, Section 8)

"People ask you about the Hour. Say:

***The knowledge of it is with Allah only.***

And What do you know? It may be that the Hour is nigh!"  
(33-63, Section 8)

### **Surah-34 (Sabaa)**

All the thankful-praises are to Allah,  
to Whom belongs all that is in the heavens, and all  
that is in the earth.  
His are all the thankful-praises in the Hereafter, and

He is the Ever All-Wise, the Ever All-Aware.

(34-1, Section 1)

He (Allah) knows that which goes down into the earth, and  
that which comes forth from it, and  
that which descends from the heaven, and  
that which ascends into it.

And He is the Ever All-Merciful, the Ever All-Forgiving.

(34-2, Section 2)

...(He, Allah is) the Ever All-Knower of the unseen-hidden.

...Neither the *weight* of a (sub-) particle (wavicle, quantum), or  
less than that or greater, is hidden (away) from Him  
in the heavens nor in the earth, (3)

(34-3 to 5, Section 1)

Truly, I (Allah) Am Ever All-Seer of what you do. (11)

(34-10 to 11, Section 2)

And for Solomon, the wind,  
its morning course known month (time), and  
its evening course known month (time);  
And We caused a fount of (molten) brass to flow forth for him,  
and of the jinn who worked before him,  
by permission-order of his Lord-Master (Allah). (12)

(34-12 to 14, Section 2)

And your Lord-Master (Allah)  
is Ever All-Watcher-Guardian over all things. (21)

(34-15 to 21, Section 2)

Say: Our Lord will assemble us all together, then  
He will judge between us with truth.

And He is the Just Judge, the Ever All-Knower. (26)

(34-22 to 27, Section 3)

Say: Verily, my Lord-Master (Allah)  
increases the sustenance-provision for whom He wills, and  
restricts (for whom He wills).

But most of the people know not. (36)

(34-34 to 36, Section 4)

Say: Truly, my Lord-Master (Allah) increases the provision  
for whom He wills of His slaves and restricts for him.

And whatever you spend of any thing, He replaces it.

And He is the Ever Best of providers (provision administrators). (39)

(34-37 to 39, Section 5)

Glorified are You (Allah)!

You (Allah) are our Protector-Guardian. (41)

(34-40 to 42, Section 5)

And He (Allah) is Ever Witness over all things. (47)  
(34-46 to 50, Section 6)

Say (O Muhammad):  
Verily, my Lord-Master (Allah) *beams* with the Truth,  
Ever All-Knower-Scientist of hidden-unseen.  
(34-48, Section 6)

### **Surah-35 (Faatir)**

All thankful-praises are to Allah,  
the Originator Creator of the heavens and the earth,  
Who made the angels messengers  
having *dimensions*  
two by twos and three by threes, and four by fours.  
He *augments upgradation-increase* in creation what He wills.  
Verily, Allah is Ever All-Powerful Able over all things.  
(35-1, Section 1)

Whatever Allah Himself opens for mankind out of Mercy, then  
none can withhold of it; and  
whatever He may withhold then none, except Him,  
can bestow thereafter.  
He is the Ever All-Mighty, the Ever All-Wise.  
(35-2, Section 1)

There is no god but He Allah.  
(35-3, Section 1)

And to Allah return all matters (affairs). (4)  
(35-4 to 7, Section 1)

Verily, the Promise of Allah is True.(5)  
(35-4 to 7, Section 1)

Then verily Allah lets go astray whom He wills, and  
guides whom He wills.  
Truly, Allah is Ever All-Knower of what they do!  
(35-8, Section 2)

And Allah is He Who sends the winds, so that  
they stir-raise up cloud; then  
We drive it to a dead land, and  
revive therewith the earth after its death.  
Such is the Resurrection.  
(35-9, Section 2)

To Allah belong all Power-Glory.  
(35-10, Section 2)

And Allah created you from *dust*, then

from a little *sperma genitale*, then  
 He made you *mates*.  
 No female bears or brings forth, but  
 with His Knowledge (*Science*).  
 And none is given longer life, who is given old age;  
 nor is lessened of his life, but  
 it is in a *Book*.  
 Surely, that to Allah, is ever easy.

(35-11, Section 2)

He (Allah) revolves merging the night into the day, and  
 He revolves merging the day into the night.  
 He has harmoniously subjected the sun and the moon;  
 each runs its course on to a term appointed.  
 That is Allah, your Lord-Master;  
 His is the Sovereignty. (13)

(35-13 to 14, Section 2)

If He (Allah) wills, He can put you away, and  
 bring in a new creation. (16)  
 And that is not with might (requiring any might, difficult) for Allah. (17)  
 (35-16 to 17, Section 3)

And to Allah is the (final) return (of all).

(35-18, Section 3)

Verily, Allah makes whom He wills to hear. (22)

(35-19 to 23, Section 3)

See you not that Allah sent down from the heaven, water, and  
 We brought forth therewith fruits of diverse hues? and  
 among the mountains are *streaks*,  
*white* and *red*, of *diverse hues*, and *raven black*; (27)

(35-27 & 28, Section 4)

Thus We (Allah) recompense every ingrate. (36)

(35-36 to 37, Section 4)

Verily, Allah is the Ever All-Knower of the unseen-hidden  
 of the heavens and the earth.

Verily, He is Ever All-Knower of all that is in the very breasts.

(35-38, Section 5)

He is (Allah) Who has made you successor-trustees in the earth; (39)

(35-39, Section 5)

Verily, Allah holding sustains the heavens and the earth  
 that they deviate not, and  
 if they were to deviate,  
 there is not any one that could hold-sustain them after Him.



Truly, He is Ever Most-Forbearing, Ever All-Forgiving.  
(35-41, Section 5)

So no change will you find for Allah's Way.  
And no turning off will you find in Allah's Way. (43)  
(35-42 to 43, Section 5)

Allah is never such that, aught from any thing,  
in the heavens or in the earth, escape frustrate Him.  
Verily, He is Since Ever All-Knowing, Ever All-Omnipotent.  
(35-44, Section 5)

And if Allah were to take people to task for that which they earn,  
He would not leave a moving creature  
on the surface of the earth; but  
He is deffering them to a term appointed.  
And when their term comes, then  
surely, Allah is Since Ever All-Seer of His slaves.  
(35-45, Section 5)

### **Surah-36 (Yaa Siin)**

Verily, We (Allah) Ourselves, We give life to the dead, and  
We transcribe record of that  
which they initially performed originally and  
their consequential remains.  
And all things We have *chip-computed-numbered*  
in a Self-Expressive High Track.  
(36-12, Section 1)

Our Lord-Master (Allah) ever knows all. (16)  
(36-13 to 17, Section 2)

And Who (Allah) has created me  
to Whom you shall be returned? (22)  
(36-20 to 32, Section 2)

And Surely, all, everyone of them  
will be brought before Us (Allah). (32)  
(36-20 to 32, Section 2)

And a Sign for them is the dead land.  
We (Allah) give it life, and  
We bring forth from it grain so that they eat thereof; (33)  
(36-33 to 35, Section 3)

And We (Allah) have made therein  
gardens of date-palms and grapes, and  
We have caused springs of water to gush forth therein, (34)  
(36-33 to 35, Section 3)

So that they may eat of the fruit thereof,  
and their hands made it not.  
Will they not, then, give thanks? (35)

(36-33 to 35, Section 3)

Glorified is He (Allah) Who has created all the mates,  
of that which the earth produces, and from them *selves*, and  
of that which they know not!

(36-36, Section 3)

And a Sign for them is the night.  
We strip off therefrom the day, and behold,  
they are in darkness. (37)

(36-37 to 40, Section 3)

And the sun runs its designed course  
for its destined state-position, resting-cool place.  
That is the decree of the Ever All-Mighty, the Ever All-Wise. (38)

(36-37 to 40, Section 3)

And for the moon We (Allah) have appointed measured time and  
places of descent till she keeps repeating return  
like an inclining curve of olden times. (39)

(36-37 to 40, Section 3)

And a Sign for them is that We (Allah)  
bore their offspring in the laden ship, (41)  
And We (Allah) have *created for them*  
of the *like thereof on which they ride*. (42)

(36-41 to 44, Section 3)

The Ever All-Beneficent (Allah). (52)

(36-51 to 54, Section 4)

That We (Allah) have created for them among all the things  
which Our hands have fashioned;  
the domestic animals, of which they are masters. (71)

(36-71 to 74, Section 5)

And they have benefits from them and they get drinks. (73)

(36-71 to 74, Section 5)

Verily, We (Allah) know what they conceal and what they reveal.

(36-76, Section 5)

That We (Allah) have created him (man)  
from a drop-let of sperm? (77)

(36-77 to 83, Section 5)

Say (O Muhammad): He (Allah) will again give them life,  
Who created them at first, for,  
He is Ever All-Knower, Master of every kind of creation. (79)

(36-77 to 83, Section 5)

He (Allah) Who produces for you fire from the green tree, then behold! you kindle from it. (80)

(36-77 to 83, Section 5)

Verily, His (Allah's) Command, when He intends a thing, is only that He says to it: "Be"! and it is. (82)

(36-77 to 83, Section 5)

So Glorified is He (Allah), Exalted above all, in Whose hand is the absolute sovereignty of all things! And to Him you shall be returned. (83)

(36-77 to 83, Section 5)

### **Surah-37 (As-Saaffaat)**

Verily, your Lord-Master is surely One (Allah). (4)

(37-1 to 5, Section 1)

Lord (Allah) of the heavens and of the earth, and all that is between them, and Lord of the easts. (5)

(37-1 to 5, Section 1)

Verily, We (Allah) have adorned the nearest heaven with pleasing pomp of the heavenly luminous bodies. (6)  
With security from every rebellious satanic force. (7)

(37-6 to 11, Section)

Verily, We (Allah) created them (human beings) of plasticinic sticking clay. (11)

(37-6 to 11, Section 1)

There is no god except Allah, (35)

(37-35 to 37, Section 2)

And (Allah) We are the Most Exalted-Excellent-Hearer Answerer. (75)

(37-75 to 82, Section 3)

Verily, thus (Allah) We reward the kindly good-doers (80).

(37-75 to 82, Section 3)

And Allah has created you, and that you make (and your handiwork). (96)

(37-83 to 99, Section 3)

Verily, thus do We (Allah) reward the kindly good-doers. (105)

(37-100 to 113, Section 3)

Thus do (Allah) We reward the kindly good-doers. (110)

(37-100 to 113, Section 3)

Verily, thus do (Allah) We reward the kindly good-doers. (121)

(37-114 to 122, Section 4)

(Allah) The Most Exalted-Excellent Creator.

Allah, your Lord-Master and Lord-Master of your forefathers? (126)  
(37-123 to 126, Section 4)

Verily, thus do (Allah) We reward the kindly good-doers. (131)  
(37-123 to 132, Section 4)

Glorified Exalted is Allah from what they attribute (unto Him), (159)  
(37-158 to 160, Section 5)

"And verily, Our (Allah's) Word has gone forth of old  
for Our slaves, the messengers.(171)

That they verily, would be made triumphant. (172)

And that Our hosts (forces) ! they verily, would be victors. (173)

So turn away (O Muhammad) from them for a while. (174)

And watch them and they shall see (the punishment!). " (175)  
(37-171 to 175, Section 5)

Glorified-High Exalted is your Lord-Master  
of Almighty Majestic Glory (Allah),  
from that they attribute (unto Him) (180)  
(37-180 to 182, Section 5)

And all the thankful praises are to Allah,  
Lord-Master of the worlds-creation. (182)  
(37-180 to 182, Section 5)

### **Surah-38 (Saad)**

And We (Allah) created not the heaven and the earth, and  
all that is between them in vain without purpose. (27)  
(38-27 to 29, Section 3)

Lord (Allah) of the heavens and the earth, and all  
that is between them,  
the Ever All-Mighty, the Ever All-Pardoning.  
(38-66, Section 5)

### **Surah- 39 (Az-Zumar)**

(Is it not that)  
Indeed, exclusively pure obedient service is for Allah only.  
Verily Allah does not grace with His Guidance anyone  
who is bent upon lying, stubbornly ingrate.  
(39-3, Section 1)

He (Allah) has created the heavens and the earth  
precisely in accordance with purposeful Truth.  
He *rolls merging* the night over the day, and  
He rolls merging the day over the night>  
And He has harmoniously subjected the sun and the moon,

each running its course on to a term appointed.

(Is it not that)

He indeed is, the Ever All-Mighty, the Ever All-Pardoning.

(39-5, Section 1)

He (Allah) created you from one single 'self', then

*from out of it* He made it's mate; and

He has sent down for you of cattle *eight* pair-mates.

He creates you in the wombs of your mothers,  
creation after creation, in three veils of darkness;

such is Allah, your Lord-Sustainer.

His is the Sovereignty. There is no god save Him.

(39-6, Section 1)

If you disbelieve and be thankless, then

verily, Allah is Absolute-Rich not in need of you;

though He does not approve of ingratitude-disbelief in His slaves;

And if you are grateful,

He is pleased therewith for you.

No bearer of burdens shall bear the burden of another.

Then to your Lord is your return; and

He will inform you what you used to do.

Verily, He is Ever All-Knower of what is in the breasts.

(39-7, Section 1)

Allah does not fail in His Promise.

(39-20, Section 2)

See you not that Allah sends down water from the sky, and  
percolating-permeates it as artesian springs in the earth, and

afterward thereby produces crops of different colours, and

afterward they wither and you see them

turn hollow blackish-yellow; then

He makes them dry chaff-crush.

Verily, in this is a *Reminder* for men of *understanding*.

(39-21, Section 2)

Allah has sent down the ever excellence

in the Revealed Discourse as a Book

consistently uniform in itself, oft-repeated.

The skins of those who fear their Lord (Allah) *shiver* from it;

so that their skins and their hearts *soften*

at Allah's remembrance.

That is Allah's guidance.

He guides therewith whom He wills.

And whom-ever Allah lets go astray,

for him there is no guide.

(39-23, Section 3)

All the thankful-praises are for Allah (Alone)!

(39-29, Section 3)

And whomsoever Allah does guide,  
for him there can be none to mislead.

Is not Allah All-Mighty, Lord of Retribution." (37)

(39-36 to 37, Section 4)

Ever All-Sufficient for me is Allah.

In Him those trusting do put their trust. (39-38, Section 4)

Allah! He takes up the souls *at the time of their death*, and  
*that who has not died in its sleep*.

He withholds that for which He has decreed death and  
sends the rest till a term appointed.

Verily, in this are signs for a people who think deeply.

(39-42, Section 5)

Say: To Allah belongs all intercession.

His is the Sovereignty of the heavens and the earth.

Then to Him you shall be brought back.

(39-44, Section 5)

Say: O Allah! Creator of the heavens and the earth!

Ever All-Knower of the hidden-invisible and the visible-seen!

You will judge between your slaves about that  
in which they used to differ.

(39-46, Section 5)

That Allah enlarges the provision for whom He wills, and  
straitens it (for whom He wills).

(39-52, Section 5)

Verily, Allah forgives all sins.

Truly, He is the Ever All-Forgiving, the Ever All-Merciful. (53)

(39-53 to 59, Section 6)

Allah is Creator of all things, and

He is Trustee-Guardian over all things.

(39-62, Section 6)

To Him (Allah) belong keys of the heavens and the earth.

(39-63, Section 6)

And they not understand-esteem Allah

as is His True Esteemed Glory.

And on the Day of Resurrection,

the whole of the earth will be His Handful and

the heavens will be rolled in His Right Hand.

Glorified is He and High Exalted is He

above all that they associate as partners (unto Him).

(39-67, Section 7)

...As Allah Wills.. (68)

(39-68 to 70, Section 7)

And He (Allah) is Ever All-Aware of what they do. (70)

(39-68 to 70, Section 7)

"And those who kept their duty to their Lord (Allah)  
will be led to Paradise in groups, till, when they reach it, and  
its gates will be opened and its keepers will say:

'peace be upon you' (*salaamun alaikum*)!

You have done well, so enter here to abide therein." (73)

"And they will say:

***'All the thankful-praises are to Allah***

Who has fulfilled His Promise to us and  
has made us inherit (this) land.

We can dwell in Paradise where we will;

how excellent a reward for the (righteous-)workers." (74)

(39-73 to 74, Section 8)

All the thankful-praises are to Allah,  
the Lord of the worlds-creations!

(39-75, Section 8)

### **Surah-40 (Ghaafir)**

The revelation of the Book is from Allah,  
the Ever All-Mighty, the Ever All-Knower, (2)

(40-2 to 3, Section 1)

(Allah) The Forgiver of sin, the Acceptor of repentance,  
the Severe in punishment, the Ever All-Bestower Bountiful.  
There is no god save Him.

To Him is the final return. (3)

(40-2 to 3, Section 1)

(Allah) Our Lord! You comprehend all things  
in Mercy and Knowledge. (7)

(40-7 to 9, Section 1)

He is (Allah) Who shows you His Signs, and  
sends down for you *provision from the heaven*. (13)

(40-13 to 14, Section 2)

Exalter of the ranks is He (Allah), the Lord-Owner of the Throne,  
casts the Spirit by His Command  
upon whomever He wills of His slaves. (15).

(40-15 to 18, Section 2)

Surely, Allah is swift at the reckoning. (17)

(49-15 to 18, Section 2)

He ever Knows all the stealthy treachery of the eyes, and  
all that the breasts conceal. (19)

(40-19 to 20, Section 2)

Allah judges with Just-Truth.

Surely, Allah, He is the Ever All-Hearer, the Ever All-Seer. (20)

(40-19 to 20, Section 2)

"Have they not traveled in the land and seen  
what was the end of those who were before them?

They were superior to them in strength, and  
in the impact (they left) in the land.

But *Allah seized them with punishment for their sins.*

And they had none ever to protect them from Allah." (40-21)

(40-21 to 22, Section 3)

Verily, He is Ever All-Strong, Severe in punishment. (22).

(40-21 to 22, Section 3)

"And Pharaoh said:

'Leave me slay Moses and let him call his Lord.

I fear that he will alter your religion or that  
he will cause confusion in the land". (26).

"And Moses said: Verily I seek refuge

*in my Lord (Allah) and your Lord (Allah)*

from every arrogant who believes not in the Day of Reckoning." (27)

(40-23 to 50, Sections 3 to 5)

My Lord is Allah.

Verily, Allah guides not one who is a prodigal, liar. (28).

(40-23 to 50, Sections 3 to 5)

And Allah wills no injustice for (His) slaves. (31).

(40-23 to 50, Sections 3 to 5)

And he whom Allah leaves astray, for him there is no guide. (33)

(40-23 to 50, Sections 3 to 5)

Thus Allah leaves astray him, who is a prodigal doubter. (34)

(40-23 to 50, Sections 3 to 5)

Thus does Allah seal up the heart of every arrogant, tyrant. (35)

(40-23 to 50, Sections 3 to 5)

Verily, Allah is the Ever All-Seer of (His) slaves. (44)

(40-23 to 50, Sections 3 to 5)

"The Fire, they are exposed to it, morning and afternoon.

And on the Day when the Hour will be established  
(it will be said to the angels):

'Cause Pharaoh's people to enter the severest torment!' (46)

"And, when they will dispute in the Fire,



the weak will say to those who were arrogant:  
 'Verily, we followed you;  
 can you then take from us some portion of the Fire?' (47)  
 "Those who were arrogant will say:  
 'We are all in this!

***Verily, Allah has judged between (His) slaves"***. (48)

(40-23 to 50, Sections 3 to 5)

Verily, the Promise of Allah is true. (55).

(40-51 to 55, Section 6)

And your Lord (Allah) has said:

'Pray-invoke me and I will respond to you.

Verily, those who scorn My worship,  
 they will surely, enter hell, disgraced-humiliated'.

(40-60, Section 6)

Allah is He, Who has made the night for you  
 that you may rest therein, and the day for seeing.  
 Truly, Allah is Lord-Master of Bounty to mankind,  
 yet most of mankind give not thanks. (61)

(40-61 to 62, Section 7)

That is Allah, your Lord, the Creator of all things.  
 There is no god except Him. (62)

(40-61 to 62, Section 7)

Allah is He, Who made for you the earth a resting-dwelling place  
 and the sky a canopy, and fashioned you, and  
 fashioned you perfectly so well, and  
 has provided you with good things.  
 That is Allah, your Lord-Master.  
 So Blessed is Allah,  
 the Lord-Master-Owner of the worlds-creations.

(40-64, Section 7)

He (Allah) is since ever and for ever the Living.  
 There is no god except Him.  
 So pray-invoke Him,  
 sincerely pure obedience to His Religion (Law).  
 All the thankful-praises are to Allah,  
 the Lord of the worlds-all creation.

(40-65, Section 7)

He is (Allah) Who created you from dust, then  
 from a droplet of sperma genitale, then  
 from zygote, then brings you forth as a child, then  
 that you attain full strength and  
 afterward that you become old men,

though some among you dies before and  
that you reach an appointed term; and  
that haply you may understand.

(40-67, Section 7)

He is (Allah), Who gives life and gives death.  
When He decrees a thing, He says to it only: 'Be' and it is!

(40-68, Section 7)

Thus Allah leaves astray the disbelievers. (74).

(40-69 to 78, Section 78)

Verily, the Promise of Allah is True. (77)

(40-69 to 78, Section 8)

Allah is He, Who has made for you, cattle, (79)

(40-79 to 80, Section 9)

And He shows you His Signs.

(40-81, Section 9)

"But their professing the faith,  
when they (actually) saw Our punishment,  
was not going to profit them.  
(Such has been) Allah's way of dealing with His servants.  
Law course of the One  
which has ever been in effect for his slaves.  
And there the disbelievers lost utterly". 85

(40-82 to 85, Section 9)

## **Surah-41 (Fussilat)**

Say (O Muhammad,):

'Do you, verily disbelieve in Him

***Who (Allah) created the earth in two Days?*** and

you set up rivals for Him?

***that is the Lord of the worlds-creation.***'

(41-9, Section 2)

He (Allah) placed therein firm mountains rising above it, and  
blessed it and measured therein its sustenance in *four days*,  
alike for (all) who ask;

(41-10, Section 2)

Then turned He (Allah) to the heaven when it was smoke, and  
said *unto it and unto the earth*:

'Come *both* of you, *willingly* or loth'.

They said: 'We come, *obedient.*' (11)

(41-11 to 12, Section 2)

Then He (Allah) ordained them seven heavens in two days and

*inspired in each heaven its mandate (law); and  
(Allah) We decked the near heaven with lamps, and  
rendered it inviolable.*

That is the *measuring* of the Ever All-Mighty, the Ever All-Knower. (12)  
(41-11 to 12, Section 2)

"As for Aad, they were arrogant in the land without right, and  
they said: 'Who is mightier than us in power?'

See they not that **Allah Who created them,  
He is Ever Mightier than them in power?**

And they used to deny Our Signs." (15)

(41-13 to 18, Section 2)

At length, when, they (the enemies of Allah) will reach (Fire),  
their hearing, their sight, and their skins will testify against them,  
as to their deeds. (20)

They will say to their skins:

'Why bear you witness against us?

"They will say:

'Allah has caused us to speak -

Who gives speech to everything: and

He created you the first time, and

to Him you are made to return." (21)

(41-20 & 21, Section 3)

At that time

"If they seek to please Allah,

yet they are not of those who will ever be allowed to please Allah." (24)

(41-19 to 25, Section 3)

Our Lord is Allah (Alone) (30)

(41-30 to 32, Section 4)

"And among His Signs are the night and the day, and  
the sun and the moon.

Adore not the sun and the moon,

but adore Allah, Who created them,

if you worship-submit to Allah.

(41-37, Section 5)

And among His (Allah's) Signs:

that you see the earth lowly (barren and desolate), but

when We (Allah) send down water thereon it thrills and grows.

Lo! He Who quickens it, is verily the Quickener of the dead.

Lo! He is Able to do all things.

(41-39, Section 5)

Verily those who turn away distorting Our Signs  
are not hidden from Us.

Verily, He (Allah) is Ever All-Seer of all what you do.

(41-40, Section 5)

Verily your Lord-Sustainer (Allah) is  
indeed Master-Owner of Forgiveness, and  
Owner-Possessor of painful punishment.

(41-43, Section 5)

And your Lord-Sustainer (Allah) is not at all unjust to His slaves.

(41-46, Section 5)

To Him (Allah) Alone is vested the knowledge of the Hour.  
And no fruits burst forth from their sheaths, and  
no female carries or brings forth, but  
with His knowledge (Science).

(41-47, Section 6)

(Allah) He is Ever All-Witness over all things?

(41-53, Section 6)

Verily, is not He (Allah) Ever Encompassing all things?

(41-54, Section 6)

#### **Surah-42 (Ash-Shuura)**

Thus reveals to you (Muhammad) and unto those before you,  
Allah the Ever All-Mighty, the Ever All-Wise.

(42-3, Section 1)

To Him belongs all that is in the heavens and  
all that is in the earth, and  
He is the Ever Most High, the Ever Most Great.

(42-4, Section 1)

Nearly the heavens might be rent asunder from above them and  
the angels glorify the praises of their Lord and  
beseech forgiveness for those on the earth.

Verily, Allah is the Ever All-Forgiver, the Ever All-Merciful.

(42-5, Section 1)

"And those who take comrades others beside Him,  
Allah ever Remembers-Watching all over them.

(Allah is Ever Protector-Watcher over them.)

And there is no guardianship-responsibility for them, on you".

(42-6, Section 1)

But He (Allah) admits whom He wills into His Mercy.

(42-8, Section 1)

But Allah, He (Alone) is the Protector-Supporter.

And He is Who gives life to the dead, and

He is Ever All-Powerful Able over all things.

(42-9, Section 1)

And in whatsoever you differ,  
the commanding verdict thereof is with Allah.  
Such is Allah, my Lord, in Whom I put my trust, and  
unto Whom I turn repenting.

(42-10, Section 2)

The Originator-Creator of the heavens and the earth.  
He has made for you mates from yourselves, and  
from the cattle, mates,  
whereby He multiplying scatters you.  
Naught is as His likeness; and  
He is the Ever All-Hearer, the Ever All-Seer.

(42-11, Section 2)

To Him (Allah) belong the keys of the heavens and the earth.  
He spreading increases provision for whom He wills, and  
measuring straitens.  
Verily, He is Ever All-Knower of all things.

(42-12, Section 2)

Allah chooses for Himself whom He wills, and  
guides unto Himself who obediently turns repenting.

(42-13, Section 2)

Allah is our Lord and your Lord.  
Allah will assemble us (all-together), and  
unto Him is final returning journey.

(42-14 to 15, Section 2)

Allah, is He Who has sent down  
the Book with Truth, and the Balance. (17)

(42-17 to 18, Section 2)

Allah is Ever All-Gracious Kind unto His slaves.  
He gives provisions to whom He wills.  
And He is the Ever All-Strong, the Ever All-Mighty.

(42-19, Section 2)

And Allah wipes out the falsehood, and  
verifying establishes the truth by His Words.  
Verily, He is Ever All-Knower of all that is hidden in the breasts.

(42-24, Section 3)

And He (Allah) is Who accepts repentance from His slaves, and  
pardons the sins, and ever knows all what you do. (25)

(42-25 to 26, Section 3)

And He (Allah) accepting responds to those who believe,  
do righteous-good deeds, and  
He gives them increase of His Bounty. (26)

(42-25 to 26, Section 3)

And if Allah were to enlarge the provision for His slaves,  
they would surely rebel in the earth, but  
He sends down by measure as He wills.  
Verily, He is with his slaves, Ever All-Aware, Ever All-Seer.  
(42-27, Section 3)

And He is (Allah) Who sends down the saving rain  
after they have despaired, and  
spreads out His Mercy.  
He is the Protecting Friend, the Praiseworthy.  
(42-28, Section 3)

And of His (Allah's) Signs is the creation  
of the heavens and the earth, and whatever moving creatures,  
He has dispersed abroad in them, both.  
And He is Ever All-Powerful Able to gather them all  
when-ever He wills.  
(42-29, Section 3)

And He (Allah) pardons lot much  
(42-30, Section 4)

And you are not able to escape frustrating in the earth;  
And besides Allah  
you have neither any protector-guardian, nor any helper.  
(42-31, Section 4)

And among His Signs are the ships, in the sea like mountains. (32)  
(42-32 to 34, Section)

If it be His (Allah's) Will, He can still the wind, then  
would they become motionless on the back of the (ocean).. (33)  
(42-32 to 34, Section)

Or He (Allah) can cause them to perish because of that (evil)  
which (they) heave earned, but much does He forgive. (34)  
(42-32 to 34, Section 4)

And that which is with Allah is better and more lasting. (36)  
(42-36 to 39, Section 4)

Verily He (Allah) likes not the wrong doers. (40)  
(42-40 to 43, Section 4)

He, whom Allah leaves astray,  
for him thenceforth is no protector-guardian after Him. (44)  
(42-44 to 46, Section 5)

And they will have no protecting-guardian  
to help them other than Allah.  
He whom Allah leaves astray, for him there is no way. (46)  
(42-44 to 46, Section 5)

To Allah belongs the Sovereignty of the heavens and the earth.  
He creates what He wills.

He bestows female (offspring) upon whom He wills, and  
bestows male (offspring) upon whom He wills; (49)

(42-49 to 50, Section 5)

Or He (Allah) bestows them both, males and females, and  
He makes barren whom He wills.

Verily He is Ever All-Knower, Ever All-Powerful. (50)

(42-49 to 50, Section 5)

And thus We (Allah) have revealed to you (Muhammad)  
a Spirit from Our Command.

You neither knew what the Book was, nor the Faith.

But We have made it a *light* wherewith We guide  
whom We will of Our slaves.

And verily you indeed do guide to the Straight-Right Path. (52)

(42-51 to 52, Section 5)

The Path of Allah, unto Whom belongs  
all that is in the heavens and all that is in the earth.

Verily, all things pursue a set course for final return to Allah.

(42-53, Section 5)

### **Surah-43 (Az-Zukhruf)**

And indeed if you (Muhammad) ask them:

Who has created the heavens and the earth,  
they will surely say:

The Ever All- Mighty, the Ever All-Knower (Allah) created them; (9)

(43-9 to 15, Section 1)

Allah, Who has made the earth a resting place for you, and  
placed roads for you therein, that haply you may find your *way*; (10)

(43-10 to 15, Section 1)

And Who (Allah) sends down water from the sky  
in (due) measure; (11)

(43-9 to 15, Section 1)

He Who (Allah) has created all the pair-mates, and  
has made for you ships and cattle on which you ride. (12)

(43-9 to 15, Section 1)

We (Allah) Ourselves portion out among them their livelihood  
in the life of the world, and

We raised some of them above others in rank, so that  
some may employ others in their work; and

the Mercy of your Lord-Master is better than what they amass. (32)

(43-29 to 32, Section 3)

And even if We (Allah) take you away (O,Muhammad)  
We shall indeed take vengeance on them, (41)  
(43-41 to 43, Section 4)

Or (if) We (Allah) show you that wherewith We threaten them;  
then verily, We have completely perfect command over them. (42)  
(43-41 to 43, Section 4)

Lord (Allah) of the worlds-all creation. (46)  
(43-46 to 56, Section 6)

Verily Allah, He is my Lord and your Lord. (64)  
(43-63 to 64, Section 6)

Or have they plotted some matter?  
Then Verily We (Allah) too are determined. (79)  
(43-79 to 80, Section 7)

Or do they think that We (Allah) hear not  
their secrets, and their private counsel?  
Yes, We do indeed, and  
Our messengers are by them, writing it down. (80)  
(43-79 to 80, Section 7)

Glorified is the Lord-Sustainer (Allah)  
of the heavens, and the earth,  
the Lord of the Throne, Exalted is He  
from all that they ascribe (unto Him)! (82)  
(43-82, Section 7)

And He is Who (Alone)  
*in the heaven is Allah, and in the earth Allah.*  
And He is the Ever All-Wise, the Ever All-Knower.  
(43-84, Section 7)

And blessed is He (Allah) to Whom belongs the Sovereignty  
of the heavens and the earth and all that is between them, and  
with Whom is Knowledge of the Hour, and  
unto Whom you will be returned.  
(43-85, Section 7)

#### **Surah-44 (Ad-Dukhaan)**

Verily, We (Allah) have always been warning. (3)  
(44-2 to 16, Section 1)

As a Command from Us (Allah), verily We are ever sending (5)  
(44-2 to 16, Section 1)

A Mercy from your Lord (Allah).  
Verily, He is the Ever All Hearer, the Ever All-Knower, (6)  
(44-2 to 16, Section 1)



Lord-Sustainer (Allah) of the heavens and the earth and  
all that is between them,. (7)

(44-2 to 16, Section 1)

There is no god except Him (Allah).

It is He Who gives life and gives death;

your Lord-Master and Lord-Master of your forefathers. (8)

(44-2 to 16, Section 1)

Verily, We (Allah) shall remove the torment for a while;

(but) verily you will revert. (15)

On the day (One day), when

We shall seize them with the greatest seizure;

in truth We shall exact retribution. (16)

(44-15 & 16, Section 1)

And We (Allah) created not the heavens and the earth,

and all that is between them, in play. (38)

(44-38 to 39, Section 2)

We (Allah) created them not save with truth; (39)

(44-38 to 39, Section 2)

#### **Surah-45 (Al-Jaathiyah)**

The revelation of the Book is from Allah,

the Ever All-Mighty, the Ever All-Wise. (2)

(45-2 to 11, Section 1)

Verily in the heavens and the earth are Signs for believers. (3)

(45-2 to 11, Section 1)

And in your creation, and

all the beasts that He (Allah) scattered in the earth,

are portents for a folk whose faith is sure. (4)

(45-2 to 11, Section 1)

And the difference of the night and the day, and

the provision that Allah sends down from the sky, and

thereby quickens the earth after her death, and

the ordering of the winds,

are portents for a people who have *sense*. (5)

(45-2 to 11, Section 1)

Allah is He Who has subjected (harmonised) to you the sea, that

the ships may run sailing through, by His Command,

(45-12, Section 2)

And He (Allah) has subjected (harmonised) to you all

that is in the heavens and all that is in the earth;

it is all from Him.

(45-13, Section 2)

Then to your Lord (Allah) you will be returned.

(45-15, Section 2)

And Allah is the Protector-Guardian of those,  
who, conscious of Him, ward off (evil). (19)

(45-18 to 19, Section 2)

And Allah has created the heavens and the earth with Truth, and  
that every soul may be recompensed for what it has earned.  
And they will not be wronged.

(45-22, Section 3)

And to Allah belongs the Sovereignty  
of the heavens and the earth;.

(45-27, Section 4)

Verily, Allah's Promise is the Truth (32)

(45-31 to 35, Section 4)

So all the thankful-praises belong to Allah,  
Lord-Sustainer-Master of the heavens, and  
Lord-Sustainer-Master of the earth,  
Lord-Sustainer-Master of the worlds-all creation. (36)

(45-31 to 36, Section 4)

And His (Allah's Alone) is the Ever High Great Majesty  
in the heavens and the earth, and  
He is the Ever All-Mighty, the Ever All-Wise.

(45-37, Section 4)

#### **Surah-46 (Al-Ahqaf)**

The revelation of the Book is from Allah  
the Ever All-Mighty, the Ever All-Wise.

(46-2, Section 1)

We (Allah) created not the heavens and the earth and  
all that is between them,  
except with Truth, and for a term appointed.

(46-3, Section 1)

"And when Our plainly clear verses are recited to them,  
the disbelievers say for the Truth, when it reaches them,  
"this is plain magic" (7)

Or say they: He (Muhammad) has fabricated it?  
Say (O Muhammad): If I have it,  
still you have no power to support me against Allah.  
*He ever knows all of what you (disbelievers) say  
among yourselves concerning it (the Quran).*  
***Sufficient is He (Allah) as Witness between me and you.***

*And He is the Ever All- Forgiving, the Ever All-Merciful.* (8)

(46-7 to 10, Section 1)

Verily, Allah, guides not the wrong doing people. (10)

(46-7 to 10, Section 1)

Our Lord is only Allah. (13)

(46-13 to 14, Section 2)

Verily, the Promise of Allah is true. (17)

(46-15 to 18, Section 2)

Verily the knowledge is with Allah only. (23)

(46-21 to 23, Section 3)

Thus do We (Allah) recompense the sinful people. (25)

(46-21 to 26, Section 3)

Do they not see that Allah,

Who created the heavens and the earth; and

was not wearied by their creation,

is Able to give life to the dead?

Yes, surely He is Ever All-Powerful Able over all things. (33)

(46-33, Section 4)

## **Surah-47 (Muhammad)**

Thus Allah sets forth for the people (mankind) their examples. (3)

(47-1 to 6, Section 1)

And those who are slain in the Way of Allah,

He will never let their deeds be lost. (4)

(47-1 to 6, Section 1)

O you who believe! If you help Allah, He will help you and

will make your foothold firm. (7)

(47-7 to 9, Section 1)

But who disbelieve, for them is destruction, and

(Allah) will make their deeds vain. (8)

(47-7 to 9, Section 1)

"Have they not traveled in the land and seen

what was end of those before them?

Allah destroyed them utterly.

And for the disbelievers (there shall be) the like thereof". (10)

"That is because

**Allah is Patron-Protector of those who believe**, and because

the disbelievers have no protector". (11)

(47-10 to 11, Section 1)

...There is no god except Allah,

...And Allah ever knows all well  
your moving about and your resting-dwelling places.  
(47-19, Section 2)

And Allah ever knows well all their secrets. (26)  
(47-20 to 28, Section 3)

And Allah ever knows well all your deeds. (30)  
(47-29 to 34, Sections 3 and 4)

Verily, those who disbelieve and  
bar from the Way of Allah, then die disbelievers,  
**Allah surely will not grant forgiveness for them.** (34)  
(47-29 to 34, Sections 3 and 4)

"So be not weak and ask not for peace,  
when you are the uppermost, and  
**Allah is with you, and**  
**He will not waste-decrease your deeds**". (35)  
(47-35, Section 4)

"The life of the world is but sport and pastime.  
And if you believe and fearing ward off (evil),  
**He will grant you your wages, and**  
**will not ask of you your wealth**". (36)  
(47-36 to 37, Section 4)

And Allah is the Ever Absolute (Rich, Free of all need), and  
you are the needy poor.  
(47-38, Section 4)

#### **Surah-48 (Al-Fat-h)**

He is (Allah) Who sent down peaceful sense of security  
into hearts of the believers, that  
they may grow more in faith with their belief.  
And to Allah belong hosts of the heavens and the earth, and  
Allah is Ever All-Knower, Ever All-Wise (4)  
(48-1 to 7, Section 1)

And to Allah belong hosts of the heavens and the earth, and  
Allah is Ever All-Mighty, Ever All-Wise. (7)  
(48-1 to 7, Section 1)

Nay, but Allah is Ever All-Aware of what you do. (11)  
(48-11 to 12, Section 2)

And to Allah belongs Sovereignty of the heavens and the earth.  
He forgives whom He wills, and punishes whom He wills.  
And Allah is Ever All-Forgiving, Ever All-Merciful.  
(48-14, Section 2)

Allah is Since Ever All-Powerful Able over all things. (21)  
(48-18 to 21, Section 3)

It is the Law of Allah which has taken course aforetime.  
And you will not find any change in the Law of Allah. (23)  
(48-22 to 26, Section 3)

And He is Who has restrained their hands from you, and  
your hands from them, in the valley-heart of Mecca, after  
He had made you victors over them.

*Allah is Since Ever All-Seer of what you do.* (24)  
(48-22 to 26, Section 3)

And Allah is Since Ever All-Aware of all things. (26)  
(48-22 to 27, Section 3)

He is (Allah) Who has sent His messenger with the guidance and  
the religion of Truth, for prevailing it over all creeds.

And Allah is Ever All-Sufficient as Witness.  
(48-28, Section 4)

Allah has promised, those among them  
who believe and do righteous- good deeds,  
forgiveness and immense reward.  
(48-29, Section 4)

### **Surah-49 (Al-Hujuraat)**

Verily! Allah loves the equitable. (9)  
(49-9 to 10, Section 1)

And Allah knows all  
that is in the heavens and all that is in the earth.  
And Allah is Ever All-Aware of all things? (16)  
(49-14 to 18, Section 2)

Verily! Allah ever knows well  
all unseen-hidden of the heavens and the earth.  
And Allah is Ever All-Seer of what you do. (18)  
(49-14 to 18, Section 2)

### **Surah-50 (Qaaf)**

We (Allah) do ever know all well  
that the earth takes away diminishing of them;  
And with Us is a Book watchful-secure. (4)  
(50-1 to 5, Section 1)

Have they not even observed looking at the sky above them,  
*how* We have built it and adorned it, and  
there is none of the faults in it? (6)  
(50-6 to 8, Section 1)

And the earth have We (Allah) spread out, and  
have flung firm mountains therein, and  
have caused of every lovely kind to grow therein, (7)  
(50- 6 to 8, Section 1)

And We (Allah) send down from the sky enriching blessed water.  
Then We cause to grow therewith gardens and grain of harvest. (9)

And lofty date palms with ranged clusters, (10)

Provision for the slaves, and  
therewith We give life to dead land.

Thus will be the comingforth-resurrection. (11)  
(50-9 to 11, Section 1)

...Were We (Allah) then weary with the first Creation, that  
they should be in confused doubt about new creation?  
(15, Section 1)

And verily, We (Allah) indeed have created man, and  
We ever know all well what his *own self* whispers evil within him,  
and We are nearer to him than his jugular vein. (16)  
(50-16 to 19, Section 2)

The Pronounced Sentence from Me (Allah) shall not be altered,  
and I am never unjust unto the slaves. (29)  
(50-16 to 29, Section 2)

...But how many generations before them  
did We (Allah) destroy (for their sins) -  
stronger in power than they?  
Then they ran for refuge in the land!  
Was there any place of escape (for them).  
(50-36, Section 3)

And verily We (Allah) created the heavens and the earth, and  
all that is between them, in six *days*, and  
nothing of weariness approached Us.  
(50-38, Section 3)

Verily! We (Allah) are Ourselves, Who give life and give death,  
and unto Us is the destined return.(43)  
(50- 41 to 45, Section 3)

We (Allah) ever Know all-well of what they say, (45)  
(50-41 to 45, Section 3)

### **Surah-51 (Adh-Dhaariyaat)**

We (Allah) have built the heaven with Mighty-Strength, and  
We are Ourselves Who are indeed ever *expanding* it.  
(51-47, Section 3)

And the earth have We (Allah) laid out,  
 how Gracious-Excellent is the provision Spreader (Allah)!  
 (51-48, Section 3)

And of all things We (Allah) have created pair-mates.  
 (51-49, Section 3)

I (Allah) created not the jinn and the humankind, except  
 that they should worship-obey Me (Allah). (56)  
 (51-56 to 58, Section 3)

I (Allah) never seek of any provision from them,  
 nor do I ask that they should feed Me (Allah). (57)  
 (51-56 to 58, Section 3)

Verily! Allah! He is the Ever All-Munificent-Provider,  
 That gives livelihood,  
 the Owner-Lord of All Power-Strength, the Eternally Sure. (58)  
 (51-56 to 58, Section 3)

### **Surah-52 (At-Tuur)**

And We (Allah) shall bestow on them, of fruit and meat,  
 anything they shall desire (22)  
 (\$2-17 to 28, Section, 1)  
 Glorified is Allah from all that they ascribe as partners (unto Him)!  
 (52-43, Section 2)

### **Surah-53 (An-Najm)**

But to Allah belongs the last and the first. (25)  
 (53-19 to 25, Section 1)

Verily! your Lord (Allah) Himself,  
 He ever knows all well of him who strays from His Path.  
 He Himself ever knows all well of him who is guided. (30)  
 (53-26 to 30, Section 2)

And to Allah belongs all  
 that is in the heavens and all that is in the earth,  
 (53-31, Section 2)

Verily! your Lord (Allah Alone)  
 is of ever all vast abounding Mercy.  
 He ever knows all well of you  
 since He created you from the earth, and  
 ever since you were hidden in the wombs of your mothers.  
 He ever Knows all well of him who fearing ward off (evil).  
 (53-32, Section 2)

And that to your Lord-Sustainer (Allah) is the returning-goal (end).  
 (53-42, Section 3)

And that He is (Allah) Who makes laugh, and makes weep,  
(53-43, Section 3)

And that He is (Allah) Who gives death and gives life.  
(53-44, Section 3)

And that He Himself creates the pair-mates,  
the male and the female, (45)  
From a drop-let spermagenitale when it is emitted; (46)  
(53-45 to 47, Section 3)

And that upon Him is the other (next) rising-creation. (47)  
(53-45 to 47, Sections 3)

And that He is (Allah) Who makes  
wealthy-free of want and content-satisfied.  
(53-48, Section 3)

And that He is (Allah) Himself  
Who is the Lord-Sustainer of *Sirius*;  
(53-49, Section 3)

The Imminent is nigh at hand-imminent. (57)  
None beside Allah can unveil it. (58)  
(53-57 & 58, Section 3)

### **Surah-54 (Al-Qamar)**

So We (Allah) opened the gates of heaven,  
*with water pouring fourth.* (11)

And We caused the earth to gush forth with springs, so  
the waters met to the extent decreed. (12)

But We bore him on an (Ark)  
made of board planks and caulked with palm-fibre. (13)

She floats under Our eyes.  
A recompense to one who had been rejected. (14)

And We have left this as a Sign.  
Then is there any that will receive admonition? (15)  
(54-1 to 17)

When people of Noah (Peace be upon him), rejecting him said that he was  
'possessed', and he was driven out, he called on his Lord (Allah):  
'I am one overcome, do You then help!' (54-9 & 10).

Allah helped him as narrated in above verses.

And We (Allah) have indeed made the Quran  
easy to understand and remember.  
Then is there any that will receive admonition? (17)  
(54-1 to 17, Section 1)



"The *Aad* (people) rejected (Truth), then  
*how terrible was My (Allah's) penalty and My warning?* (18)

Verily, We sent against them a furious wind,  
 on a day of violent disaster. (19)

Plucking out men as if they were roots of palm-trees, torn up. (20)

Then, how (terrible) was My penalty and My warning! (21)

And *We have indeed made the Quran*  
*easy to understand and remember.*

Then is there any that will receive admonition?" (22)

(54-18 to 22, Section 1)

Surely, We (Allah) will send the she-camel,  
*by way of trial for them.*

So watch them (O Saalih), and possess yourself in patience." (27)

(~~54~~-23 to 32, Section 2)

Verily, We (Allah) sent against them a single mighty blast, and  
*they became like the dry stubble used by one who pens cattle.* (31)

(~~54~~-23 to 32, Section 2)

And We (Allah) have indeed made the Quran  
 easy to understand and remember.

Then is there any that will receive admonition? (32)

(54-23 to 32, Section 2)

"The people of Lot belied the warnings. (33)

Verily! *We (Allah) sent a violent storm of stones upon them*  
*except the family of Lot,*

*whom We (Allah) rescued at the dawn.* (34)

As Grace from Us.

*Thus We reward him who gives thanks".* (35)

(54-33 to 40, Section 2)

And We (Allah) have indeed made the Quran  
*easy to understand and remember.*

Then is there any that will receive admonition? (40)

(54-33 to 40, Section 2)

They (people of Pharoah) denied Our (Allah's) Signs, all of them.  
*So We seized them*

*with the seizing of Ever All-Mighty, Ever All-Omnipotent* (42)

(54-41 to 42, Section 3)

Verily! We (Allah) have created all things  
*with proportionally determined measure.*

(54-49, Sections 3)

And Our (Allah's) Commandment is but One,

as the twinkling of an eye.

(54-50, Section 3)

And in the past have We (Allah) destroyed gangs like unto you.  
Then is there any that will receive admonition.

(54- 51, Section 3)

### **Surah-55 (Ar-Rahmaan)**

(Allah) The Ever All-Gracious Beneficent (1)

(55-1 to 4, Section 1)

(Allah) He has taught the Quran. (2)

(55-1 to 4, Section 1)

(Allah) He has created man. (3)

(55-1 to 4, Section 1)

(Allah) He has taught him (man) articulate intelligent speech.(4)

(55-1 to 4, Section 1)

The sun and the moon are with reckoning-running course (5)

And the herbs and the trees prostrate themselves (6)

*And the heaven, He (Allah)has raised it high, and*

*He has set up the balance. (7)*

(55-5 to 9, Section 1)

And the earth,

He (Allah) has *laid down in controlled position* for creatures, (10)

Therein are fruits and date-palms producing sheathed fruit-stalks. (11)

And husked grain (with leaves and stalks) and

sweet scented herb. (12)

(55-10 to 13, Section 1)

He created man of sounding clay, like the potter's, (14)

(55-14 to 16, Section 1)

And the Jinn (invisible being) did He create

from a beam of radiant fire (microwave). (15)

(55-14 to 16, Section 1)

Lord (Allah) of the two easts, and Lord of the two wests! (17)

(55-17 to 18, Section 1)

He (Allah) has set in cycle the two seas, intermingling. (19)

There is an inter-state between them.

They can't tend pass beyond bounds.(20)

(55-19 to 23, Section 1)

And His (Allah's) are the lofty ships sailing through the sea,

like mountainous banners. (24)

(55-24 to 25, Section 1)

And eternally remains  
 the Countenance of your Lord-Master (Allah)  
 of Ever All-Majestic Honour and Beneficent Glory. (27)  
 (55-26 to 28, Section 2)

All that are in the heavens and the earth,  
 begging beseech Him (Allah).  
 Daily-all time, He is busy (in affair) in Majestic Grace. (29)  
 (55-29 to 30, Section 2)

"We shall attend to you, O you two of gravity! (31)  
 "Then which of the Blessings of your Lord will you both deny? (32)

"O assembly of jinn and men!  
 If you have power to pass beyond the *dotted zones*  
 of the heavens and the earth, then *pass beyond!*  
 But you will never be able to *pass through* them,  
 except with supreme power! (33)

"Then which of the blessings of your Lord will you both deny? (34)

"There will be sent against you  
 both, smokeless flames of fire and (*molten*) brass,  
 and you will not be able to defend yourselves. (35)

"Then which of the blessings of your Lord will you both deny?(36)  
 (55-31 to 36, Section 2)

Blessed is the Name of your Lord-Master (Allah)  
 of Ever All-Majestic-Honour and Beneficent-Glory. (78)  
 (55-78, Sections 1 to 3)

### **Surah-56 (Al-Waaqi'ah)**

"When the Event (i.e.the Day of Resurrection) befalls." (1)....

"And you will be in three groups.) (7)

"So, those on the Right Hand -  
 how (fortunate) will be those on the Right Hand!" (8)....

"(They will be) among thornless lote-trees. (28)

"And among *Talh* (banana-trees)  
 with fruits piled one above another. (29)

"And in shade long-extended. (30)

"And by water flowing constantly. (31)

"And fruit in plenty. (32)

"Whose supply is not cut off, nor are they out of reach. (33)

"And on couches raised high. (34)

Verily, We (Allah) have Ourselves

*nurturing raised them perfectly brought up.* (35)

And made them chastely amorous, (36)

Lovely, appealing intimate-mates, matching in age. (37)

"For those on the Right Hand." (38)

(56-1,7,8,27, to 38, Section 1)

Another translation, by Dr Khan & Dr Hilali, of verses 35 to 38:

Verily, We (Allah) have created them (maiden) of special creation. (35)

"And made them virgins. (36)

Loving, of equal age. (37)

"For those on the Right Hand." (38)

(56-1, 7, 8, 28 to 38)

We (Allah) created you. (57)

(56-57 to 59, Section 2)

We Ourselves (Allah)

have decreed *computing within you* the death, and

We can never be hindered. (60)

(56-57 to 62, Section 2)

About that We (Allah) may

transforming transfigure the like of you (*mutant*), and

evolving raise you in what you know not. (61)

(56-57 to 62, Section 2)

See you the seed that you sow in the ground? (63)

It is you that cause it to grow, or are We (Allah) the Grower? (64)

Were it Our Will, We could crumble it to pieces (dry powder), and

you would be regretful (left in wonderment) (65)

(56-63 to 67, Section 2)

See you the water which you drink? (68)

Is it you who cause it from the rain-clouds to come down, or

are We (Allah) the *Causer* of it to come down (69)

If We (Allah) Willed, We verily, could make it salt (undrinkable):

why then do you not give thanks (to Allah) (70)

(56-68 to 70, Section 2)

Then tell Me (Allah) about the fire which you kindle? (71)

Is it you who made the tree thereof to grow, or

are We (Allah) the Grower? (72)

We have made it a reminder, and

an article of use for the travelers. (73)

(56-71 to 74, Section 2)

Your Lord (Allah), the Ever Most High All-Great. (74)

(56-57 to 74, Section 2)

Lord (Allah) of the worlds-creations. (80)

(56-75 to 80, Section 3)

And We (Allah) are nearer to him the (dying person)  
than you are, but you see not (85)

(56-83 to 87, Section 3)

Your Lord (Allah), the Ever High All-Great. (96)

(56-83 to 96, Sections 1 to 3)

### **Surah-57 (Al-Hadiid)**

All that is in the heavens and the earth glorify Allah, and  
He is the Ever All-Mighty, the Ever All-Wise.

(57-1, Section 1)

His (Allah's) is the Sovereignty of the heavens and the earth;  
He gives life and He gives death, and  
He is Ever All-Powerful Able over all things.

(57-2, Section 1)

He is (Allah) Who created the heavens and the earth in six days;  
then He mounted the Throne.

He knows all that enters the earth and all that emerges therefrom  
and all that comes down from the sky and  
all that ascends therein; and

He is with you wherever you may be.

And Allah is Ever All-Seer of what you do.

(57-4, Section 1)

His (Allah's) is the Sovereignty of the heavens and the earth; and  
unto Allah (all) things are brought back.

(57-5, Section 1)

He (Allah) causes the night to pass into the day, and

He causes the day to pass into the night, and

He is Ever All-Knower of all that is in the breasts (minds).

(57-6, Section 1)

He is (Allah) Who sends down clear manifest Signs to His slave,  
that He may bring you out from darkness into light.

And verily, Allah is, with you,

indeed Ever Full of Pity, Ever All-Merciful.

(57-9, Section 1)

And for Allah is the inheritance of the heavens and the earth.

And Allah is Ever All-Aware of what you do.

(57-10, Section 1)

Know that Allah gives life to the earth after its death.

Indeed, We (Allah) have made clear to you the Signs. (17)

(57-17, Section 2)

And in the Hereafter a severe torment and forgiveness  
from Allah, and His Good Pleasure.

(57-20, Section 3)

That is the Gracious Bounty of Allah, which  
He bestows on whom He wills,  
And Allah is the Owner-Master of the Gracious-Bounty infinite.

(57-21, Section 3)

"Naught befalls of calamity in the earth or in your selves, except  
that is in the Book, *earlier than that We let it occur evident.*

***Verily, that is easy for Allah.***" (22)

(57-22 to 24, Section 3)

And Allah likes not any prideful boasters, (23)

(57-22 to 24, Section 3)

And that Gracious Bounty is in Allah's hand  
to bestow it to whom He wills.

And Allah is Ever All Owner-Master of Great Bounty infinite. (29)

(57-28 to 29, Section 4)

### **Surah-58 (Al-Mujaadilah)**

And Allah is Ever All-Aware of what you do.

(58-3, Section 1)

And Allah is Ever Witness over all things. (6)

(58-5 to 6, Section 1)

Have you not seen that Allah knows  
whatsoever is in the heavens and whatsoever is in the earth?

There is no secret conference of  
three but He is their fourth, nor  
of five but He is their sixth, nor  
of less than that or more but He is with them;  
wheresoever they may be.

And afterwards on the Day of Resurrection,  
He will inform them of what they did.

Verily, Allah is Ever All-Knower of all things. (7)

(58-7 to 10, Section 2)

And Allah is Ever All-Aware of what you do.

(58-11, Section 2)

And Allah is Ever All-Aware of what you do. (13)

(58-12 to 13, Section 2)

Allah has decreed:

'Verily, I and My messengers shall be the victorious'.

Verily, Allah is Ever All-Strong, Ever Almighty.

(58-21, Section 3)

### **Surah-59 (Al-Hashr)**

All that is in the heavens and all that is in the earth glorify Allah.  
And He is the Ever All-Mighty, the Ever All-Wise.

(59-1, Section 1)

He is Who (Allah) expelled those,  
who disbelieved among the people of the Scripture,  
from their homes into the *first exile*. (2)

(59-2 to 5, Section 1)

"That is because they opposed Allah and His Messenger; and  
whosoever opposes Allah, then  
*verily Allah is severe in punishment*" 59-4

(59-2 to 5, Section 1)

But Allah gives authority to His Messenger  
over whomsoever He wills.

*Allah is Ever All-Powerful Able over all things.* (6)

(59-6 to 10, Section 1)

Verily Allah is severe (strict) in punishment. (7)

(59-6 to 10, Section 1)

And Allah witnesses that they verily are liars. (11)

(59-11 to 17, Section 2)

Verily, Allah is Ever All-Aware of what you do. (18)

(59-18 to 20, Section 3)

### **Surah-60 (Mumtahinah)**

And I (Allah) Am Ever All-Aware  
of what you conceal and what you reveal. (1)

(60-1 to 3, Section 1)

And Allah is Ever All-Seer of what you do. (3)

(60-1 to 3, Section 1)

Verily, Allah loves the equitable just. (8)

(60-1 to 9, Sections 1 & 2)

...Allah is Ever All-Aware of their faith.

...Allah is Ever All-Knower, Ever All-Wise.

(60-10, Section 2)

### **Surah-61 (As-Saf)**

All that is in the heavens and all that is in the earth glorify Allah,  
and He is the Ever All-Mighty, the Ever All-Wise.

(61-1, Section 1)

It is most hateful with Allah that you say that which you do not. (3)

(61-2 to 3, Section 1)

Verily, Allah loves those who fight in His Cause in ranks,  
as if they were a solid structure.

(61-4, Section 1)

And Allah guides not the transgressing evil livers.

(61-5, Section 1)

And Allah guides not the wrongdoing people. (7)

(61-7 to 8, Section 1)

But Allah will perfect His Light. (8)

(61-7 to 8, Section 1)

He is (Allah) Who has sent His Messenger with the guidance and  
the religion of Truth, for,

***He (Himself) makes it victorious over all religions***, and  
even though the polytheists be averse.

(61-9, Section 1)

### **Surah-62 (Al-Jumu'ah)**

All that is in the heavens and all that is in the earth glorify Allah,  
the Ever All-Sovereign-Supreme, the Only Holy One,  
the Ever All-Mighty, the Ever All-Wise.

(62-1, Section 1)

"He is (Allah) Who has sent, amongst the unlettered,  
a Messenger *from among themselves*,  
to *rehearse* to them His Signs, to *sanctify* them, and  
to *instruct* them in the *Book* and the *Hikmah (Wisdom)*; (2)

(62-2 to 4, Section 1)

That is the Gracious Bounty of Allah; which  
He bestows on whom He wills.

And Allah is the Master-Owner of Gracious-Bounty infinite. (4)

(62-2 to 4, Section 1)

And Allah guides not the wrongdoing people.

(62-5, Section 1)

And Allah is Ever All-Aware of the wrong doers. (7)

(62-6 to 8, Section 1)

And Allah is the unparalleled Most Munificent Provider.

(62-11, Section 2)

### **Surah-63 (Al-Munaafiquun)**

And Allah bears witness that the hypocrites are indeed liars(1)

(63-1 to 8, Section 1)

Verily, Allah guides not the transgressing evil living people. (6)

(63-1 to 8, Section 1)



And to Allah belong the treasures of the heavens and the earth; (7)  
(63-1 to 8, Section 1)

And all Power-Glory-Honour belong to Allah. (8)  
(63-1 to 8, Section 1)

And Allah is Ever All-Aware of what you do. (11)  
(63-9 to 11, Section 2)

### **Surah-64 (At-Taghaabun)**

All that is in the heavens and all that is in the earth glorify Allah;  
Him belongs the Supreme-Sovereignty and  
to Him belong all the thankful-praises.  
And He is Ever All-Powerful Able over all things.  
(64-1, Section 1)

He is (Allah) Who created you, but some of you are disbelievers  
and some of you believers, and  
Allah is Ever All-Seer of what you do.  
(64-2, Section 1)

He (Allah) created the heavens and the earth with Truth, and  
He beautified shaping you and made good,  
so well shaped, your beauty!  
And unto Him is the final returning journey.  
(64-3, Section 3)

He (Allah) ever knows well,  
all that is in the heavens and all that is in the earth.  
And He ever knows well,  
what you conceal and what you disclose.  
And Allah is Ever All-Aware of what is within the breasts.  
(64-4, Section 1)

Say (O Muhammad):  
'Yes, By my Lord! you will certainly be resurrected, then  
you will surely be informed of what you did; and  
that is easy for Allah.' (7)  
(64-7 to 8, Section 1)

And Allah is Ever All-Aware of what you do. (8)  
(64-7 to 8, Section 1)

And Allah is Ever All-Knower of all things. (11)  
(64-11 to 12, Section 2)

Allah! There is no god except Him.  
And in Allah (Alone), therefore, let the believers put their trust.  
(64-13, Section 2)

Allah! with Him is reward infinite. (15)  
(64-15 to 17, Section 2)

### **Surah-65 (At-Talaaq)**

And whosoever keeps his duty, fearing, to Allah,  
He will make a way out for him, (from every difficulty). (2)  
(65-1 to 7, Section 1)

And (Allah) provides him from whence he never could count on.  
And whosoever puts his trust in Allah, then He suffices him.  
Verily, Allah accomplishes His Decree.  
Indeed Allah has set a measure for all things. (3)  
(65-1 to 7, Section 1)

And whosoever keeps his duty fearing, to Allah,  
He makes his matter easy for him. (4)  
(65-1 to 7, Section 1)

And whosoever keeps his duty fearing, to Allah,  
He will expiate from him his sins, and  
multiply mighty reward for him. (5)  
(65-1 to 10, Section 1)

...Allah never charges any 'self' except that which He has given it.  
Allah soon makes relief easy after hardship. (7)  
(65-1 to 7, Section 1)

Allah the Only One, Who has created seven heavens, and  
from the earth *like them*,  
His *Command (Law)* descends (applies) among them, that  
you may know that  
verily, Allah is Ever All-Powerful Able over all things.  
And that  
Allah verily encompasses all things in Knowledge (Science).  
(65-12, Section 2)

### **Surah-66 (At-Tahriim)**

Then, verily, Allah, He, is his (Muhammad's) Protector-Guardian. (4)  
(66-3 to 5, Section 1)  
Verily You (Allah) are Ever All-Powerful Able over all things. (8)  
(66-8, Section 2)

### **Surah-67 (Al-Mulk)**

Blessed is He (Allah) in Whose hand is  
the Supreme-Sovereignty, and  
He is Ever All-Powerful over all things. (1)  
(67-1 to 5, Section 1)

(Allah) Who has created death and life.  
And He (Allah) is the Ever All-Mighty, the Ever All-Forgiving, (2)  
(67-1 to 5, Section 1)

(Allah)Who has created heptafold (seven-fold) heavens,  
precisely fitting over one another.

You see not any *fault line dis-joint* in the creation  
of the Ever All-Beneficent.

Then turn up your eyes again.

Can you see any *fault-line-fissure*?. (3)

Then look again, and yet again;

your sight will return unto you weakened and dimmed. (4)

(67-1 to 5, Section 1)

And verily We (Allah) have beautified  
the world's heaven with lamps, and

We have made them missiles for the rebellious deviators, and  
for them We have prepared the doom of flame. (5)

(67-1 to 5, Section 1)

And whether you keep your talk secret or proclaim it,  
verily, He (Allah) is the Ever All-Knower  
of all that is within the breasts. (13)

(67-13 to 14, Section 1)

Should He (Allah) not know what He created?

And He is the Ever Most Super-Fine and the Ever All-Aware. (14)

(67-13 to 14, Section 1)

He is (Allah) Who has made the earth  
*harmonious-subservient* for you.

(67-15, Section 2)

"Do they not see the birds above them,  
spreading out their wings and folding them in?.

None upholds them except the Ever All-Beneficent (Allah).

Verily, it is He (Allah) Who ever watches over all things".

(67-19, Section 2)

He (Allah) is the One +Alone , Who gave you being, and  
has assigned to you ears and eyes and hearts.

(67-23, Section 2)

He (Allah) is the One +Alone , Who multiplies you in the earth, and  
unto Whom you will be gathered.

(67-24, Section 2)

The knowledge is with Allah only. (26)

(67-25 to 27, Section 2)

(Allah) He is the Ever All-Beneficent.

(67-29, Section 2)

### **Surah-68 (Al-Qalam)**

Verily, your Lord-Sustainer (Allah) is Ever All-aware  
of him who has strayed from His Path, and  
He is Ever All-Aware of those who are guided. (7)  
(68-1 to 16, Section 1)

Golry is to our Lord-Sustainer (Allah)! (29)  
(68-17 to 35, Section 1)

Then leave Me (Allah) Alone with such as reject this Message:  
By degrees shall We punish them from directions,  
they perceive not. (44)  
(68-34 to 48, Section 2)

Verily, My (Allah's) scheme is firm. (45)  
(68-34 to 48, Section 2)

### **Surah-69 (Al-Haaqah)**

He (Allah) made it (the furious wind that destroyed the Aad)  
rage against them seven nights and eight days in succession.  
(69-7, Section 1)

We (Allah),  
when the water (of *Noah's Flood*) overflowed beyond its limits,  
carried you in the floating (*Ark*).  
(69-11, Section 1)

That We (Allah) might make it a Message unto you, and that  
ears (that hear the admonition) retain its memory,  
bearing its (lesson) in remembrance. (12)  
(69-1 to 12, Section 1)

"This was he  
(the guilty who receives his record in his left hand  
on the Day of Resurrection),  
who would not believe in **Allah Most High Great-Infinite**".(33)  
(69-25 to 37, Section 1)

Lord (Allah) of the worlds-all creation. (43)  
(69-38 to 52, Section 2)

Your Lord-Sustainer (Allah), the Ever Most Great-Infinite. (52)  
(69-38 to 52, Section 2)

### **Surah-70 (Al-Ma'aarij)**

Allah, Lord-Master of the Ascending Stairways (3)  
(70-1 to 18, Section 1)

Verily, We (Allah) have created them from that which they know. (39)  
(70-36 to 44, Section 2)

But nay! I (Allah) swear by the Lord-Sustainer  
 of all the easts and the wests (of all the planets) that  
 We (Allah) indeed are Ever All-Powerful Able. (40)  
 (70-36 to 44, Section 2)

### **Surah-71 (Nuuh)**

Verily, He (Allah) is Since Ever All-Forgiving. (10)  
 (71-1 to 28, Sections 1 to 2 )

And He (Allah) has created growing you through different stages.  
 (14) (71-1 to 28, Sections 1 & 2)

See you not how Allah has created hepta-fold heavens  
 precisely fitting one over the other in harmony, (15)  
 (71-1 to 28, Section 1 & 2)

And (Allah) has made the moon  
 for (reflecting) light therein (heavens), and  
 made the sun for a blazing lamp? (16)  
 (71-1 to 28, Sections 1 & 2)

And Allah has caused you to grow as a growth from the earth, (17)  
 (71-1 to 28, Sections 1 & 2)

And afterward He (Allah) makes you return thereto, and  
 He will bring you forth again, a (new) forthbringing. (18)  
 (71-1 to 28, Sections 1 & 2)

And Allah has made the earth a wide expanse for you (19)  
 (71-1 to 28, Sections 1 & 2)

That you may thread the valley (ways) thereof. (20)  
 (71-1 to 28, Section 1 & 2)

### **Surah-72 (Al-Jinn)**

And that ever exalted is the Majestic Glory of our Lord (Allah)!  
 He has taken neither consort nor son, (3)  
 (72-1 to 19, Section 1)

And that we (jinn) really think that  
 we cannot frustrate escape Allah in the earth, nor  
 can we frustrate escape Him by emigrating flight. (12)  
 (72-1 to 19, Section 1)

(Allah Alone is) the Ever All-Knower of the unseen-hidden, and  
 He does not manifest His secret to anyone. (26)  
 Except a Messenger, whom He has chosen; then  
 He moves watching guardians march before him and behind him. (27)  
 (Till that) He (Allah) sees that they have indeed conveyed

the Messages of their Lord.

He circum-spheres all that is with them and

He has chip-computed of all things in numbers. (28)

(72-25 to 28, Section 2)

### **Surah-73 (Al-Muzzammil)**

And remember the Name of your Lord (Allah) and

devote yourself to Him with a complete devotion (8)

Lord (Allah) of the east and the west; there is no god except Him;

so take you Him Alone as your Protector-Guardian. (9)

(73-1 to 14, Section 1)

His (Allah's) Promise is since ever certainly to be accomplished. (18)

(73-15 to 19, Section 1)

Verily, your Lord (Allah) ever knows all well.

Allah prescribes measuring the night and the day.

Verily, Allah is Ever All-Forgiving, Ever All-Merciful.

(73-20, Section 2)

### **Surah-74 (Al-Muddaththir)**

And We (Allah) have set none, but  
angels as guardians of the Fire, and

We have fixed their number only as a trial for the disbelievers,  
in order that the people of the Scripture may arrive at a certainty,  
and that the believers may increase in Faith, and  
that no doubt may be left for the people of the Scripture, and  
the disbelievers, and those in whose hearts is a disease, and  
the disbelievers may say:

'What Allah intends by this example?'

Thus Allah leaves to astray whom He wills, and  
guides whom He wills.

And none can know the forces of your Lord, but He.

And this is nothing else than a reminder to mankind. (31)

(74-27 to 37, Section 1)

And they will not receive-remember unless Allah wills.

He is Ever Worthy, Commanding fearful duty, and

Ever Worthy-Master of All Mercy. (56)

(74-49 to 56, Section 2)

### **Surah-75 (Qiyaamah)**

What! does man reckon that

We (Allah) shall not assemble his bones? (3)

Yes, We (Allah) are Ever All-Powerful Able

to restore perfectly all his joints upto his very fingertips! (4)  
(75-1 to 15, Section 1)

It is for Us (Allah) to collect it (Al-Quran) and  
to give you (O Muhammad) the ability to recite it. (17)  
And when We have recited it, then follow its recital. (18)  
Then indeed it is for (Allah) to make it manifest clear (19)  
(75-16 to 19, Section 1)

What\$Does man reckon that he will be left neglected?. (36)  
(75-36 to 40, Section 2)

Was he not a sperm drop-let emitted. (37)  
Then he was a zygote, then  
(Allah) perfectly shaped and fashioned (38)  
And (Allah) made of him two pairing mates,  
the male and female. (39)  
(75-36 to 40, Section 2)

What\$Is not He (Allah) Ever All-Able Powerful  
to give life to the dead? (40)  
(75-36 to 40, Section 2)

### **Surah-76 (Al-Insaan)**

Verily, We (Allah) have created man  
from a thickly mixed sperm drop-let.  
*Putting to proof* his performance,  
We made him hearing, seeing. (2)  
(76-1 to 3, Section 1)

Verily, We (Allah) showed him the way. (3)  
(76-1 to 3, Section 1)

Verily, We (Allah), Ourselves, have sent down the Quran, to you,  
coming down gradually. (23)  
(76-23 to 26, Section 2)

We (Allah), Ourselves, created them, and  
We fastened firmly strong their *joint ligamental frame*.  
And when We will, We can replace them,  
*transforming transmute-exchange* them with *their likes*. (28)  
(76-27 to 31, Section 2)

But you can not will, unless Allah wills.  
Verily, Allah is Since Ever All-Knower, Ever All-Wise. (30)  
(76-27 to 31, Section 2)

He (Allah) will admit to His Mercy whom He wills, and  
for wrong doers, He has prepared a painful torment. (31)  
(76-27 to 31, Section 2)

**Surah-77 (Al-Mursalaat)**

Did We (Allah) not destroy the men of old (for their evil)? (16)

So shall We (Allah) make later (generations) follow them. (17)

Thus do We (Allah) deal with men of sin. (18)

Ah woe, that Day, to the rejecters of Truth! (19)

(77-1 to 19, section 1)

Did We (Allah) not create you from a despised fluid? (20)

Then We placed it developing, in a safe resting abode (21)

Towards a measure of exact nicety, pre-determined. (22)

Thus We (Allah) arranged determined measure of exact nicety.

How Excellent Ever All-Powerful determiners are We! (23)

(77-20 to 23, Section 1)

Have We (Allah) not made the earth a receptacle (25)

Both for the living and the dead, (26)

(77-25 to 27, Section 1)

And We (Allah) have placed therein highly tall mountains and  
given you to drink sweet water? (27)

(77-25 to 27, Section 1)

Verily, thus We (Allah) reward the kindly good doers. (44)

(77-41 to 44, Section 2)

**Surah-78 (Al-Naba')**

Have We (Allah) not made the earth an expanse-bed, (6)

And the mountains as pegs? (7)

(78-6 to 7, Section 1)

And We (Allah) have created you as pair-mates.

(78-8, Section 1)

And We (Allah) have made your sleep repose.

(78-9, Section 1)

And We (Allah) have made the night a covering mantle. (10)

(78-10 to 11, Section 1)

And We (Allah) have made the day for livelihood, (11)

(78-10 to 11, Section 1)

And We (Allah) have built above you seven-strong (hepta-fold), (12)

(78-12 to 13, Section 1)

And We (Allah) have made a dazzling (radiating) lamp, (13)

(78-12 to 13, Section 1)

And We (Allah) have sent down



from the rainy clouds abundant water, (14)

That We (Allah) may produce therewith grain and vegetation,(15)

And gardens of thick foliage. (16)

(78-14 to 16, Section 1)

And all things have We (Allah) chip-computed in a Book. (29)

(78-17 to 40, Sections 1 and 2)

The Ever All-Lord of the heavens and the earth, and

all that is between them,

the Ever All-Beneficent;

from Whom none has enabling speaking power. (37)

(78-31 to 40, Section 2)

The Day the Spirit and the angels will stand forth in ranks.

None shall speak, except any

who is permitted by the Most Gracious (Allah). (38)

(78-38 to 40, Section 2)

### **Surah-79 (An-Naazi-aat)**

Has the story of Moses reached you? (15)

Behold, your Lord (Allah) did call to him

in the sacred valley of *Tuwa*. (16)

'Go you to Pharoah, for, he has indeed transgressed all bounds.' (17)

(79-15 to 26)

Are you more difficult to create, or

is the heaven that He (Allah) *built*? (27)

He (Allah) raised its *height* and perfectly *ordered* it; (28)

(79-27 to 41, Section 2)

And He (Allah) made dark its night, and

He (Allah) brought forth its morn-light. (29)

(79-27 to 41, Section 2)

And after that He (Allah) stretched out-spread the earth, (30)

And brought forth therefrom its water and its pasture, (31)

And the mountains He (Allah) has fixed firmly (32)

A sustaining provision for you and for your cattle. (33)

(79-27 to 41, Section 2)

To your Lord (Allah) belongs the final end of it. (44)

(79-42 to 46, Section 2)

**Surah-80 ('Abasa)**

From what thing did He (Allah) create him (man)? (18)

From a droplet of sperm, He created him, and  
measured-determined him, (19)

Then He (Allah) makes the path easy for him, (20)

Then He (Allah) causes him to die, and puts him in his grave; (21)

Then, when He (Allah) wills, He (Allah) will raise him. (22)  
(80-17 to 23)

Let man consider his food: (24)

We (Allah) poured out the water in showering abundance. (25)

Then We (Allah) split the earth in clefts. (26)

And We (Allah) cause the grain to grow therein (27)

And grapes and green fodder (28)

And olives and palms. (29)

And gardens dense with abundant foliage (30)

And fruits and herbage. (31)  
(80-24 to 32)

**Surah-81 (Al-Takwir)**

Verily, this is the word of a noble Messenger, (19)

Endued with power with rank  
before the Lord (Allah) of the Throne. (20)

With authority there, (and) faithful to his trust. (21)  
(81-19 to 21)

And you can not will, unless that Allah wills,  
the Lord-Master of the worlds-all creation. (29)  
(81-1 to 29)

**Surah-82 (Al-Infitaar)**

Your Lord-Master (Allah) the Ever All-Bountiful Generous, (6)  
Who (Allah) created you, then

fashioned you perfectly, then symmetrically proportioned you? (7)  
Into whatsoever form-figure, He willed, He composed you. (8)  
(82-6 to 8)

The Decision-Command that Day is Allah's (Alone). (19)  
(82-1 to 19)

### **Surahn-83 (Mutaffifiin)**

The Day when (all) mankind  
will stand before the Lord-Owner (Allah) of the worlds-creation. (6)  
(83-1 to 6, Section 1)

Nay, surely, they (evil-doers) will be veiled  
from seeing their Lord-Owner (Allah) that Day. (15)  
(83-7 to 17, Section 1)

### **Surah-84 (Al-Inshqaaq)**

O you man! Verily, you are  
ever toiling on towards your Lord (Allah) - painfully toiling - but  
shall meet Him. (6)  
(84-6 to 15)

Yes! Verily, his Lord-Master (Allah)  
has ever been looking all about (watchful of) him! (15)  
(84-10 to 15, Section 1)

And Allah ever knows all well what they hide gathering falsehood. (23)  
(84-20 to 25)

### **Surah-85 (Al-Buruuj)**

Him (Allah), unto Whom belongs the Sovereignty  
of the heavens and the earth; and  
Allah is Ever All-Witness over all things. (9)  
(85-1 to 10)

Verily, the punishment seizure  
of your Lord-Master (Allah) is indeed severe.  
(85-12)

Verily, only He Himself (Allah) originates and repeats. (13)  
(85-13 to 16)

(Allah) Master-Owner of the Throne of Majestic Glory, (15)  
(85-13 to 16)

(Allah) Doer of whatever He wills. (16)  
(85-13 to 16)

And Allah, ever All encompasses them beyond their awareness. (20)  
(85-19 to 20)

### **Surah-86 (At-Taariq)**

Verily, He (Allah) is indeed  
Ever All-Powerful Able to bring him back (to life). (8)  
(86-5 to 8, Section 1)

"As for them (disbelievers), they are but plotting a scheme, (15)  
And I Am planning a scheme, (16)  
therefore, grant a delay to the unbelievers.  
Give respite to them gently (for a while)," (17)  
86-15 to 17

### **Surah-87 (Al-A'laa)**

Glorify the Name of your Lord-Sustainer Most High, (1)  
(87-1 to 5)

- (Allah) Who created, then perfectly proportioned. (2)  
(87-1 to 5)

And (Allah) Who determined measure, then guided; (3)  
(87-1 to 5)

And (Allah) Who brings forth the pasturage, (4)  
Then makes it russet stubble. (5)  
(87-1 to 5)

We (Allah) shall make you (O Muhammad) to recite, (the Quran)  
so that you shall not forget, (6)

Except that Allah wills.

Verily, He ever knows all Himself the manifest and  
all that is hidden; (7)  
(87-6 to 7)

### **Surah-88 (Al-Ghaashiyah)**

But if any turns away and rejects (Allah) (23)  
Allah will punish him with a mighty punishment. (24)  
Verily, to Us (Allah) is their return (25)  
Then verily, upon Us is their reckoning. (26)  
(88-22 to 26)

### **Surah-89 (Al-Fajr)**

See you not, how your Lord (Allah) dealt with the Aad (people)?  
(6) (89-6 to 14)

Therefore (for their transgression and mischief)  
did your Lord (Allah) pour on them  
a scourge of diverse chastisements. (13)

Verily, your Lord-Master (Allah) is ever on the watch. (14)  
(89-6 to 14)

These verses (89-6 to 14) inform about how Pharoah and the peoples of Aad and Thamud rebelled, and how they were dealt with. (89-6 to 14)

As for man, *when* his Lord-Master (Allah) *tries him*,  
*then* He honors him, and blesses him.

Then he says: "My Lord-Master (Allah) has honoured me". (15)

But when He tries him, straitening his provision for him,  
 he says: "My Lord-Master (Allah) has humiliated me". (16)

(89-15 to 20)

"Nay, nay! But you honour not the orphans! (17)

Nor do you encourage one another to feed the poor! (18)

And you devour inheritance, all with greed. (19)

And you love wealth with inordinate love." (20)

(89-17 to 20)

And your Lord-Owner-Master (Allah)  
 comes (on the Day of resurrection)  
 and the angels, rank on rank, (22)

(89-21 to 30)

So on that Day none will punish as He (Allah) will punish. (25)

And none will bind as He (Allah) will bind. (26)

(89-21 to 30)

"O that one, satisfied serene self! (27)

Return to your Lord-Owner (Allah), well-pleased pleasing. (28)

Enter then together with My (Allah's) slaves. (29)

And enter you My (Allah's) Paradise. (30)

(89-21 to 30)

### **Surah-90 (Al-Balad)**

Verily, We (Allah) have created man purposely  
 struggling under the Zenith, (4)

(90-1 to 5)

Have We (Allah) not made for him two eyes (8)

And a tongue and two lips, (9)

And We (Allah) guided him to the two clear highways? (10)

(90-8 to 10)

### **Surah-91 (Ash-Shams)**

By the sun and his brightness, (1)

By the moon as it follows it, (2)

By the day as it shows up brightness. (3)

By the night as it conceals it, (4)

By the heaven and Him (Allah) who built it, (5)  
And the earth and Him (Allah) Who spread it, (6)  
By a self and Him Who perfected it (7)  
And inspired it of its wrongful leanings and  
its fearful reigning right. (8)  
Indeed he succeeds who nourishes-purifies it. (9)  
And indeed he fails who confines-corrupts it. (10)

(91-1 to 10)

*Thamuud* denied through their transgression, when the most wicked man among them killed the she-camel, in spite of warning by Saalih (Peace be upon him), Allah destroyed them because of their *sin*, and made them (equal) level in destruction;

And He (Allah) feared not the consequences thereof." (15)  
(91-11 to 15)

### **Surah-92 (Al-Lail)**

By the night as it envelops. (1)  
And the day as it appears resplendent (2)  
And Him Who (Allah) has created male and female, (3)  
(92-1 to 4)  
We (Allah) will make smooth for him the path of ease. (7)  
(92-1 to 7)  
We (Allah) will make smooth for him the path for evil. (10)  
(92-1 to 10)  
Truly, on Us (Allah) is the guidance (12)  
(92-1 to 12)  
And truly, unto Us (Allah) belong the last and the first. (13)  
(92-1 to 13)  
Therefore I have warned you of a blazing Fire. (14)  
(92-1 to 16)  
His Lord-Master (Allah) the Ever Most High. (20)  
(92-17 to 21)

### **Surah-93 (Ad-Dhuhaa)**

By the morning hours (1)  
And by the night when it is stillest, (2)  
Your Lord-Master (Allah) has not forsaken you,  
nor does He hate you (O, Muhammad)., (3)

And verily the latter portion will be better for you than the former. (4)

And verily your Lord-Master (Allah) will give you, so that you will be content. (5)

Did He not find you an orphan and shelter (you)? (6)

Did He not find you wandering and direct (you)? (7)

Did He not find you destitute and enrich (you)? (8)

Therefor, the orphan oppress not, (9)

Therefor, the beggar drive not away, (10)

Therefor, of the bounty of your Lord-Master (Allah) be your discourse. (11)

(93-1 to 11)

#### **Surah-94 (Ash-Sharh)**

Have We (Allah) not caused your bosom to dilate, (1)

And eased you of the burden (2)

Which weighed down your back; (3)

And exalted your fame? (4)

But lo! with hardship goes ease, (5)

Lo! with hardship goes ease; (6)

So when you are relieved, still toil (7)

And strive to please your Lord-Master (Allah). (8)

(94-1 to 8)

#### **Surah-95 (At-Tiin)**

Verily, We (Allah) created man in the best stature (mould). (4)

(95-1 to 6)

Is not Allah the Ever Best Judge unparalleled? (8)

(95-1 to 8)

#### **Surah-96 (Al-Alaq)**

Your Lord (Allah) Who created. (1)

(96-1 to 5)

He has created man from zygote. (2)

(96-1 to 5)

Read: And your Lord-Master (Allah) is the ever Most Bounteous -Generous. (3)

(96-1 to 5)

Who (Allah) taught by the pen, (4)

(96-1 to 5)

He (Allah) has taught man that which he knew not. (5)  
(96-1 to 5)

Surely to your Lord (Allah) is the return. (8)  
(96-1 to 8)

That Allah ever sees all? (14)  
(96-9 to 19)

### **Surah-97 (Al-Qadr)**

Lo! We (Allah) revealed it on the Night of Power. (1)  
Ah, what will convey unto you what the Night of Power is! (2)  
The Night of Power is better than a thousand months. (3)  
The angels and the Spirit descend therein,  
by the permission of their Lord (Allah), with all decrees. (4)  
(That night is) Peace until the rising of the dawn. (5)  
(97-1 to 5)

### **Surah-98 (Al-Bayyinah)**

Verily, those who believe and do good works  
are the best of created beings. (7)  
Their reward is with their Lord-Master (Allah):  
Gardens of Eden, underneath which rivers flow,  
wherein they dwell for ever.  
Allah has pleasure in them and they have pleasure in Him.  
This is for him who fears his Lord-Master. (8)  
(98-7 to 8)

### **Surah-99 (Az-Zalzalah)**

The Earth will be shaken to its convulsion, and will throw up its burdens;  
"Because your Lord-Master (Allah) will inspire it." (5)  
(99-1 to 5)

### **Surah-100 (Al-Aaadiyaat)**

Verily, man is ungrateful to his Lord (Allah) (6)  
And to that he bears witness (7)  
(100-1 to 11)  
On that Day will their Lord be perfectly acquainted with them.  
(100-11)



**Surah-105 (Al-Fiil)**

Have you not seen how your Lord (Allah)  
dealt with the owners of the Elephant? (1)  
Did He not bring their stratagem to naught, (2)  
And sent against them swarms of flying creatures, (3)  
Which pelted them with stones of baked clay (4)  
And made them like green crops devoured? (5)  
(105-1 to 5)

**Surah-106 (Al-Quraish)**

For the taming (conditioning) of Qureysh (1)  
For their taming the caravans  
to set forth in winter and summer. (2)  
So let them worship the Lord (Allah) of this House (Ka'bah), (3)  
Who has fed them against hunger, and  
has made them safe from fear. (4)  
(106-1 to 4)

**Surah-108 (Al-Kausar)**

Verily, We (Allah) have granted you (O Muhammad) Al-Kausar. (1)  
Therefore turn in prayer  
to your Lord-Master (Allah Alone) and sacrifice. (2)  
For, he who hates you, will be cut off. (3)  
(108-1 to 3, Section 1)

**Surah-110 (An-Nasr)**

When Allah's succor and the triumph comes (1)  
And you see mankind entering the religion of Allah in troops. (2)  
Then glorify the thankful-praises of your Lord-Master (Allah), and  
seek His forgiveness.  
*Verily, He is since ever ready to relent-accept repentance.* (3)  
(110-1 to 3)

**Surah-112 (Al-Ikhlaas)**

Say: He is Allah, One! (1)  
(112-1 to 4)  
Allah, the Eternal Self-Sufficient Besought of all  
(Free of all needs)! (2)  
(112-1 to 4)

He (Allah) begets not, nor was He begotten. (3)

(112-1 to 4)

And there has never been any comparable unto Him. (4)

(112-1 to 4)

### **Surah-113 (Al-Falaq)**

Say: I seek refuge with the Lord (Allah) of Daybreak (1)

From evil of that He created; (2)

From evil of darkness when it is intense, (3)

And from evil of malignant witchcraft, (4)

And from evil of envier, when he envies. (5)

(113-1 to 5)

### **Surah-114 (An-Naas)**

Say: I seek refuge

with the Lord Master (Allah) of mankind (peoples). (1)

(114-1 to 6)

(Allah) The King of mankind (peoples). (2)

(114-1 to 6)

The God of mankind (peoples). (3)

(114-1 to 6, Section 1)

*Vol-IV*

The Most Beautiful Best Names  
of  
Allah

**"Allah!**

***There is no god except Him.***

***For Him (Alone) are the Most Beautiful Glorified Names.*** (20-8)

***"The Most Beautiful Best Names belong to Allah:***

***(The Names of the Excellent Beauty are for Allah).***

***so call on Him by them.."*** 7-180

***"Say: Call upon Allah, or***

***call upon Ar-Rahmaan,***

***by whatever Name you call,***

***for,***

***His are the Ever Most Beautiful Best Names."*** (17-110)

***"Then do you remember Me (Allah);***

***I will remember you.***

***Be grateful to Me, and***

***reject not Faith."*** 2-152

**"He is Allah, The One,**

beside Whom there is no other god except He -

the Ever All-Knower

of the unseen-invisible and the seen-visible.

He is the Ever All-Beneficent, the Ever All-Merciful." (22)

**"He is Allah, The One,**

beside Whom there is no other god except He -

the Ever All-Sovereign Supreme,

the Ever All Holy One,

the Ever All-Preserver-Giver of Peace,

the Giver of Faith, the Protector-Guardian,

the Ever All-Mighty Majestic, the Ever All

Powerful-Compeller,

the Ever All-Superb Most Great Exalted-Glorified

is Allah

from all that they associate (unto Him). (23)

"He is Allah, the Ever All-Creator,

the Ever All-Inventor-Originator, the Ever

All-Modeler-Fashioner.

To him belong

the Most Gracious-Beautiful Best Names

(His Alone are the Names-Attributes of Perfection).

All that is in the heavens and the earth glorify Him, and

He is the Ever All-Mighty, the Ever All-Wise." (24)

(59-22 to 24)

"And they not understand-esteem Allah,

as is His True Esteemed Glory." (39-67)

"And eternally remains the Countenance

of your Lord-Master (Allah)

of Ever All-Majestic Honour and Beneficent Glory." (55-27)



## The Most Beautiful Best Names of Allah

Selected stanzas and lines marked (\*) are taken from "*To God Belong The Names Most Beautiful*" by Neyyar Ehsan Rashid.

The meanings and interpretations are taken primarily from Qurtubi, Ibn Kathiir, Tabari, Jalaalayn, and others. The list, particularly meanings, can never be all comprehensive, all complete and exhaustive; *Only Allah Knows best!* The meaning of each Most Beautiful Best Name has been given with its definite form ('Al', i.e., 'The'). Where there is no definite form, the meaning has also been given in its indefinite form.

Different shades of meaning have been taken from *Al-Mawrid*, (Dr Rohi Baalbaki), *A Dictionary and Glossary of the Koran* (John Penrice), F. Steingass's and Woratbet's *Arabic-English Dictionaries*, and *Mufridaat-ul Quran* by Raghib Isfahani.

Some explanations have been given from the compilations on *Asmaa-ul-Husnaa*, by Muhammad Iqbal Siddiqi, Rashidullah Yaqub, and Kazi Muhammad Suleman Salman Mansurpuri.

Some verses from the Holy Quran, containing *Asmaa-ul-Husnaa* are also given, as examples, although reference to them (*Asmaa-ul-Husnaa*), their derivatives, combinations and meanings occur at other places also.

In understanding any meaning or interpretation in limited human expression or articulation, following should always be kept in mind:

**"...There is nothing, whatever, like unto Him (Allah)..." 42-11**

***Allah knows best.***



**Allah** : 1-1, 3-18, 5-109, 6-124, 7-180, 8-40, 16-91, 20-8, 20-14, 21-108, 57-5, 65-3, 74-56, 85-20

**Al-Ilaah**: The Deity, The God, Allah (Imam Jaffar Sadiq, Qurtabi)

**Ilaahunw-Waahid**: 18-110

**Ilaahin-naas**: 114-3

**Allahu-Ilazzii laa ilaaha illaa Huwa**:

"Allah is He, there is no god except He." (Tirmidhi)

\*"Through Your Name, *Allah*  
Your Presence illuminates  
The innermost recesses of my soul  
The Being that created all beings and  
Moral codes with which to mould our lives  
*Allah* differs from other Divine Names  
It has no definition  
It is simply *Allah*  
It cannot be used for anyone  
Nor ascribed to anything else  
A concept so vast  
It can only be deciphered, felt and depicted  
Through one's own experience  
Limited as it may be  
This is my personal insight of You."



**Ar-Rahmaan**: The Ever All-Gracious Merciful: 1-3, 2-163, 17-110, 19-58, 21-112, 27-30, 36-52, 50-33, 55-1, 59-22, 78-38

The One Who has plentiful mercy for believers and blasphemers in this world and especially for believers in Hereafter: The Most Merciful

**Rahmah**: Mercy, Clemency, Lenity, Leniency, Pity, Sympathy, Graciousness, Kindness

"Allah's Apostle (Peace be upon him) said:

"There are one hundred (parts of) mercy of Allah and He has sent down out of these one part of mercy upon the jinn and human beings and the insects and it is because of this (one part) that they love one another, show kindness to one another and even the beast treats its young one with affection, and Allah has

reserved ninety-nine parts of mercy with which He would treat His servants on the Day of Resurrection." (Muslim)

\*"Benevolence, protection, sustenance all around  
An ever-lasting shower of bliss  
A ceaseless flow of grace  
Rushing towards me  
Waves of life bestowed from above  
A soft, tender love

.....  
Beyond my comprehension

.....  
Nurturing me  
Sheltering me..  
From all sides, Your indulgence  
Cushioning me."



**Ar-Rahiim:** The Most Merciful-Compassionate, Merciful, Lenient, Clement, Pitiful: 1-1 & 2, 2-163, 3-31, 4-100, 5-3, 5-98, 11-41, 12-53, 12-64, 26-9, 30-5, 36-58

With the exception of one, each of the 114 chapters of the Quran begins with the verse: *"In the Name of God, The Most Merciful, The Most Compassionate."*

The One Who has plentiful mercy for the believers.

Prophet Muhammad (Peace be upon him) said that God is more loving and more kind than a mother to her dear child. But God is also the Most Just. Hence evildoers and sinners must have their share of punishment and the virtuous, His bounties and favors.

"Verily, for the Righteous are gardens of Delight,  
in the Presence of their Lord.  
Shall We (Allah) then treat the people of Faith like the people of Sin?  
What is the matter with you? How judge you?" (68-34 to 36)

**Arhamur-raahimiin:** (*more than most merciful*): (Ibn Qayyam)

**Khair-ur-raahimiin:** The Best of those who show mercy: 23-109  
(Ibn Mandah, Bahiqii)

**Dhur-rahmah:** Full of Mercy: 18-58

**Dhur-rahmatil waasi-ah:** Full of Mercy all-embracing: 6-147  
(Ibn Mandah, Ibn Wazir)

\*"In a vast ocean of benevolence  
A refreshing shower of Mercy..  
A generous down pour rinses all taints past

... ..

Your blessings continuous, marvelous  
 Within Your tender Compassion  
 I rest safely nestled  
 A peaceful refuge  
*Ar-Rahim* will take care of me."



**Al-Malik:** The Ever All-Sovereign, Whose Kingship-Dominion is complete, clear from imperfection, comprehensive and absolute, The Ruler-King of the Universe, Who controls and gives dominion on earth to whomever He wills:

20-114, 59-23

**Maalik:** Owner, Proprietor, Possessor, Holder: 1-4, 54-55

**Maalik-ul Mulk:** The Lord of Dominion, Owner of the Kingdom: 3-26  
 (Tirmizi, Tabrani)

**Maalik yaumiddin:** Owner of the Day of Judgement: 1-4 (Tabrani)

**Malik:** King, Monarch, Sovereign: 18-79, 20-114, 23-116, 59-23, 62-1, 114-2

**Malikin-naas:** Lord-King of humanbeings: 114-2

**Maalikul mulk dhul jalaal wal ikraam:** The Lord of Dominion, The Lord of Majesty, Generosity, and Munificence, Who deserves to be Exalted and not denied (Tirmidhi)

**Malaka:** possess, own, have to appropriate, have possession of, occupy, possess oneself of, lay hold of, take over, seize, capture, acquire, have as one's own, have control of, dominate, control, be master of, rule over, reign over, have power or authority over, overwhelm, overpower, overcome

**Mulk:** reign, rule, supreme power or authority, sway, dominion, dominance, domination: 2-107, 2-189

**Milk:** property, possession, estate, domain, holding, tenement

\*"Yaa *Malik!*

You are the Master

Of this unmatched canvas

The unrivalled Sovereign of all existence

An All-Encompassing, Invincible, Eternal King."

... ..

\*"All under Your dominion, all existence

Supreme Monarch, Absolute Sovereign

Granting kingship to whom You please

Stripping it away from whom You Will

*Each one of us You have endowed*

*The exclusive empires of body and soul."*



## الْقُدُّوسُ

**Al-Qudduus:** The Ever All Holy, Most Holy, Blessed, Pure, Free of all defects, pure from any imperfection, clear from children and adversaries:

59-23, 62-1

\* "The pinnacle of Spirituality  
Blowing His Spirit, Allah has given us purity  
*Yaa Qudduus!*  
You alone are Flawless  
Complete, Sublime, Inconceivably Pure,  
Exalted in the heavens and on earth  
The One and Only, worthy of reverence  
*Yaa Quduus!*  
Without a blemish  
Your perfection, You alone I worship!"

## السَّلَامُ

**As-Salaam:** The Ever Giver of All Safety, The Peace, The Tranquility, The Ever All-Peaceful, The Bestower of peace: 59-23

*Salaam:* The root word '*salima*', and the derivation '*sallama*', have many meanings, including, peace and security. Al-Qurtubi has identified following meanings:

- The One Who is free of any and all defects, in Him, His attributes, His actions, and His speech
- The One Who greets His servants in Paradise: 30-36
- The One Who protects His creation from oppression-injustice, and provides peace-security

\* "*Yaa Salaam!*  
You are Complete  
Complete from all discrepancies  
... ..  
You are the Ultimate Source  
Replenishing all that I lack within me  
From an infinite reservoir, a ceaseless spring."

## الْمُؤْمِنُ

**Al-Mu'min:** The Ever Giver of All Peace, The Faithful, The Trusted, The Granter of security: 59-23

*Aamiin: (Peace Giver): (Qurtabi)*  
*Mu'min* has two meanings:

He is Bestower of Faith, and

Giver of Peace:

He Gives Peace with Faith, and Peace through Faith.

"But Allah has endeared the Faith to you." 49-7

"For such He has written Faith in their hearts." 58-22

"How should I fear (things),

you associate with Allah?

When you fear not associating partners with Allah,

Without any warrant having been given to you.

Which of (us) two parties has more right

to *security (peace)*?

If you know?

It is those who believe, and

confuse not their beliefs with wrong,

They are the ones for whom is security (peace),

For, they are guided.". 6-81 & 82)

*Muamman*: ensured, secured, guaranteed, covered



**Al-Muhaimin:** The Ever All Vigilant Protector, Controller: 59-23

*Muhaimin*: dominant, dominating, predominant, preponderant, prevailing, controlling, commanding, governing, reigning, ruling, absolute master, ruler, over lord

According to Qurtabi and some other scholars, 'The One Who Watches over and Protects, includes the meaning of 'The One Who Acts as a Witness (*Al-Mushaahid*)' over His creation. Both meanings are derived from the root word "*haymana*" (to watch, to guard). They also interpret it as 'The One Who is True to His word (*Mussadiq*).'

\*"An overwhelming sense of being watched over

... ..

My universe, safe in its coiled amity

The Custodian of all creation, Ever-Present

Maintaining absolute harmony everywhere

Systems, processes and orders, all are Yours

Not an atom escaping Your vigilant grasp

Your embrace, all-encompassing, far reaching,

Layer upon layer"



**Al-Aziz:** The Ever All Mighty, Invincible, Powerful, Capable of anything and triumphant over everything, The Defeater Who is never defeated: 3-6, 4-158, 9-40,

9-71, 48-7, 59-23, 61-1

*Aziiz*: Dear, Dearly loved, Cherished, Noble, Honourable, Honoured, Revered, Venerated, Mighty, Powerful, Strong, Influential,

It is derived from *Izzat*, meaning dignity, majesty and power. The infidels had named a deity as *azza*, feminine form of the word *aziz*. Allah is called *Al-Aziz*. He is the Ever All Supreme Strong Sovereign, commanding everything in and between heavens and earth. He is Ever All High Exalted in Power, Dignity, Might, Majesty, Able over all things to enforce His Will.

\*"You are Supreme, All-prevailing  
Unparalleled, Invulnerable  
I but a servant humble-  
a helpless mote of dust before You  
*Yaa Aziiz!*  
You alone shall stand Eternal."



**Al-Jabbaar**: The Compeller, The Almighty, The Omnipotent, absolutely free of any weaknesses whatsoever. He can compel others, and His power cannot be resisted: 59-23

It is derived from *Jabbar*, meaning correctitude. As an Attribute of Allah, it also means Comforter of dishearted persons, and its connotation includes the meaning; the One Who sets right or fixes.

*Jabbaar*: Gigantic, Mammoth, Herculean, Formidable, Enormous, Tremendous, Immense, Massive, Huge, Great, Large, Extra-ordinary, Strong, Powerful, Forceful, Tough, Mighty

\*"Al-Jabbaar compels what He must  
None can oppose Your absolute Will  
Imposing fixed laws for all creation decreeing  
*Yaa Jabbaar!*  
O Subduer of the strong  
Strengtheners of weak  
All wise accords belong to You."



**Al-Mutakabbir**: The Ever All Majestic-Proud, Ever All-Supreme in Greatness: 59-23

It is derived from *Kibar*, meaning Majestic Greatness. According to Al-Qurtubi, it means The Grand-Great.

"Allah Almighty said, 'Pride is My cloak, and Glory is my wrap, so for he who competes with Me in either of these, I will cast him into the Fire.'"

(Ahmad, Abu Daawuud, and Ibn Maajah from Abu Hurairah)

\*"To You alone belongs the right to be Proud  
 Free from defect, You alone  
 Unmatched, Supreme, You alone  
 In us humans, pride be damned  
 Before You, I remind myself, our insignificance  
 When You Will, Ya Mutakabbir!  
 The ground itself pulls away  
 From under the feet of the arrogant."



**Al-Khaaliq:** The Ever All Creator, Who decrees creation and existence of new things: 6:102, 13-16, 39-62, 40-62, 59-24

**Al-Khallaq:** The Ever All Creator: 15-86, 36-81

(Imam Jaffar, Abu Zaid Baghwi)

**Ahsanul khaaliqiin:** 23-14: The Best of creators (Ibn Mandah, Ibn Wazir)

It is derived from *Khalaq*, meaning to produce, make, assign, assess, bring to existence.

*Khalaqa:* Mould, Work, Bring into being, Engender, Generate, Bring about, Cause, Occasion, Give rise to

"Ya *Khaaliq*! You are the ingenious Creator of all existence  
 Nothing beyond Your means  
 When You intend a thing  
 Sufficient Your Command  
 'Be' and it is  
 A resolute Divine plan  
 Without models pre-existing, no precedents  
 Knowledge and Skill Truly Infinite  
 Beyond my vision and comprehension  
 Inventing through processes perfectly coordinated  
 Minutely worked out details, forming and transforming  
 Worlds upon worlds, each moment."



**Al-Baari':** The Ever All Maker: 59-24

The Originator-Innovator brings new things into existence.

*Baara'* implies a process of evolving from previously created matter or state. Allah is the Author, Maker and Evolver of all processes. He is the Creator, Moulder, Designer, Fashioner and Builder of each form and frame.

\*"You are the grand architect of all that exists  
 From the deepest expanse of the cosmos

To the elements of this parched land  
 In Your good measure  
 All feats of creation designed and raised  
 ... ..  
 Such is the flawless of Your design  
 ... ..  
 In this vast, wonderful universe  
 To You alone the impossible belongs  
 ... ..  
 Everything a part of the grand design  
 With essential roles for all of us to play within."



**Al-Musawwir:** The Ever All Fashioner, The Bestower of form,  
 The Shaper: 59-24

*Sawwara* implies giving definite form, fashion and colour, so as to make exactly suited to a given end or object.

*Musawwir:* Painter, Artist, Drawer, Former, Shaper, Maker

\*"Throughout the earth and the heavens

Divine art endless

*Ya Musawwir!* You are the greatest sculptor of all

The Artisan of all shapes and forms

Inventor of every sphere, each dimension

To You belongs unlimited creativity

Each pattern, snowflake or human face

Standing uniquely apart from the rest

Evolving perpetually to greatness, grandness

Your Divine prototype all human innovation follows."

HAR\Fina  
 Allah

**Al-Ghaffaar:** The Ever All-Forgiver, The One Who forgives sins of His slaves, time and again, The Forgiving, The Forgiver: 20-82, 38-66, 39-5, 40-42, 71-10

**Al-Ghaafir:** *Ghaafir-zanb:* 40-3: The One Who forgives sin  
 (Imam Jaffar Saadiq, Abu Zaid Baghwi)

**Ahlul maghfirah:** The Lord of Forgiveness (Ibn Arabi, Qurtabi)

**Khair-ul ghaafiriin:** 7-155: The Best of those who forgive (Fazal)

*Ghafar* means to cover a thing. Allah is *Al-Ghaffaar*. He hides sins of His servants.

\*"Ya Ghaffaar!

Forgive my sins and failures

Grant me the insight and the resolve  
 Overcome my weaknesses, for,  
 You are Oft-Returning, Most Merciful  
 Beyond all vindictiveness  
 Absolving the trespasses  
 Of all who turn to You for clemency  
 Forgiving as often as we repent  
 Throwing Your benign veil over all our misdeeds  
 Indulging us with infinite charity and compassion  
 The doors of eternal bliss are open  
 Till the Judgement Day final."

"The best way of asking for forgiveness from Allah" is as in verse  
 71-10, and also in 3-135. (Bukhari)

The Prophet (Peace be upon him) said:  
 "The most superior way of asking for forgiveness from Allah is:  
 'O Allah! You are my Lord.  
 None has the right to be worshiped but You.  
 You created me, and  
 I am Your slave, and  
 I am faithful to my covenant and my promise (to You),  
 as much as I can.  
 I seek refuge with You,  
 from all evil I have done.  
 I acknowledge before You  
 all the blessings You have bestowed upon me, and  
 I confess to You all my sins.  
 So I entreat You to forgive all my sins,  
 For, nobody can forgive sins except You." (Bukhari)

HAR\Fina  
 Allah

**Al-Ghafuur:** The Ever All Forgiving, The Pardoner, Who forgives a lot: 2-173,  
 8-69, 16-110, 41-32, 60-7, 35-28

*Ghafuur:* Forgiving, Condoning, Ready to forgive, Ready to pardon,  
 Tolerant, Indulgent, Lenient, Merciful, Pardoner

\*"Say: 'O My servants,  
 who have transgressed against their souls!  
 Despair not of the Mercy of Allah;  
 For, Allah forgives all sins;  
 For, He is the Ever All Forgiving,  
 the Ever All Merciful." 39-53

*Ahal-ul maghfirah:* 74-56

HAR\Fina  
Allah

**Al-Qahhaar:** The Subduer: 13-16, 12-39, 13-16, 14-48, 38-65, 39-4, 40-16:  
(Tirmizi, Tabrani)

**Al-Qaahir:** The Ever All-Dominant, Omnipotent, Irresistible, Over-Powering,  
Commanding influence and power over all and everything: 6-18:  
(Ibn Qayyam, Qurtabi)

The Irresistible Subjugator who overpowers and defeats all things, Nothing  
can stand before Him except as His weak slave, The Subduer who has the Perfect  
Power and is not unable over anything, The Almighty, The Dominant

*Qahar:* Dominate, Subdue, Subjugate, Conquer, Vanquish, Overcome,  
Overwhelm, Overpower, Overmaster, Defeat, Beat, Get the better of, Crush,  
Make helpless, Surmount, Get over, Compel, Coerce, Constrain, Force, Oblige,  
Compel

According to Al-Qurtubi, it includes the meaning that Allah can prevent if  
He does not wish to allow anything to happen.

\*"From Your Invincible Strength  
I derive my faith  
In the goodness of existence and  
A calm confidence

... ..

*Al-Qahhaar!* The Supreme Conqueror of conquerors  
None may dispute Your Will  
All Power rests with You."

HAR\Fina  
Allah

**Al-Wahhaab:** The Ever All Bestower: 3-8, 38-9, 38-35

The Giver, The Donor, The Grantor, The Provider, The One Who bestows  
mercy and success, Generous in giving plenty without any return.

The Donor, the Bestower

It is derived from *Wahab*. *Wahhaab* means Ever Great Permanent Bestower.  
*Hibba* is also derived from it, which means donation or gift, given without  
personal interest or and free of cost.

*Wahab:* Accord, Award, Confer, Present, Endow, Gift, Bless, Favour

\*"Ya *Wahhaab!*  
In Your favours You are truly Magnanimous  
Endowed in unacknowledged abundance  
Your generous rewards  
Flowers abound everywhere."

HAR\Fina  
Allah

**Ar-Razzaaq:** The Ever All-Provider: 51-58

*Ar-Raaziq:* (Ibn Majah)

*Khair-ur-raaziqin:* 5-114: The Best of providers (Ibn Wazir)

The Only Sustainer of His creation, Who gives, for nourishment and utility, to everyone regardless of whether they believe or not.

It is from *Rizq*. It means food, drink, nourishment, livelihood, sustenance, maintenance, boon, property, possession, real estate, wealth comprising necessities, luxuries, comforts and opportunities of all sorts for worldly and spiritual life.

*Razaqa:* Provide with means of subsistence, bestow, endow, bless

\*"The Sustenance of every creature vouchsafed

By You alone

From the moment of its inception

Food, lodging, love, friendship

All other sustenance too, among all beings

Dispensed in wise measure Your provisions."

HAR\Fina  
Allah

**Al-Fattaah:** The Ever All Judge, The One Who opens and opens up worldly and religious matters, The Opener, the Revealer: 34-26 (Imam Jaffar Saadiq, Abu Zaid Baghwi)

*Khair-ul faatihiin:* 7-89: The Best to decide (judge) (Ibn Manda, Fazal)

*Al-Faatihu:* The Conqueror, The Victor, the Opener of the gates of profit (Ibn Mandah, Abu Naiim)

*Fataha:* Unlock, Unclose, Unfasten, Unfold, Unwrap, Disclose, Enlighten, Make see, Make understand, Show, Inspire, Grant victory, Grant success, Conquer, Capture, Occupy

HAR\Fina  
Allah

**Al-Aliim:** The Ever All Knower, The Omniscient, The One nothing is absent from His knowledge, The Omniscient, The All-Knowing: 2-158, 3-92, 4-35, 24-41, 33-40, 35-38, 57-6, 2-115

*Aalim-ul ghayb wa shahaadah:* The One who knows all that is hidden and all that is known. 39-5, 6-73 (Ibn Mandah)

*Al-A'lamu:* The All and Best Knowing: 2-30 & 33 (Ibn Wazir)

*Al-Aalimu:* The Ever All Knowing: (Imam Jaffar Saadiq, Ibn Maajah)



*Al-allaam*: The All Very Well Knowing (Muhammad Khataabi, Haakim)

*Allaam-ul ghuyuub*: The All Very Well Knowing hidden-unseen  
(Ibn Mandah)

*Alima*: Know, Have knowledge, Be aware of, Cognizant of, Acquainted with,  
Familiar with, Informed of, Perceive, Discern

\*"Ya Aliim! The All-Knowing

I implore Your guidance

You alone can lead

Out from the depths of darkness

Onto the lofty heights of light

.. ...

Yours is the Knowledge of knowledge itself

I know nothing

But that which You have taught

You are All-Knowing

Of that which we conceal, and that which we reveal

Of all that we know and all that we don't

You alone hold the secrets of the universe and

The mysteries of the unseen

The past, the present and the future

The beginning and end of everything

You are the Creator, Master of all themes

Knowledge Your most valuable gift to mankind

An entire universe of information

Within each mote the sand carries."

HAR\Fina  
Allah

**As-Samii'**: The Ever All Hearer, Who listens and responds to supplications and requests, The All-Hearing: 2-127, 2-137, 2-256, 8-17, 49-1, 3-38

*As-Saami-u*: The Ever All Hearer, Listener (Ibn Maajah)

*Sami'a*: Hear, Overhear, Understand, Grasp, Comprehend, Learn about, Be told about, Accept, Respond to, Answer, Grant, Fulfill

\*"You hear

Before I can present it in prayer

You answer

.....

Ya Samii"! All-hearing of the spoken and the silent

The conscious and sub-conscious

... ..

The hidden muteness of my soul

You hear

... ..

Clear to You, all voices  
 Whispered and unspoken  
 The soundless sound of distress  
 The communications of hearts  
 You are All-Perceiving, so very close."

HAR\Fina  
 Allah

**Al-Basiir:** The Ever All Seer, The All-Seeing: 4-58, 17-1, 42-11, 42-27, 57-4, 67-19, 3-15

*Basara:* Vision, Sight, Seeing

*Al-Basiir* is The All-Seeing, Witness to all actions, events, and everything. In this context reward and punishment are based on His direct acquaintance and knowledge of all details. It also means that He is the One Who gives *sight (insight)*.

"Our sight and vision  
 Depend upon Your Light  
 To You belongs absolute awareness  
 You alone decide that which may be revealed and  
 That which is to be obscured

... ..

*Ya Basiir!* You are fully aware  
 Of all that lies in my eyes and in my breast  
 In my thoughts, words and deeds."

HAR\Fina  
 Allah

**Al-Latiif:** The Ever All Subtle, Who is to His creation Gracious, Kind, Friendly, Gentle, Generous, The Knower of subtleties: 6-103, 22-63, 31-16, 33-34, 67-14, 42-19

Al-Qurtubi takes meanings in a number of contexts, including:

- wealth of this world
- understanding and benefiting from the Quran
- Allah's Mercy and Forgiveness

According to Ibn Kathiir, this also means The One Who is well-acquainted with all things and deeds. Nothing is too subtle for Him. He can bring to light whatever is hidden, wherever. (31-16)

It is difficult and too subtle to translate or define *Al-Latiif*. It implies: So Fine and Subtle as to be imperceptible, so Pure to be incomprehensible, so Kind and Gracious as to bestow blessings and gifts of every kind with all understanding, consideration and mercy

*Lataf:* Charity, Beneficence, Benefaction, Benevolence, Philanthropy, Favour, Kindness, Gift, Present, Donation

*Lutf*: Kindness, Friendliness, Amiability, Kindliness, Affableness, Geniality, Gentleness, Mildness, Courtesy, Courteousness, Civility, Politeness, Gentleness, Softness, Tenderness, Smoothness

\*"Refined and subtle, the narcissus  
A beautify most unobtrusive  
Its scent a reminder of qualities unexplained  
So absolutely perfect  
Its simplicity alone renders  
Amidst an Eden luxuriant  
These untainted wonders of creation."

ideem\NAI

HAR\Fina

**Al-Khabiir**: The Ever All Aware, Knowing and Well-Acquainted with His creation and all that they do, Who knows the truth of things: 6-18, 17-30, 49-13, 59-18, 63-11, 34-1

He is Ever All Informed as Omniscient-Omnipresent-Knower-Seer- Hearer-Watcher-Witness. Information technology has now given us concept of *real-time* processing of information. Allah's information is spaceless-timeless.

*Khabiir*: Expert, Authority, Connoisseur, Adept, Proficient, Specialist, Experienced, Skilled, Wise, Conversant, Versed, Familiar, Well-acquainted, Well-informed, Cognizant, Knowing, Learned

\*"You perceive all sights, *Ya Khabiir!*  
Yet no sight may venture upon You  
Not even a minuscule speck  
Left untended under Your umbrella  
Of cognizance, You are All-Embracing  
Inhabiting all spaces  
Within and beyond our reckoning."

HAR\Fina

Allah

**Al-Haliim**: The Ever All Clement, The Forbearing: 2-225, 2-235, 17-44, 22-59, 35-41

The One Who is Forbearing, Mild, Patient, and Gentle, Who delays punishment for those who deserve, so that they may mend, and He forgives them, The Gentle. The most patient, The Clement

It is derived from *Hilm*, meaning tolerance, forbearance, serenity, affability and wisdom. He is never in a hurry to punish. He gives more than ample time to repent and amend. His Mercy encompasses anger and ever forgives on penitence.

*Haliim*: Patient, Long-suffering, Forbearing, Mild, Tolerant, Lenient, Indulgent, Clement

\*" *Ya Haliim!* All praise to You  
 Your indulgence a precious gift, I do not merit  
 No ignorance, insolence, or transgression provokes  
 Your vengeance, Your formidableness  
 You patiently endure my incessant misdeeds  
 Never withholding Your signs and favours  
 Your forbearance and charity offer a chance  
 To reform and not suffer Your wrath, *Ya Haliim!*"

**Al-Aziim:** The Ever All Great, Mighty, Powerful, Eminent, Exalted, Glorified,  
 Pure from all imperfection, The Incomparably Great: 2-255, 42-4, 56-96

*Al-A'zamu:* The Ever Most Great (Ibn Wazir)

*Azamah:* Grandeur, Grandness, Greatness, Magnificence, Splendour,  
 Stateliness, Augustness, Majesty, Sublimity, Exaltedness, Loftiness, Mightiness,  
 Powerfulness

\*"Your Greatness Absolute  
 Without a beginning or an end  
 ... ..  
*Ya Aziim!* You are Sublime  
 Supreme, Exalted, Majestic, Awe-Inspiring."

**As-Sabuur:** The Enduring Most Patient, Who does not quickly punish  
 (Tirmizi, Tabrani)

*As-Sabuur* as the Name for Allah does not occur in the Quran.

The Prophet (Peace be upon him) said:

"There is no one more *patient* with something harmful that he hears than  
 Allah. They attribute a son to Him, while it is He Who gives them sustenance and  
 cares them." (Bukhari)

\*" *Ya Sabuur!* You a teacher most forbearing and willing  
 Patiently enduring incessant misdemeanours  
 Ample the opportunity for all sinners  
 Seeking Your pardon, going for forgiveness  
 You do not strike us down immediately  
 Granting respite, allowing careful choices  
 Yours is not hasty action."

**Ash-Shakuur:** The Ever All Appreciative (*Tirmizi, Ibn Maajah*)

*Ghaffuurun Shakuur: Oft-Forgiving, Ready to Appreciate, Who recognizes obedience, worship and good deeds by rewarding, and even gives more: 35-30, 35-34, 42-23*

*Shakuurun Haliim: The Most Ready to appreciate, Most Forbearing:*  
64-17

**Ash-Shaakir:** The One Who Re 158

HAR\Finafar Sadiq)

Allah

*Shakuur* like *Shaakir*, when used for Allah, means One Who highly appreciates good deeds and is Ever All Bountiful in rewarding. He recognizes and appreciates good deed, however small it may be.

**Al-Kabiir:** The Ever All Great, The Most Great: 13-9, 22-62, 31-30, 34-23, 40-12 (Imam Jaffar Sadiq, Abu Zaid Baghwi)

*Al-Akbaru:* The Most Great (Ibn Arabi, Ibn Wazir)

*Kabiir*, from *Kibr*, means greatness, pride and dignity.

Allah is Ever Most Dignified and Ever Most Great. He is Lofty above everything. His Grandeur and Greatness will be manifest on the Great Day.

The Holy Prophet (Peace be upon him) prayed:

"O Allah! Make me small in my own eyes, and  
And great in the eyes of other people."

\*"Supreme, Invulnerable, Om  
The Only One worthy of wors  
Infinite, Inconceivable, Flawless  
Beyond my faculties  
Yet so very close."

HAR\Fina

Allah

**Al-Hafiz:** The Ever All Preserver: 11-57, 34-21, 42-6

It is more intensive form of the word *Al-Haafiz*.

It means the Custodian Wh nindful and constantly guarding,  
watching, protecting, and preservin Allah

**Al-Haafiz:** The Ever All-Protector, Guardian: 12-64, 15-9 (Ibn Maajah)

*khair-ul haafiziin:* Best of protectors (Ibn Wazir)

**Al-Muqiit:** The Ever All Maintainer Nourisher: 4-85

*Muqiitun:* nourishing, nutritive HAR\Final Allah nutritive

Al-Qurtubi identified different meanings, including:

- The Master, capable of everything, Who rewards and punishes
- The Sustainer-Supporter, Who gives strength and ability
- The One Who protects and witnesses over His creation

**Al-Hasiib:** The Ever All Reckoner, Enough, Sufficient, Adequate: 4-86, 33-39, 4-6

The One Who will take account of all and every one's deeds, and Who will reward or punish accordingly. According to Al-Qurtubi this is a warning in particular to those who deny Allah: ultimately they will answer to Him for their deeds.

*Al-Haasib:* The All Reckoner (Qurtabi)

*Sarii-ul hisaab:* The Instant in account 2-202: (Bahiiqi, Qurtabi)

*Asra-ul haasibiin:* The Quickest of accounting-computing  
(Qurtabi, Ibn Wazir)

\*"All our deeds You, *Al-Hasiib* witness

Each ephemeral second

You chronicle a strict account HAR\Final Allah

In anticipation of the Final Day

Reckoning weighed and measured for its merit

All that has passed, verdicts proclaimed

Justice dispensed, all scores leveled."

**Ar-Raquiib:** The Ever All-Watchful Watcher, Who closely watches over His creation; completely aware and knowledgeable of all that happens, and what will happen, The One that *nothing is absent from Him*, The Guardian: 4-1, 5-117

*Raquiib:* Observer, Guard, Supervisor, Overseer, Surveillant, Controller

"It is Allah Who sustains the heavens and the earth,

lest they cease (to function), and

if they should fail, there is none - not one - can sustain them thereafter:

verily He is Most Forbearing, Oft-Forgiving." 35-41

"It is among His Signs that heaven and earth stand fast by His Order."

(30-25)

"...His (Allah's) Throne does extend over the heavens and the earth, and He feels no fatigue in guarding and preserving them, for, He is the Most High, the Supreme." 2-255

\*"Ya Raqiib! You know all our intents and actions  
Striking fear in the hearts of the errant  
Imbuing serenity in the pious  
Reassuring the forsaken, sheltering the innocent  
Guarding Your creatures tirelessly  
Never for a second losing our sight  
Warding off the assaults of evil."

**Al-Qariib:** The Ever All Nigh: 11-61, 2-186 (Imam Jaffar Sadiq, Ibn Maajah)

**Al-Aqrabu:** 50-16: The Nearest (Ibn Wazir)

**Qariib:** Near, Nearby, Close, Close at hand

**"He is with everything but not physically and bodily; He is away from everything but not by way of bodily distance or being unconcerned and indifferent to it."** [Sermon of Ali (may Allah be pleased with him), Nahajul Balagha (Peak of Eloquence), Islamic Seminary Publication, pp.139]

Some scholars interpret that Allah is close to whoever is sincere in worship, obeys, and repents for sins. He is close to His servants that He rewards obedience and answers their supplications.

The Prophet (Peace be upon him) said:

"Allah says: 'I am just as My slave thinks I am, (i.e. I am able to do for him what he thinks I can do for him), and

I am with him if He remembers Me. If he remembers Me in himself, I too, remember him in Myself; and if he remembers Me in a group of people, I remember him in a group that is better than they; and

if he comes one span nearer to Me, I go one cubit nearer to him; and if he comes one cubit nearer to Me, I go a distance of two outstretched arms nearer to him; and if he comes to Me walking, I go to him running.' " (Bukhari)

He is very close to His creatures, responding:

"If My '*ibaad* (obedient-worshippers) ask you about Me;

(say:) 'I am very close, answering the caller when he calls on Me.'" (2-186)

When his companions raised up their voices in invocation (*Dhikr*), the Prophet (Peace be upon him) said:

"O people, restrain yourselves. Indeed, you are not calling One Who is deaf or absent; Rather, you are calling a Hearer, One *very close* by; The One Who you are calling is closer to each one of you, closer even than the neck of your riding animal." (Bukhari, Muslim)

His Closeness does not contradict His Highness. Glory is to Him that there is none like Him in His Attributes, and **He is High in His Nearness and Near in His Highness**. Allah is Above Everything.

"He is the One Who created the heavens and the earth in six days;  
Then He Settled on the Throne.

He knows what goes into the earth and what comes out of it, and  
what descends from heavens and what ascends into it;

*He is with you wherever you are; Allah sees all what you do." (57-4)*

The statement that "*He is with you*" does not mean that He is *commingled* with the creatures. "In the Heavens" also does not mean that heavens contain Him. The language does not indicate this. He is watching over His creatures, ruling over them.

HAR\Fina  
Allah

**Al-Mujiib:** The Ever Responsive, Who answers and accepts worship and supplications of His servants: 11-61

The Prophet (Peace be upon him) mentioned about a person who makes his supplication, "whereas his diet is *unlawful*, his drink is *unlawful*, his clothes are *unlawful*, and his nourishment is *unlawful*. How, then, can his supplication be accepted?" (Muslim)

Allah's Messenger (Peace be upon him) said: The supplication of a servant is granted in case he does not supplicate for sin or for severing the ties of blood, or he does not become *impatient* that he supplicated, but is not being responded, and becomes frustrated and abandons supplication. (Muslim)

**Al-Mustajiibu:** The Responding, Granting, Acceding, Hearing, Answering, Consenting, Fulfilling (Qurtabi)

Allah responds to every call. We must have unwavering faith in Allah and must always act in obedience for pleasing Him; praying with firm belief that He certainly accepts our prayers. He Himself bids man to pray and that He answers prayers, e.g., 2-186 and 14-39.

\*"You have asked to seek Your aid for  
All that we crave, a prayer  
Born out of sincerity and faith unwavering  
Surely answered in the best of forms  
You grant our wishes before we ask  
Closer to us than our jugular vein, You are  
Well aware of all our needs, You are  
Forever receptive and sympathetic  
Never weary, never denying, Your help  
Often conflicting with Your laws  
Our myopic requests  
Yet always gracious Your response  
Most favourable the foresight  
Our desires most befittingly fulfilled."

HAR\Fina  
Allah

**Al-Waasi':** The Ever All Embracing, The Enricher, The Omnipresent, The Knowledgeable, The All-Encompassing, 2-261, 2-268, 3-73, 5-54, 2-247, 2-115



**Waasi-ul maghfirah:** The Extender of forgiveness: 53-32

*Waasi'*: Broad-minded, Open-minded, Large-minded, Liberal, Tolerant, Resourceful, Far-reaching, Extensive, Rich, Wealthy, Generous, Magnanimous

The One Who is Kind-Considerate towards His servants in their *diin*, and Who does not hold them responsible for what is beyond their capabilities.

The Holy Prophet (Peace be upon him) said: "Religion is very easy and whoever overburdens himself in his religion will not be able to continue in that way. So, you should not be extremists, but try to be near to perfection and receive the good tidings that you will be rewarded." (Bukhari)

Allah is the One Whose Forgiveness is ever very vast, and He is Ever All-Gracious to His creation. It also refers to infinite spaciousness and completeness of His Knowledge:

"He *encompasses* everything in His knowledge." 20-98

"And My mercy *encompasses* all things." 7-156

\*"Vaster than infinity itself, You are, *Al-Wasii'*

Sweeping over all existence, Your extensive reach

Above and beyond the precincts of reality

Exceeding the endless stretches of eternity

The wide spread of Your sheer strength

Your Wisdom encompassing absolutely

Your generosity immense

Boundless resources providing amply."

HAR\Fina  
Allah

**Al-Hakiim:** The Ever All Wise, Who is correct in His doings, The Judicious: 2-260, 31-27, 46-2, 57-1, 66-2, 2-129

It is more intensive form the word *Al-Haakim*.

*Hakiim*: Wise, Judicious, Prudent, Sapient, Sage, Ruler, Sovereign, and Judge, the One Who prevents or stops corruption.

*Hikmah* means knowledge of right acts and deeds.

*Al-Hakiim* manifests His *Hikmah* (Supreme Knowledge and Wisdom) in His laudable supreme objects and purposes, including determination and excellence in creation, organization, maintenance, sustenance and development of megaverse and systems. He bestows *hikmah* (wisdom-knowledge) on whomsoever He wills (2-269).

\*"Wisdom Your greatest gift to us

The power to wield knowledge

Weighed with a heavy responsibility

Granted only to the most worthy

Each child born with an understanding

Yet so few are the enlightened  
 Like a beacon in the dark  
 Wisdom nestling within  
 You guide us to ourselves  
 Lighting our path to bliss, beauty  
 Your wisdom all-encompassing, perfect  
 Incredibly far, beyond infinity reaching  
 Infinity itself a mere creation  
 With You, the Command "Be".



**Al-Hakam:** The True Judge: 22-69, 40-48

**Ahkamul haakimiin:** 11-45: The Justest of judges, The Wisest above all judges  
 (Ibn Mandah, Ibn Wazir)

**Al-Ahkamu:** The Master in command with all skill, proficiency, excellence,  
 and perfection (Ibn Wazir)

**Al-Haakimu:** The One Who decides, commands, rules (Ibn Wazir)

**Khair-ul haakimiin:** 7-87: The Best to decide, The Best to command  
 (Ibn Wazir)

"When Hani went with his people in a deputation to the Apostle of Allah (Peace be upon him), he heard them calling him by his *kunyah* (surname), Abul-Hakam (father of Al-Hakam). So the Apostle of Allah (Peace be upon him) called him and said: "Allah is the Judge (*Al-Hakam*), and to Him the Judgment belongs. Why are you given the *kunyah* Abul-Hakam?' He replied: When my people disagree about a matter, they come to me, and I decide between them, and both parties are satisfied with my decision. He said: "How good this is! What children have you? He replied: I have Shurayh, Muslim and Abdullah. He asked; Who is the oldest of them?' I replied: Shurayh. He said: "Then you are Abu Shurayh.'" (Abu Daawuud)

**Hakama:** Rule, Reign, Dominate, Sway, Hold sway over, Have power over, Govern, Administer, Manage, Direct, Run, Lead, Control, Regulate, Order, Command, Prescribe, Judge, Adjudicate, Adjudge, Pass a judgement, sentence, decision, ruling or verdict

**Hakam:** Arbitrator, Arbiter, Umpire, Referee

\*"Your Law supersedes all human rulings  
 With You rest all ultimate decisions  
 None may alter Your verdict  
 The only true and fair arbiter  
 The wisest and most just of judges  
 Swift in reckoning  
 Severe in punishment."



**Al-Adl:** The Equitable Just, Who is entitled to do what He does: 16-90

\*"A life in equilibrium, at peace  
From within this harmony  
Your Light glows  
Elucidating and enlightening  
Smooth waves of justice flow  
In every direction You are  
At the forefront of everything true and fair  
Justly repaying, good for good, evil for evil  
Free from bias, to each his due  
Never wronging, never misguided."



**Al-Waduud:** The Ever Loving: 85-14, 11-90, 85-14

The Loving One or The Beloved One (Thomas Patrick Hughes)  
Affectionate, Lover (Al-Mawrid)

He Who is loved, adored and worshipped by His creation and servants, and He loves them. The One Who loves whoever turns to Him in repentance and shuns sins. The One Who loves righteous kindly good-doers (2-195), who turn to Him constantly, keep themselves pure and clean (2-222), who act aright (3-76), who are firm and steadfast (3-146), who put their trust in Him (3-159), who judge in equity (5-42), who fight in His Cause (61-4), and expresses it through His forgiveness and succour.

Christians believe that God is *love personified*. In fact, His loving Attribute is uncomparable, high exalted encompassed by His Mercy and Benevolence, and the quality of love ingrained in His servants is deep in their hearts and soul, ready to sacrifice all dearest things for His love, unaffected by afflictions, adversities, circumstances and conditions. It denotes obedience, surrender of ego in submission to Him.

\*"You open other hearts to us  
Infusing them with sweet generosity  
Like the letters of this very Name  
Everything You have created in pairs  
Imbuing them with trust and devotion  
With the deep glow of love our souls softened  
Radiating the gentlest, kindest, most noble beauty  
*Ya Waduud!* You adore us  
Infinitely more than our own mothers  
It is You Who fashions them in ways

Making them love us selflessly  
 Appreciating us in our finest light  
 Indulging us with an intensity beyond our conception  
 Each moment of our lives  
 You nurture, comfort and cherish  
 Hearing and caring for our every need  
 Patiently forbearing our constant errors  
 With gentle encouragement, soothing compassion  
 Sparkling ripples of love."

الشَّهِيدُ

**Ash-Shahiid:** The Ever All Witness over everyone and their deeds: 4-166, 22-17, 41-53, 48-28, 4-79, 3-98

It is from *Shahaadah*. Its meanings include command, administration of justice, knowledge, news, and statement. He is Omnipresent; witnessing, seeing, knowing, and controlling.

\*"You are All-Sufficient

A Witness over everything, cloaked and apparent."

الْحَقُّ

**Al-Haqq:** The Ever All Truth, The Just: 6-62, 22-6, 23-116, 31-30, 22-6, 10-32

According to Qurtubi, its meanings include:

- Allah truly exists, always existed, and will always exist
- He is the only One Who truly ought to be, and deserves to be worshiped
- beside Allah, there is none to follow and none can guide

\*"Ya Haqq! You alone remain constant

You are the Manifest Truth

Imperishable, Indisputable

The One Absolute Reality, Unchanging, Conclusive."

الْوَكِيلُ

**Al-Wakiil:** The Ever All Trustee, Guardian, Who is relied upon, The Ultimate Trustee, The Disposer of Affairs: 3-173, 4-171, 28-28, 33-3, 73-9, 4-81

**Ni'mal wakiil:** Best disposer of affairs: 3-173 (Ibn Wazir)

Allah is the Disposer of affairs to Whom all matters are entrusted. He manages sustenance, and provides, watching over all creation. As a Trustee, He has all power and complete control over everything.

Ibn Abbas (may Allah be pleased with him) used to say:

"O Allah! It is unto You that I surrender myself, I affirm my faith in You and

repose my trust in You and turn to You in repentance and with Your help fought my adversaries. O Allah! I seek refuge in You, with Your Power. There is no god but You, lest You lead me astray. You are Ever Living, That dies not, while jinn and mankind die." (Muslim)

\*"Whoever entrusts his worldly concerns to You  
Needs no further help."



**Al-Qawii':** The Ever All Strong, The Most Strong, The One with complete perfect Power, The Powerful, The Almighty: 22-40, 22-74, 42-19, 57-25, 58-21, 11-66

*Dhul-quwwat:* (Imam Jaffar, Abi Zaid Baghwi)

*Dhul Quwwat-il Matiin:* 51-58 (Ibn Majah)

*Al-aqwaa: Very Powerful:* (Ibn Wazir)

He is Ever All Powerful and all power is from Him. He bestows power on His creatures according to their capacities. There is nothing capable of defeating Him or of thwarting His decree.

\* "Ya Qawii"! You are All-Powerful, Omnipotent  
Absolutely secure from harm  
Free from all weaknesses  
Triumphant over everything  
The Invincible Conqueror, the Irresistible Vanquisher,  
Kind, Compassionate to believers  
Guarantor of victory the faithful  
Dispatcher of grief to the defiant  
For those who refuse to abide by Your Law."



**Al-Matiin:** The Ever All Firm, Strong, The Authoritative: 51-58

Ever Almighty, Who controls everything without any exertion or effort. All stability, reliability, strength and power are originated and established by His Command. He is not in need of anything, The One with Ever All Power which is un-interrupted and He does not get tired. (2-255)

\*"Unshakable and Resolute  
Sustaining the cosmos firmly and fully  
Unwavering as the alternation of night and day  
Your Word  
Fortified against corruption and distortion  
The Quran  
Unswayed and unswayable by falsehood  
Your revelations and reminders

The disbelievers and misinterpreters shall be  
 Seized with punishment  
 In ways they do not perceive  
*Ya Matiin!* Save me  
 From the ranks of the lost, damned  
 Not altogether under my control."



**Al-Waliyyu:** (Tirmizi, Ibn maajah) The Ever All-Protecting Friend, The Supporter, The Defender, The Master, Who owns things and manages them, The Governor, The Ruler.; 3-68, 4-45, 7-196, 42-28, 45-19, 2-257, 42-9

The Ruler Who supports and guards His believing servants. Only He gives them success and victory

\*" *Ya Wali!* I seek Your patronage

.....

Sustaining, protecting, guiding me on

.....

Hear, there is no God but Allah

No help nor refuge but that which He alone proffers."



**Al-Waali:** The Ever All Governor: 13-11 (Tabrani)

\*"By Your Authority

Life begins afresh

Under a perfect sky

The dark turns to day

You are the Lord of all existence

Generous and Benevolent

Your provision to Your creatures

Angels assigned

Guarding me from before and behind

With glittering amusements adorning my lives

With unfailing commitment furnishing all my needs."



**Al-Muta'aal:** **Al-Muta-aalii:** The Ever All Exalted, Most Lofty, The Most High Exalted, Who is clear from the attributes of His creation, above reproach: 13-9

**Al-Waali:** (Tirmizi, Ibn Maajah)

He is Ever All Guardian, Who gives help, guidance, blessings, and safeguards with love, affection, care and consideration.



**Al-Hamiid:** The Ever All Praiseworthy, The All-Praised: 14-8, 31-12, 31-26, 41-42, 22-64, 14-1

The One to Whom all thankful-praises are due in all His Words, Works, Laws, Commands, and Prohibitions. (Ibn Kathiir)

All Existence and Creation Pronounce Solemnly: *Al-hamdu lillaah*:17-44

"And the conclusion of their prayer shall be:

All Praise is due to Allah,

The Lord-Master-Owner-Sustainer of the worlds." 10-10

"The heavens are telling the Glory of God.

They are a marvelous display of His craftsmanship".

Psalms 19-1

'*Hamd*' is the *sincerely thankful praise* for the real creations and all the related phenomena, not imaginary or un-real. '*Al-Hamd*' is the deep Praise for the Creator of a perfectly designed wondrous-beautiful creation in all respects as 'reality' in the world of cause and effect, where immutable physical laws work in actual effect. In reflection, howsoever cursory or brief it may be, one can not ignore 'grand design', beauty and benevolence in creation. Deeper analysis of scientific discovery and advancement, howsoever dazzling it may be, brings a sobering realization that it only opens a small screen, for further investigation, into limitless, seen and unseen wonders of powerful computer of megaverse. Man is not able to encompass all its power and dimensions!

In physical world everything, in whatever form, figure or function, is Allah's real creation and not just imaginary. Many mystics profess that this world is reflection or manifestation of the Attributes of the Reality. Even as a manifestation, it is of the Reality. Others deny this physical existence as an illusion. This has already been discussed at appropriate places. We have also discussed 'real', virtual' or relative reality'. *Physical 'reality', however, is not 'absolute'.*

The statement that the world is rational, is based on the fact that there is an *order* among all and in everything. Things don't happen willy-nilly. They are related. This inter-relatedness gives rise to the concept of causation. The sun rises precisely and regularly on cue because the Earth spins similarly in a regular and punctual manner. The events that form such sequences are not isolated or independent. This invariable conjunction of *causally* related events is regular and smooth. The very existence of these *patterns* is the manifestation of the world's rational order - without which there will be no *world* or *cosmos* but only chaos, which can not continue in perpetuity. The universe behaves as a complete *rational* order. It has developed in a series of rational orders, which proceeded from

simple inorganic to complicated organic orders in *stages*, to intellectual and conscious and self-conscious orders in one *direction*.

There is some detailed discussion on '*Alhamdu lillaahi*', in Part-VI, *The Gateway to the Quran*, by Shahzade Shaikh, pp.155-174.



**Al-Hayyu:** The Ever Alive: 3-2 (Tirmidhi, Ibn Maajah)

The Ever-Living One Who has no beginning and no end. He lives and does not die. He gives life: 2-255, 3-2, 20-111, 25-58, 40-65 (Bahiiqii, Qurtabi)

**Al-Hayy** The One Who is Modest:

The Apostle of Allah (Peace be upon him) saw a man washing in a public place without a lower garment. So he mounted the pulpit, praised and extolled Allah and said: Allah is characterised by modesty (*hayy*) and concealment (*sittir*). So when any of you washes, he should conceal himself." (Abu Daawud)

Even a fact, so patent as the deathlessness of God, has needed a clear affirmation in view of the peculiar rites of *sacrifice of heathen gods* every spring, as also in view of the *Christian concept of god who is supposed to have suffered death at the hands of persecutors*. The putting to death a *man-god* was a common incident of many religions. "The '*death of god*' slogan is taken from Nietzsche's story of madman in *Die frohliche Wissenschaft* and used to label a number of very varied radical theologies developed specially in the U.S.A., in the 1960s. Among the claims advanced are that:

- i. language about transcendent God is meaningless for modern secular man,
- ii. God is not experienced today,
- iii. God is not significant in contemporary culture
- iv. God is not a dominating presence but has withdrawn to give man scope for responsible freedom (compare with pantheism, panentheism, and kenosis), and
- v. God is not an enslaving threat but an imminent creative force within life." (John R. Hinnells, *Dictionary of Religions*, p.104)

According to Hindu concept "...Krishna descends to this planet once in a day of Brahma, or every 8,600,000,000 years. This purpose is stated in *Bhagavad-Gita*..." (*Bhagavad-Gita As It Is, Preface*, p.xxi) The Hindu concept of time consisted of cycles within cycles of immense duration. Four *Yugas* made up a *Mahayuga* of 4.32 million years; a thousand *Mahayugas* formed a *Kalpa*, two *Kalpas* constituted a *day of Brahma*. The life cycle of Brahma was taken as one hundred years of Brahma, or 311 trillion years! ..." (Paul Davies, *The Mind of God*, pp. 40-41).

In 19th and 20th centuries a number of European philosophers asserted non-existence of God in the "*death of God philosophy*". German philosopher Philipp Mainländer in his '*The Philosophy of Redemption*', states that world begins with death of God, since God is a principle of unity shattered in plurality of world and



a principle of joy denied in law of suffering, which dominates world. (*Dictionary of Philosophy and Religion*, p.327) This presents a confused mixture of 'Singularity' treated as god and Christian idea of suffering of man due to *original sin*, etc.

***In fact, Kufr by negation (denial) is the belief that there exists no Lord over creation at all. Most religious systems fall into the category of Shirk in Rubuubiyah (Master-Lordship), while philosophers mainly tend to fall in the category of denial of God (Uluhiyat). Some claim non-existence of God (atheism), while others conceive in a way that actually denies His existence (pantheism, panentheism).***

Many of popular and modern philosophies emerging in the West, present an amazing amalgam of judeo-chriteo-pseudo philosophical thought! None of them represents pure religious substance, e.g:

In Prussia, Friedrich Nietzsche supported the idea of the "*death of God*" proposing that God was nothing more than a projection of man's uneasy conscience and that man was the bridge to the Superman. (*Dictionary of Philosophy and Religion*, p.391)

Jean Paul Sartre, French philosopher of 20th century also echoed the "*death of God*" thought. He claimed that God could not exist because He was a contradiction in terms. The idea of God, according to him, is a projection which man must make being what he is. (*Dictionary of Philosophy and Religion*, pp.508-9)

In a few ancient *religious systems*, God does not exist, e.g., the system attributed to Gautama Buddha. Buddhism, a reformist movement in Hinduism opposed to the caste system, was founded in the 6th century BC during the same period as Jainism. During the 3rd century BC it became the state religion. Eventually it was assimilated by Hinduism, Buddha himself becoming one of the *Avatars* (incarnations of God). It disappeared from India but became dominant in China and other Eastern nations. *Hinayana Buddhism* (400-250 BC), the earlier and more strict of the two interpretations of Buddhism which arose after Gautama Buddha's death, claims that there is no God; hence the burden of salvation lies on the individual himself. (*Dictionary of Philosophy and Religion*, p.72)

Similarly in the teachings of Jainism as systematized by *Vardhamana*, there is no God, but *liberated souls* achieve something of this status, having immortality and omniscience; and the religious community treats the liberated ones *as though they were divine*, building *temples to them* and *venerating their images*. (*Dictionary of Philosophy and Religion*, pp. 262-3)

Some rebellious rulers proclaimed themselves as gods, e.g:

Pharoah said to Moses (Peace be upon him):

"If you chose a god besides me, I will surely imprison you" 26-29

and to the people:

"He proclaimed, 'I am your lord, the most high'" 79-24

The Quran on the other hand, tells that:

"This is so, because Allah is the Reality.

It is He Who gives life to the dead.  
 And it is He Who has Power over all things." 22-6  
 "And call not, besides Allah, on another god.  
 There is no god but He.  
 Everything will perish except His Own Countenance.  
 To Him belongs the Command.  
 And to Him will you be brought back." 28-88  
 "All that is on earth, will perish. (26)  
 "But will abide (forever)  
 the Countenance of your Lord (Allah),  
 Full of Majesty, Bounty and Honour." (27) 55-26 & 27  
 See notes under '**Death of God**' Theories, Vol-I.  
 \*"*Al-Hayy*' alone is Ever Living

.....

Secure from death  
 Timeless and Eternal  
 Life is but a concept created, executed by You  
 Granted me for a short while  
 Free from existential limitations, Your Being  
 Unimaginable, beyond by experience, scope  
 Beyond infinity itself."



**Al-Qayyuum:** The Ever Self-Subsisting, Self-Existent, Self-Existing by Whom all subsist, Eternal, Ever Lasting, Unchangeable, Unending, Persistent, Everlasting Caretaker who manages and regulates His creation: 20-111, 3-2, 2-255

It is from the root word, '*qaama*'.

**Al-Qaaimu:** (Ibn arabi, Fazal) The Upright, Constant, Firm

**Al-Qayyimu:** (Ibn Mandah, Ibn Arabi) The True, Right

**Al-Qiyaamu:** (Ibn Mandah, Ibn Arabi) The True, Genuine, Upright

\*"For You Who needs no tending, requires nothing  
 In ever self-continuation, existing without anything  
 Yet nothing may exist without You  
 The culmination of everything and more  
 In no need of any provision, Self-sustained."



**Al-Waahid:** The Ever Only One, Who has no partner and no equal, deserving worship: 2-163, 5-73, 9-31, 18-110, (37-4, 40-16, 12-39

\*"An Infinite untainted Reality  
The Sole Truth

.....

Unique in Your Essence  
Neither begotten, nor one who begets  
With neither kith nor kin  
The only Perfect Being, without a rival  
Sharing Divinity with none  
Above and apart from everything  
Beyond comparison

.....

Conceive You I can not  
Without parable or precedence  
*Ya Waahid!* Unparalleled, Unsurpassed."

الْأَحَدُ

**Al-Ahad:** The Ever Only One Alone: 112-1

*Ahad:* Only one alone, sole, one in person and nature.

It is an inseparable and indivisible Unique Unity of *Ulluuhiyat* and *Rubuubiyat* along with all the aspects explained in His Most Beautiful Best Names. It is in the very meaning of the word *Ahad* that it totally negates existence of any one, anything else.

\*"Pure in its purpose, a perfect Unity  
Unbroken and Entire  
Boundless in His scope  
There is Only One God  
*Al-Ahad*, the only True Reality  
The Being that truly exists  
All-Knowing, known to all  
Submerged under You all else  
The sprawling sky itself  
A fine line, flat and undistinguished  
Beneath Your awesome Light  
Neither reason, nor imagination  
Only Divine inspiration  
Drawing me to *Al-Ahad*."

الْصَّادِقُ

**As-Samad:** The Ever Eternal, The Eternally Besought: 112-2

It has many meanings and nuances: Besought of all, lacking in nothing, the One wanting none to complement, all affairs originate, stay, rest and depend upon

Him and none else, One Who continues since and for ever, all contingent diversity and multiplicity reflect His Necessary Unity, The One to Whom the creation turns to for its needs, but Who is not in need of anyone or anything, The Everlasting, Persistent One Who does not beget and is not begotten, The One Whose dominion is complete, The One Who does not eat or drink and does not need any nourishment

\*"Of Your perpetual Presence  
 All other existence temporal  
 You alone Imperishable, Enduring  
 Absolute and Undeniable, Constant  
 Ya Samad! You are Eternal  
 Always, forever  
 Neither with a beginning, nor an end  
 Beyond time and space  
 The Only One  
 Fully Alive, Aware of all things  
 The Founder and Originator  
 A never-ending Entity  
 Ceaseless and Infinite  
 Boundless, Abundant  
 Over and beyond destiny  
 You alone Primordial, Perennial  
 Simply there."

الْقَادِرُ

**Al-Qaadir:** The Ever All Mighty, The Ever All Able: The Omnipotent, All-Powerful Master of all things: 6-65, 36-81, 46-33, 75-40, 86-8

*Ni'm-al Qaadir:* (Ibn Wazir)

*Al-Qadiir:* More intensive form of *Al-Qaadir*: The Very Powerful-Able, Almighty, Competent, Omnipotent, Capable to continue to exercise His Powers constantly: 30-54, 16-70

He can do whatever He wills. Every created thing's capabilities are based entirely on whatever strength Allah gives to it.

الْمُقْتَدِرُ

**Muqtadir:** 18:45, 54-42 & 55: Solvent, Well-to-do, Wealthy, All-Rich, All Powerful Able to make that manifest-evident, known and felt too, The One with Perfect Power that nothing is withheld from Him

\*"A sturdy chain of all creation  
 Links tied by Your Command  
 Coherent, Your forceful grip

Encompassing, Your inescapable Law  
 Everywhere, engulfing all space  
 Overwhelming colossus  
 Undaunted and unchallenged  
 Knowing no danger, nor difficulty  
 No weakness, nor conflict  
 Paramount, the Originator, Annihilator, Resurrector  
*Al-Qaadir*, total control of all existence is Yours  
 The Overpowering Conqueror  
 The Avenger, Reckoner  
 Withholder, Expander  
 Guardian, Sustainer  
 The Wisest Judge Most Just, All-Powerful  
 None can deter your plans

.....  
*Ya Qaadir!* I too am held firmly in place  
 By Your Will arrested  
 Restrained by Your discipline  
 Transfixed under Your sheer Might."  
 \*"*Al-Muqtadir*, capable of all things  
 Prudent, far-reaching, all-prevailing  
*Ya Muqtadir!* Yours is total Mastery  
 Nothing beyond You  
 Within the confines of the world around me  
 Of Your full prowess, You manifest a mere fraction."



**Al-Waajid:** The Finder, The Self-Sufficient, The All-Perceiving: 4- 64 & 110, and 24-39. (Tirmizi, Ibn Maajah)

\*"Nothing hidden from You, Ya Waajid,  
 Prompting my search for answers  
 All the wonders of creation  
 Everything open, accessible to You  
 Exposed to me that which I need to see  
 I on my own utterly blind  
 Curious to me this enigma called life  
 In the murky gloom concealed from me  
 The truth I seek  
 Your Presence Illuminating."



**Al-Maajid:** The Grand, Glorious, High Exalted in Perfection, Power,

Compassion, Generosity, Kindness: (Ibn Majah)

It does not appear in the Quran.

\*"The Imperial Lord of all beings  
Eminent and Exalted, Stately and Imposing  
Noble and Majestic, Venerable Sovereign  
Honoured by all creation."



**Al-Majiid:** The Ever All Gracious: 11-73 (Tirmizi, Ibn Maaajah)

It denotes Honour, Dignity, Glory, Nobility, Eminence and Excellence. These incomparable Attributes of Allah are absolutely different and distinct from worldly titles.

\*"Al-Majiid alone is truly worthy  
Everlasting, Unmatched, You alone  
All-Knowing, Magnanimous, Just, You alone  
Most Beautiful, Pure, Noble, Al-Majiid  
Full of loving kindness, My Creator  
Lord Custodian of all existence  
Limitless Power, boundless Benevolence  
Perfect Honour, Your complete perfection  
Impossible for me to conceive, Ya Majiid!  
Even if I spent each moment of an immortal life  
Trying to comprehend Your Grace  
Eternally elusive You shall always remain."

*Wujuud*: Al-Ghazaali discovered that mystical disciplines yielded a direct but intuitive sense of *God*. "The British scholar John Bowker shows that the Arabic word for existence (*wujuud*) derives from the root *wajada*, (meaning *he found*). Literally, therefore, '*wujuud*' means 'that which is *findable*': it was more concrete than the Greek metaphysical terms... (Therefore) Arabic speaking philosopher who attempted to prove that God existed, did not have to produce God as another object (or idol) among many.. he simply had to prove that *He could be found*..The only absolute proof of God's '*Wujuud*' (Existence) would appear... when the believer came face to face with the divine reality after death, but the reports of...the prophets and mystics who claimed to have experienced it in this life should be considered carefully. The Suufiis (mystics) certainly claim that they had experienced the '*Wujuud*' of God: the word '*wajd*' was a technical term for their ecstatic apprehension of God which gave them complete certainty (*Yaqiin*) that it was a reality, not just a fantasy.

"...After living for ten years as a suufi, Al-Ghazaali found that the religious experience was the only way of verifying a reality that lay beyond the reach of the human intellect and cerebral process...Suufiis thus found the essential truths of Islam for themselves by reliving its central experience.

"Instead of being an external, objectified Being whose existence can be proved rationally, God is an all-enveloping Reality and the Ultimate existence which can not be perceived as we perceive the beings that depend upon (Him) and partake of (His) necessary existence : we have to cultivate a special mode of seeing.

"Al-Ghazaali eventually returned to his teaching duties in Baghdad...

"The Reality that we call 'God' lay outside the realm of sense perception and logical thought, so science and metaphysics could neither prove nor disprove the *Wujuud* of Allah." (Karen Armstrong, *A History of God*, pp. 219-221)



### **Al-Awwal:** The Ever First: 57-3

\*"First  
 There was light  
 Spreading from You in all directions  
 All things begin with You  
 You follow nothing, ensue from nowhere  
 You have always been  
 The First, the Last  
 All existence fabricated by You  
 Your Existence primordial without origin  
 You are the foremost, created by none  
 Preceding all inception  
 You are the First  
 Nothing before You, nothing after You  
 You are the highest, nothing above You  
 The nearest, nothing closer than You."



### **Al-Aakhir:** The Ever Last: 57-3

\*"You alone shall endure  
 When all else is snuffed  
 Ya Aakhir! You alone Imperishable, Ever Living  
 The Inheritor of all existence  
 The One .Who shall never wane  
 The Last in an everlasting realm  
 All else Your construct, drifting ephemerally  
 Amid Your own incredible vastness  
 Out of Your boundless generosity  
 Our existence vouchsafed  
 .....  
 There is nothing beyond You."



**Al-Mu'akhkhir:** The Delayer, The One Who delays what He wills, The Fulfiller, The Keeper behind, The Deferrer: 71-4 (Tirmidhi)

It is not mentioned in the Quran. It is, however, mentioned in *Hadiith*.

\*"Your grand plan unfurling gradually  
Justice deferred, Judgement reserved  
Our penalties and rewards postponed  
To reform, evil has yet another chance  
We the creatures of haste, fail to comprehend."



**Az-Zaahir:** The Manifest, Triumphant: 57-3

Abu Hurayrah narrated following prayer from Allah's Apostle (peace be upon him): (Muslim):

"O Allah, the *Lord of the Heaven, the Lord of the Earth and the Lord of the Magnificent Throne; our Lord, and the Lord of everything: the Splitter of the grain of corn and the date-stone (fruit kernel), the Revealer of the Torah, Injil, and the Criterion (the Holy Qur'an)*, I seek refuge in Thee from the evil of everything *Thou art to seize by the forelock* (thou hast perfect control over it).

O *Allah*, Thou art *the First (Al-Awwal)*, there is naught before and above Thee, and Thou art *the Last (Al-Aakhir)*, and there is naught after and beyond Thee, Thou art **the Evident (Az-Zaahir)** and there is nothing above Thee, Thou art *Innermost (Al-Baatin)*: Perspicacious, the One Who is keenly discerning, from Whom nothing is hidden from His knowledge), and there is nothing beyond Thee. Remove the burden of debt from us and relieve us from want."

Qurtubi, interprets *Az-Zaahir* (57-3), as *the Triumphant (Al-Ghaalib)*, and *Al-Baatin*, as the All-Knowing (*Al-Aalim*). (Allah knows best.)

\*"Your signs all around me  
Your light prevails  
You are known to everyone  
Yet to Your Light my vision blind  
Your guidance we have all received  
By personal miracles constantly reminded  
Of your vigilance and care  
My calls answered, appeals granted always  
What more can I seek but to see  
By their own whims the disbelievers deceived  
How can anyone deny Your communication  
When witnesses are deep inside



To the truth only the arrogant turn away

.....

You are apparent, Luminous, Evident."

الْبَاطِنُ

**Al-Baatin:** The Hidden: 57-3

\*"Incapable of perceiving You

Our eyes seek, see

Signs evident

You are wherever I look

Sown deep within

Seeds of trust

The vision of the pious aided, led

To truths higher hidden."

الْبَرُّ

**Al-Barru:** The Ever Source of All Goodness, The Benign: 52-28

*Barru:* pious, good, generous, kind, beneficent

*Al-Barru* means The Extremely Tolerant, Good, Gracious, and Beneficent to His servants and creatures, True His promise.

\*"Al-Barr, the source of all goodness

Hardships, we for ourselves create

It is You Who eases them

Entirely for my benefit Your decrees

Special favours for those who part generously

With whatever they cherish most

.....

For Your Infinite Kindness, Ya Barr!

To You I am eternally obliged."

التَّوَّابُ

**At-Tawwaab:** The Ever Acceptor of sincere repentance and Forgiver, The Only One to Whom repentance is due, The Granter and Acceptor of repentance: 2-128, 4-64, 49-12, 110-3, 40-3, 2-37

**Qaabilut-taub:** Who accepts repentance: 40-3: (Ibn Mandah, Ibn Wazir): "Indeed, Allah is happier with the repentance of his *abd* (obedient-worshipper) than any one of you is with finding his lost riding camel."

(Bukhari, & Muslim)

The Messenger of Allah (Peace be upon him) frequently sought forgiveness

from Allah: "By Allah, I seek the pardon of Allah and return penitently to Him everyday more than seventy times." (Bukhari)

\*"In sincere repentance I am taken  
Along with all my imperfections  
Admitted to the warmth of my Lord  
Relenting with Immense Mercy and Compassion

.....

*At-Tawwaab* turns to the erring  
That they may seek with Him  
Refuge from their own evil  
Promptly ceding to my pleas."



**Al-Muntaqim:** The Avenger, Who victoriously prevails over His enemies and punishes them for their sins, The Lord of Retribution: 32-22, 43-41, 44-16, 44-16

\*"But first many a warning  
To the transgressor, a taste of hardship  
Despots struck down, miscreants crushed  
Their own graves the defiant make."



**Al-Afuww:** The Ever All Pardon, Forgiver, The Ever Indulgent: 4-99, 4-149, 22-60, 4-43

He is easy on His creation. (Qurtubi)

\*"Al-Afww absolves  
All blame erased, sins blotted  
You are Oft-Returning

.....

Cherisher of those who replace revenge  
With forgiveness for all but oppressors persistent  
Forgiveness a generosity  
Bringing rewards profuse  
Erased the misdeeds  
Of those who pardon and overlook."



**Ar-Rauuf:** The Ever All Compassionate, The Clement, The Most Kind: 3-30, 9-117, 57-9, 59-10, 24-20, 2-143

\*"Only by faith in Your Compassion  
The believer's burden lightened

You do not weigh me down  
 With that which I cannot bear  
 Charitable and Benign  
 Lenient in Your lessons  
 Tolerant, Forgiving of my evasions  
 Quick in accepting my pleas  
 Forbearing toward my short lived gratitude  
 Your Mercy limitless  
 Continuously upon which I draw  
 Exuding a shooting shower light."



**Al-Jaami-u'**: The Ever All Gatherer, The Collector, The Comprehensive: 3-9  
 (Tirmidhii, Tabraanii)

\*"The loudest trumpet sound ever  
 End of the world announces  
 Its deafening din invading my soul  
 All sense, all reality obscured  
 Mountains flying like cotton balls  
 Like waves, creatures surging upon one another  
 Folding up like a parchment, the earth  
 In one great sweep everything  
 Drawn into a singular point  
 Towards that distinct vertex all life rushes  
 Amassed to answer for its conduct  
 A grand conglomerate assembled  
 Diverse elements our lifelong acts accumulate  
 Displayed on the Day  
 Flesh and bones are gathered  
 To be reunited with our spirits  
 Our own bodies  
 Bearing witness against our beings inner  
 Convened together, the oppressors and the oppressed  
 Speaking for their deeds  
 Their eyes, ears and tongues  
 With each soul assessed  
 The final assembly begins."



**Al-Ghanii**: The Ever All Sufficient, The rich, The all sufficing: 2-263, 3-97, 39-7,  
 47-38, 57-24, 35-15, 6-133

The One Who is without any needs whatsoever. He is not in need of His

creation or any actions of His creation, which is, completely in need of Him.

\*"Of earth and water my being formed  
 Rivers of life rippling through my veins  
 Torrents laden with Divine goodness  
 Sufficing all my needs  
 An Abundant supply within and around  
 Precious gifts I squander and abuse  
 Defiling the pure waters of life  
 Wasting that which You have bestowed  
 Spreading my palms before You for more  
 You are Self-Reliant Free from all wants  
 Insufficient, I in perpetual need  
 From Your provisions, You have given  
 Every means spiritual and material  
 Support ourselves, we easily can  
 Our own avarice deprives  
 Thrusts us into the clutches  
 Of impoverishment and inequality  
 You are Bountiful and Magnanimous  
 Replenishing us time and again  
 I count on You for sustenance."



**Al-Mughni:** The Enriching, Who satisfies necessities of His creation, The Enricher, The Sufficer, The Bestower: (Tirmidhi)

It does not occur in the Quran. Reference is, however, made to verses, e.g., 24-32, 93-8, 4-130, 9-28

\*"Fear not poverty those  
 Who place their trust in You  
 Knowing well that You enrich them  
 In ways they cannot perceive."



**Al-Maani-u:** The Preventor, Forbidder, Prohibitor, The Withholder, The Defender (Tirmizi, Ibn Maajah):

It does not occur in the Quran. Reference is, however, made to the prayer of the Prophet (Peace be upon him), containing this term, and also that Allah prescribes prohibitions and limits in *Diin*.

\*"Ya Maani"! You are Prudent, Wise  
 I willingly accept  
 All Your curbs and constraints  
 What You prevent, none can deliver

That which You deliver, none can prevent  
 We receive only that You permit  
 You alone hinder and impede  
 Always for my own benefit  
 Averting disaster saving my own benefit  
 You inhibit evil from entering paradise  
 You prevent the faithless from perceiving Your Light  
 You favour those who bridle their passions  
 Keeping themselves under check."

الضَّارُّ

**Ad-Daar:** The Distresser, Afflictor, Bringer of Adversity, Who makes harm reach whomever He willed (Tirmidhi)

It does not occur in the Quran.  
 \*"This Name a Quality Unique, Divine  
 You are above all human limitations  
 All Your acts for my betterment  
 In Your hand lies justice  
 Despondency, distress, injury all for good cause  
 Your grim lessons must be taught  
 To shape us into savourers of life

.....

*Ya Darr!* You alone I fear  
 Nothing, no one may redeem that which You afflict  
 Save faith and repentance personal."

الْبَاقِعُ

**An-Naafi':** (Tirmidhi) The Benefactor, The Propitious, Who gives benefits to whoever He wills

It does not occur in the Quran.  
 \*"From You, Ya Naafi', flows  
 All goodness, temporal and spiritual  
 Reaching all beings, endowing me  
 With power, wealth, honour and health  
 Yours is this and all worlds, varied and delightful  
 Security, guidance, peace, and prosperity  
 The more I ask, the more You give  
 Granted all my silent prayers."

النُّورُ

**An-Nuur:** The Light, The One Who guides: 24-35

**Nuurus-samaawaati wal ardh:** Light of the heavens and the earth  
(Ibn Arabi, Ibn Wazir)

\*"Yours is the Light  
Even the blind can perceive  
Beyond the scope of vision

.....

The Light of Light  
The Light within Light  
Those oblivious to Your Light lose  
All sight of the way ahead."



**Al-Haadii:** The Guide, The One Who guides His believers with His Guidance, provides Guidance to His creation as to their function and what is beneficial and what is harmful for them: 25-31 (Imam Jaffar Sadiq, Abu Na'im)

**Haadin:** The One Who shows the right path: (Imam Jaffar Sadiq, (Abu Na'im)

Allah gives guidance in different ways, e.g:

- i. imbued in every creature and everything,
- ii. sent through Messengers,
- iii. given as divine help

iv. given to the righteous believers with which they attain success and salvation

\*"None can lead astray those You guide  
Success ensured in this world and beyond  
None can guide those You lead astray  
Those led by You  
To Your Light bear witness  
Shining through them  
The defiant towards penitence You direct  
Bringing together the separated  
Your counsel always present  
For those who seek with hearts pure  
Beckoning the perplexed Your inspiration  
A realization of Your Sublime Presence  
Only the foolishly blind  
Lost in their noisy passions  
A seal upon whose hearts You have placed."



**Ar-Rashiid:** The Prudent-Guide (Tirmidhi)

**Ar-Raashid:** (Ibn Maajah)

It does not occur in the Quran.

\*"Prudent and astute, perfectly enlightened  
Your judgement free from error  
Discerning the right path for me to tread  
With flawless foresight Your plans considered  
Protecting my life from chaos and confusion  
At each bend a skylight in the midst of the thicket  
Through which your august Name beckons  
I open the cover of the Qumran  
Your words invite me  
Which ever leaf I turn  
My eyes glance upon Your counsel  
Each line explaining my life to me  
Each thought resolving a quandary personal  
Easing away all doubt  
Your immense guidance  
Directing me straight  
On to the Path  
Of truth and virtue."

البَدِيعُ

**Al-Badii**: The Ever All Originator: 2-117, 6-101

*Al-Abadu*: The One Who is Himself Eternal, Always, Perpetual, Forever  
(Abu Na'em)

*Al-baadiyyu*: The One Who creates in a new way: (Bahiiqii, Fazal)

المُبْدِئُ

**Al-Mubdiu**: The Ever All Originator: 10-4, 10-34, 27-64, 29-19, 85-13  
(Tirmidhi)

\*"You, *Ya Mubdi*, created everything from nothing  
Imitating no prior model or precedent  
The earth, urging me to wander, wonder  
The first creation  
I ponder how You made  
Disbelief however leads  
Curious human intellect chases its own tail  
In circles, a perpetual exercise of speculation  
Though the Truth is evident."

المُعِيدُ

**Al-Muiid**: The Restorer: 10-4, 10-34, 27-64, 29-19, 85-13 (Tirmidhi)

\*"Soon I shall cease to be

Rolled up like a scroll the earth and the heavens  
 To be created again  
 On an entirely new plane, on a new day  
 From dust I came and unto to it I shall return  
 Everything reverts to its origin  
 To You, Ya Muidd, I belong and  
 To You I will be restored  
 Reaping in turn all that I have sown  
 All my deeds repaid in kind  
 Good for good, evil for evil  
 Everything coming full circle  
 I too resuscitated, renewed  
 Each day I recover the ground I have lost  
 Resuming my course  
 Through the valleys and peaks of my life  
 On my way home to my Creator  
 To be revived to consciousness yet again."

**Ar-Rabb:** The Ever All-Sustainer-Lord: 3-51

"...your Lord is Most Bountiful." 96-3

Abu Huraira narrated:

The Prophet (Peace be upon him) said:

"It will be said to the Hell: 'Are you filled?' (50-30)

It will say, 'Are there any more (to come)?"

On that the Lord (*Ar-Rabb*) will put His Foot on it, and  
 it will say '*Qat! Qat!* (Enough! Enough!)."

(Bukhaari)

**Rabbil falaq:** Lord of day break: 113-1

**Rabbil-naas:** Lord of mankind: 114-1

**Rabbii wa Rabbukum:** My Lord -Master and yours

**Rabbii wa Rabbuhum:** My Lord-Master and theirs, (everybody and everything)

**Rabbus-samaawaati wal ardz:** Lord-Master of the heavens and the earth

**Rabbis-samaawaat wa Rabbil ardz Rabbil Aalamiin:** Lord-Master of the  
 heavens and Lord-Master of the earth, and Lord-Master of worlds-creation:  
 45-36

**Rabbul Aalamiin:** Lord-Master of all worlds-creation: 1-2

**Rabbul arshil aziim:** Lord-Master of the Mighty Throne of Honour:  
 9-129 (Ibn Mandah)

**Rabbul arshil karim:** Lord-Master of the Supreme Throne: 23-116  
 (Ibn Mandah)

**Rabbu kulli shayin:** Lord-Master of all things: 6-164



**Rabbus-Samaawaati Wal Ardz wa maa bayna humaa:** Lord-Master of the heavens and the earth, and all that is between them: 37-5

**Rabbul mashriq wal maghrib:** Lord-Master of the east and the west: 73-9

**Rabbul mashriqayn wa Rabbul maghribayn:** Lord-Master of two easts and Lord of two wests: 55-17

**Rabbil mashaariq wal maghaarib:** Lord of all the sunrises and all the sunsets: 70-40

**Rabbul mashaariq:** Lord-Master of all the sun risings: 37-5

**Rabbul Izzah:** Lord-Master of Honour-Power: 37-180

**Rabbush-shi'raa:** Lord-Master of *Sirius* (the star which the pagan Arabs used to worship): 53-49

**Rabbul mashriqain:** Lord-Master of the two easts (Imam Jaffar Sadiq)

**Rabbul maghribayn:** Lord-Master of the two wests (Imam Jaffar Saadiq)

**Al-Mubiin:** The Manifest: 24-25

It's multiple meanings revolve around '*being clear*': The Clear and Manifest Truth, He makes everything clear

**Al-Kafii:** The Ever All Surety: 16-91

**Al-Akram:** The Ever All Bounteous, The Most Generous, Most Honourable, Most Noble: 96-3 (Bahiqi, Qurtabi)

The superlative form of '*kariim*' means *the most* noble, magnanimous, and generous with understanding and patience.

The Messenger of Allah (Peace be upon him) used to supplicate between *As-Safaa* and *Al-Marwaa*, following prayer:

"Lord of mine! Pardon, and have Mercy!

*The Ever Most Powerful,*

*The Ever Most Bounteous You are!"*



**Al-Kariim:** 82-6, 27-40: The Ever All-Generous, Open-handed, Free-handed, Munificent, Bountiful (Tirmidhi)

**Kariim:** Generous, Liberal, Bountiful, Kind, Kindly, Obliging, Gracious, Benign, Good, Noble, High-minded, Noble-minded

\*"You, of course, never shun

Any and all who approach You

Never denying our appeals for help

Nor withholding Your bounties

Even from the thankless

When by the defiant tasting of the forbidden

My kind first asserted our emancipation  
 You graciously established us  
 In the midst of exquisite garden earth  
 At liberty to follow our instincts  
 Yet not abandoning us in rage  
 Concealing our sins  
 Ungrudgingly accepting penance  
 With abundance unwarranted  
 Repaying the slightest good  
 Easing our suffering."

**Al-A'laa:** 87-1: The Ever Most High, above all and everything and every one, The Highest, Supreme, Exalted, Eminent, Sublime (Tabraani, Qurtabi)

He is free from any supposed evil, and from all what heretics and disbelievers say about Him.

When verse 87-1 was revealed, the Messenger (Peace be upon him) of Allah said:

"Recite you the prayer: '*Subhana Rabbiy-al A'laa*' (Glory be to my Lord the Ever High Exalted), thrice in your *Sujuud* (prostration)."



**Al-Aliyyu:** The Ever All Sublime, The Most High, The Exalted, Who is High above all creation in His Power, Position, Status, Clear from attributes of creatures, 2-255, 4-34, 31-30, 42-4, 42-51: (Ibn Hajar, Abu Naiim)

It comes from *Aluv*, meaning eminence, greatness, supremacy, grandeur and loftiness.

**Al-Maulaa:** The Ever All Protector-Supporter: 8-40, 47-11, 2-286, 6-62: (Bahiqi, Qurtabi):

He provides victory and protection to those who do what He has commanded and avoid what He has forbidden. He is the One to whom we turn to for aid.

**Ni'mal maulaa:** 8-40 (Ibn Wazir)

**An-Nasiir:** The Ever Helper-Supporter, Who backs and strengthens:

4-45, 2-107

**Ni'mannasiir:** 8-40 (Imam Jaffar Sadiq, Abi Zaid Baghwi)

**Khair-un-naasiriin:** 3-150: The Best of helpers (Ibn Mandah, Ibn Wazir)

Anas (may Allah be pleased with him) reported that when the Messenger (Peace be upon him) of Allah went forth to battle, he would say:

"O Allah! You are my arm and helper. With Your help do I move, with Your help do I assail, and with Your help do I battle." (Tirmidhi, Abu Dawuud)

**Al-Allaam:** The Ever All Omniscient: 5-109

The Messenger of Allah (Peace be upon him) said:

"When anyone of you intends (doing) aught, let him offer two *Rak'ah* beside the obligatory prayer, then let him say:

'O Allah! Behold, I ask of You the good through Your Knowledge, and ability through Your Power, and beg out of Your infinity bounty. For, behold, You have Power, I have none. You know, I know not, and You are the Ever All Great Knower of things hidden". (Bukhari)

***Al-Faatir***: The Ever All Creator: 35-1 (Imam Jaffar Saadiq, Ibn Maajah)

***Faatirus-samaawaati wal ardh***: Creator of the heavens and the earth  
(Ibn Mandah, Ibn Arabi)

***Al-Hafiy***: The Ever Most Gracious: 19-47

The One Who is extremely Gracious and Responsive to His creation; He is the One Who tends to their needs. Ibn Kathiir says that this refers to Allah's guiding the people to His sincere worship. He graciously responds to our deepest need: guidance from Him.

***Al-Muhiit***: The Ever All Pervading: 41-54, 2-19

The One Who encompasses or surrounds everything, such that nothing can escape from Him or elude Him. Some scholars interpret that it refers to the scope of His Knowledge, e.g.:

"Allah surrounds (comprehends) all things in (His) knowledge." 65-12

Others refer to the meaning in verse 12-66, in which Jacob warns his sons to protect Binyameen (Joseph's brother):

"...unless you are yourselves *surrounded*..." 12-66

***Al-Musta'aan***: The One Who is called upon for help: 21-112

The Messenger of Allah (Peace be upon him), said to Mu'aadh bin Jabal, "not forget to supplicate the following supplication after every prayer:

'O Allah! To You is the praise, and to You I complain, and to You, I call for help, and You are the Helper. There is no strength or power except with Allah."



***Ar-Raafi'***: ***Ar-Rafii'***: The Exalter, The Raiser, The Ever Most Sublime, The One Who raises whomever He wills: 40-15

***Rafiudarajaat***: One Who raises in ranks: 40-15 (Ibn Arabi, Ibn Wazir)

\*"You have promised to elevate

All those who believe

To higher ranks and finally

Raise us all unto Yourself."

***Al-Kaafi***: The Ever All Sufficient: 39-36

**Al-Ghaalib:** The Ever All Predominant: 12-21

**Al-Ghaalib alaa amrihi:** The Ever All Predominant over His Command-Affair (Ibn Wazir)

**Qad-il umuur:** 2-117: The Ever All-Judge

**Al-Mannaan:** The Ever Most Gracious, Benefactor, Kind, Beneficent, Benevolent, Bountiful, Munificent, Generous, Who gives generously from His bounty: 3-164: [Tirmidhi, Abu Dawuud]

**Al-Jaliil:** The Ever All Glorious, The Majestic, The Honorable, The High Exalted with Greatness, Power, Glory, The Revered, The Sublime: 55-78

The Messenger (Peace be upon him) of Allah would on completing his *Salaat* (Prayer), turn round and say thrice, "*Astaghfirullaah*" (I seek forgiveness of Allah). Then he would supplicate:

"O Allah! You are the Ever All Peace and from You is Peace. Blessed are You, O Lord of High Majesty and Exalted Glory."

\*"Within Your Power, *Al-Jaliil*  
Your Greatness reigns supreme  
Peerless, Exalted, Infallible  
Outstanding in its Glory  
To Your Grandeur  
All existence bearing testimony."



**Al-Qaabid:** (Tirmidhi): The Constrictor, The One Who takes and constricts sustenance and wealth, The Restrainer, The Withholder: 2-245

Anas (may Allah be pleased with him) narrated:

"The people said: 'Apostle of Allah, prices have shot up, so fix prices for us. Thereupon the Apostle of Allah (Peace be upon him) said:

'Allah is the One Who fixes prices, the One Who takes (*Al-Qaabid*), the One Who gives (*Al-Baasit*), and I hope that when I meet Allah, none of you will have any claim on me for an injustice regarding blood or property."

(Abu Daawuud)

\*"Constricting and extending  
All that You wisely Will."



**Al-Baasit:** 2-245: The Expander, Giver, Provider, Who abundantly extends sustenance and wealth to His creation, The One who expands and widens:

(Tirmidhi)

\*"Ya Baasit! You alone decide

What to hold back and what to reveal  
 Spread forth our minds  
 Like the earth that rolls forth  
 A rug for us, with vast universe  
 From a tiny speck emerged  
 The ever-expanding immensities beyond  
 Further and further away grows  
 The enormity of it all."

الفضيل

**Al-Khaafidh:** The Lowerer, The Abaser, The Humbler: (Tirmidhi)

\*"Those who wrong humanity  
 You have vowed to debase  
 Plunging them to miserable depths  
 .....  
 The harshness of this Name, Al-Khaafidh  
 Intended for aggressors alone  
 Bearing glad tidings for those who do right."

المحيي

**Al-Muhyii:** The Ever Giver of all life: 3-156, 7-158, 15-23, 30-50, 57-2

*Mukhrijul hayya minal mayyiti:* (Ibn Wazir)

\*"You the Giver of life  
 Sender of the rain that enlivens the earth  
 Planting therein seeds of growth  
 With the flame of faith and knowledge  
 You revive me from the death of ignorance  
 Rousing my sleeping soul, spurring me on  
 Towards the glowing light of awareness."

المميت

**Al-Mumiit:** The Ever Giver of all death, The Causer of death: 3-156, 7-158, 15-23, 57-2

*Mukhrijul mayyita minal hayyi:* (Ibn Wazir)

Dr Israr is of view that it is better to recite *Asmaa-ul Husnaa* like *Al-Muiz* and *Al-Muzillu*, *Al-Muhyii* and *Al-Mumiit*, together, because Allah commands Power in all ways of granting and withdrawing or restricting.

\*"Death is but a new beginning  
 The end of merely this brief venture, life  
 Not of existence itself

Yet another of Your ingenious inventions  
 Striking me into transient oblivion  
 Reducing me for a while  
 To the soil from which I arose  
 At the close of my appointed term  
 Death is Allah's beckoning  
 My final assessment."



**Al-Muid:** The Bestower of honour, The Exalter, Who gives esteem to whomever He wills: 3-26: (Tirmidhi)

\*"You give kingdoms to whomever You please  
 Only to take them away when You Will  
 None can debase those You confer with esteem."

**Al-Mudhill:** The Abaser, The Degrader, The Subduer, The Humiliator: (3-26): (Tirmidhi)

\*"None may honour those drowned by You  
 Your wisdom and justice unquestionable  
 You alone able to do all things  
 In Your hand all good."

**Al-Muhsii:** The Enumerator, The Reckoner: 72-28, 36-12, & 78-29

\*"Accounted precisely in an open book awaiting  
 The Day of Reckoning  
 Chronicled with minute precision my slightest acts  
 Nothing unnoticed, nor unacknowledged  
 A strict enumeration of all that passes  
 Held accountable on that Day  
 To be informed of my exact conduct  
 Repaid in good measure  
 A promised redress for all wrongs and injuries  
 Suffered by us at the hands of one another  
 The very moments of my life numbered in advance  
 Fixed for me an appointed term  
 Postponable not for an instant beyond."



**Al-Muqsit:** The Equitable, Who is Just in His judgment, The Just: 3-18 (Ibn Majah)

\*"You are Equitable and Just  
 Sustaining a firm balance in all affairs

Temporal and beyond  
 Even a grain of good in my credit  
 Will reap its rightful reward  
 The sinner shall beget the full share of his evil  
 Whatever You make or break  
 Weighed in precision  
 Laid in due proportion  
 You favour avoiders of excesses  
 Maintainers of harmony between the extremes."



**Al-Waarith:** The Ever All Inheritor, Whose Existence remains forever, The Ultimate Inheritor: 15-23

**Khair-ul-warisiin:** 21-89: The Best of inheritors (Ibn Mandah, Ibn Wazir)

Qurtubi says that although Allah owns everything, He entrusts to people some wealth while they live. After their death and particularly, end of life on this planet, everything belongs to Him.

"It is We (Allah) Who shall inherit the earth, and all beings thereon: to Us will they all be returned." 19-40

\*"Speeding light, awe-inspiring unrivalled

From You

Flowing back and forth

To You

Whatever You summon reverts

To You

All existence Your heritage

All I am gravitates

To You

Traveling with my soul alone

I too am drawn away to Whom I belong

*Ya Waarith!* All reality solely Yours

When all things cease

To You

The final return

You alone shall endure

Claiming all that is

None shall possess You

You alone Ever-Living

Secure from comprehension

Our material belongings mere adornments

Granted us for pleasure temporal, ephemeral

Heedless of the Hereafter many a generation

Exulting in a life of wanton ease and plenty  
 Their habitations now deserted  
 To You, they too restored  
 To You, the Heir of all that perishes."

الْبَاقِ

**Al-Baaith:** The Awakener, The Resurrector: 22-7

\*"Life and death  
 No mere irrevocable events  
 In the grand scheme of existence  
 Nothing for You, Ya Baaith, irretrievable  
 Having breathed into us, our first life  
 You have vowed to renew it, once more  
 On a different plane  
 Each will be made aware of all actions past and  
 Repaid in reward or punishment  
 Entranced, I behold life  
 Rising from the limbo of death  
 You receive our souls during sleep  
 Restore them to wakefulness."

الْبَاقِ

**Al-Baaqi:** The Everlasting, Enduring, Eternal for Whom non-existence is not possible: 55-27

\*"Time swirling out  
 .....  
 Into infinity my cyclical world spiraling away."

الْمُقَدِّمِ

**Al-Muqaddim:** The Offerer, Presenter, Giver, Donor, Grantor, The Advancer, The Expediter (Tabrani, Bukhari):

The One Who advances whatever He wills, and makes ahead whatever He wills.  
 . \*"None may retard that which You launch  
 Nor reverse that which You propel  
 .....  
 You expedite that which You Will and  
 Impede all that You Will."

ذُحُلُ الْجَلَالِ

**Dhul-Jalaal wal-Ikraam:** The Lord of Majesty, Generosity, Munificence,



Possessor of Majesty and Honour, Who deserves to be Exalted and not denied :  
55-27 & 78 (Tirmidhi)

\*"Dhul- Jalaal wal-Ikraam's Majesty unparalleled  
To You belongs all true splendour  
Glorified by Your exceeding bounty  
Superseded by Your own Munificence alone  
The world shall soon perish  
Your magnificent plant alone shall endure  
.....  
Ya Dhul-Jalaal wal-Ikraam!  
You are Magnanimous in Your enterprises  
Glowing over everything with unparalleled Grace."

Kazi Muhammad Suleman Salman (*Sharah Asmaa-ul Husna*, p.8), in translation and interpretation of verse 7-22, in line with the Tradition of Tirmidhi, says that **Allah should be invoked with those Asmaa-ul Husna only which have been mentioned by Allah Himself and His Prophet (Peace be upon him) and not with any other Names as Asmaa-ul Husna.**

Abu Hurayrah reported that the Messenger of Allah (Peace be upon him) said:

"Allah has **ninety-nine** Names (of Attributes), **one hundred minus one**, whoever counts (*commits to*) them (*ahsaa haa*), will enter Paradise".  
(Bukhaari)

The objective is not the blind counting or even commitment *to memory*, but in fact it requires **commitment to them**, with understanding, appreciation and belief as these reflect different aspects of the Same Unity - Allah.

Different scholars have explained many meanings and connotations of the words '*ahsaa haa*', including counting, remembering, committing to memory, comprehending, understanding, acting (submitting-obeying) accordingly, etc. It is more widely agreed that by '*counting*' is understood '*memorizing*' and *knowing their meanings*, and worshipping-obeying Allah accordingly. (Allah Knows best.) According to *Fateh-ul Bari*, **the suppliant should beseech with all Asmaa-ul Husnaa, instead of remaining restricted to one or only a few of them.** It requires firm belief in all the aspects of the Most Beautiful Best Names and Attributes, as One Unity.

Since exact compilation of the enumeration of the Most Beautiful Best Names has not been reported from the Prophet (Peace be upon him), different lists have been compiled by pious predecessors (*salaf*), and subsequent followers. However, they do not claim that the lists they have compiled contain "*the ninety-nine*" Most Beautiful Best Names, which the Prophet (Peace be upon him) was referring to in the *Hadiith* above. These compilations basically depend upon selection of the root word and its derivatives, denoting the Attributes mentioned in the Quran and statements and supplications of the Holy Prophet (Peace be upon him). (Also see pp.23, 31-32, *Sharah Asmaa-ul Husnaa* by Kazi Muhammad

Suleman Salman.)

Accordingly, Kazi Muhammad Suleman Salman ('*Sharah Asmaa-ul Husna*') and Rashidullah Yaqoob ('*Asmaau-illahi izza wa jalla*') have quoted some scholars, indicated below in **brackets ( )**, who have selected following also as the Most Beautiful Best Names (*manifest in variety of ways in universe and nature*):

**Ahl-ut taqwaa:** 74-56: The Lord of Righteousness (Ibn Arabi, Qurtabi)

**Al-A-azzu:** 35-10, 29-26: The Great, Magnificent, Most Honourable  
(Qurtabi, Ibn Wazir)

**Al-Baarru:** 52-28: The One Who bestows kindness: (Ibn Maajah)

**Al-Baalighul amrahuu:** 65-3: The Perfect Master in control of His affairs to implement His Will-Order (Ibn Wazir)

**Mutimun-ni'mah:** 5-6: Who completes His blessings:

"...Allah does not wish to place you in a difficulty, but to make you clean, and to *complete His favour to you*, that you may be grateful." 5-6

**Mutim nuur hii:** 61-8: Who completes His Light:

"...Allah completes His Light..." 61-8

**Al-Hafiyyu:** 19-47: The One *Who covers*: (Ibn Arabi, Qartabi)

**Khair-uul fasiliin:** 6-57: The Best of judges (Ibn Arabi)

**Khair-ul munziliin:** The Best to enable to reach (disembark) 23-29  
(Ibn Arabi)

**Khair-ul maakiriin:** 3-54: The Best of planners (Ibn Arabi, Ibn Wazir)

**Dhut-taul:** 40-3: Lord of Mighty-Power-Strength of Long Reach  
(Imam Jaffar Sadiq, Sufyan bin Ayyinah)

**Dhul ma-aarij:** 70-3: Lord of the Ways of Ascent: (Tabraani, Haliimii)

**Dhul arsh:** 17-42: Lord of the Throne: (Haliimii, Bahiiqii)

**Dhu-ntigaam:** 14-47: Lord of retribution (Haliimi, Ibn Hijr)

**Dhul fadl:** 3-152: Owner-Lord of Bounty. (Muhammad Khataabi, Haakim)

**Dhul fadlil aziim:** 8-29: Owner-Lord of Great Bounty

**Ar-Raatiqu:** 21-30: The One Who sews up, fine-drawing-darning  
(Qurtabi)

**Az-Zaari-u:** 56-64: *The Spreader* (Ibn Wazir)

**As-Sariiu:** 3-199: The One Who is instant, quick, prompt, expeditious  
(Imam Jaffar Sadiq)

**Sarii-ul iqaab:** 6-165: The Quick in punishment (Qurtabi)

**As-Shadiid:** The Powerful, Forceful, Severe, Stern, Keen, Serious  
(Imam Jaffar Sadiq):

**Shadiid-ul iqaab:** 40-3: Strict in Punishment (Qurtabi, Ibn Aqyyam)

**Ash-shaahid:** 3-18, 41-53, 48-28: The Witness, The One from Whom nothing is absent: (Ibn Mandah)

**Ash-Shahiid:** The Ever Witness (Imam Jaffar Saadiq)

**Al-Fa-aalu:** The Effective, Efficacious, Effectual, Efficient, Active  
(Bahiqi, Qurtabi)

**Al-Fa-aalu limaa yuriidu:** 11-107, (also 5-1, 2-253): The Sure Accomplisher of what He plans (Imam Jaffar, Abu Zaid Baghwi)

**Al-Faaliq-ul habbi wan-nawaa:** 6-95: The One Who causes the seed-grain and the date stone to split and sprout (Bahiqi, Qurtabi)

**Al-Faaliq-ul isbaah:** 6-96: The One Who cleaves the daybreak (from the dark  
(Qurtabi, Ibn Wazir)

**Al-Faatiqu:** 21-30: The One Who clove asunder (the heavens and the earth when they were joined together (as one unit of Creation) (Qurtabi)

**Al-Qaabilu:** 40-3: The One Who accepts repentance  
(Imam Jaffar Saadiq, Abu Zaid Baghwi)

**Al-Qaadi:** 40-20: The Supreme Just Judge (Bahiqi, Qurtabi)

**Al-Kaashifu:** 6-41, 50-22: The One Who discloses, reveals, uncovers  
(Bahiqi, Qurtabi)

**Kaashifud-durr:** 6-17, 10-107: The Remover of difficulty or penalty  
(Ibn Wazir)

**Kaashiful karb:** 6-64, 21-76: The Remover of anguish, grief, sorrow, distress or trouble (Ibn Mandah)

**Al-Kaatibu:** 6-54, 5-45: The Writer, Author (Qurtabi, Ibn Wazir)

**Kaatibur-rahmah alaa Nafs-Hii:** 6-12: He has inscribed for Himself (the rule of) Mercy.

**Al-Muusi-u:** 51-47: The One Who creates the vastness of space. (Ibn Arabi, Ibn Mandah)

**Al-Muakh-khiru:** 55-27: The One Who remains (after all and last event). The One Who delays or slows whatever He wills. (Qurtabi, Bahiqi)

Ibn Abbas narrated:

"When the Prophet (Peace be upon him) got up at night to offer the *Tahajjud* prayer, he used to say:

"O Allah! All the praises are for you, You are the Holder of the Heavens and the Earth, and whatever is in them. All the praises are for You; You have the possession of the Heavens and the Earth, and whatever is in them. All the praises are for You; You are the Light of the Heavens and the Earth, And all the praises are for You; You are the King of the Heavens and the Earth; And all the praises are for You; You are the Truth and Your Promise is the Truth, And to meet You is true, Your Word is the Truth, and Paradise is true, and Hell is true, and all the

Prophets (Peace be upon them) are true; and Muhammad is true, and the Day of Resurrection is true. O Allah! I surrender (my will) to You; I believe in You and depend on You, and repent to You, and with Your help I argue (with my opponents, the non-believers), and I take You as Judge (to judge between us). Please forgive me my previous and future sins; And whatever I concealed or revealed; And You are the One Who makes (some people) forward (*Al-Muqaddim*) and (some) backward (*Al-Mua'khhir*). There is none to be worshipped but You."

"Sufyan said that 'Abdul Karim Abu Umaiyah added to the above:

"There is neither might nor power except with Allah." (Bukhaari)

**Muqqalibul quluub:** (Examine 9-127, 6-110, 64-11, 6-46, 7-100, 18-14, 18-28, 24-37, 26-200, 30-59, 57-27, 58-22, 59-2, 3-8, 103, 151): The Alterer-Changer of hearts (minds), The One Who controls changes in minds of people (Qurtabi, Ibn Arabi)

**Musabbitul quluub:** (examine 9-127, 6-110, 64-11, 6-46, 7-100, 18-14, 18-28, 24-37, 26-200, 30-59, 57-27, 58-22, 59-2) The Stabilizer of hearts (minds)  
(Qurtabi)

**Al-Muhliku:** 6-6: The One Who gives death, destruction (Qurtabi)

**Al-Mursilu:** 73-15, 105-3: The Sender, Dispatcher, Forwarder, Consignor  
(Ibn Arabi, Qurtabi)

**Al-Mudabbiru:** 32-5, 10-3: The Arranger, Organizer, Preparer, Author, Maker, Designer, Planner, Deviser, Framer (Haakim, Bahiqi)

**Al-Mu'tii:** 17-20: The Giver, Donor, Grantor (Ibn Maajah, Bahiqi)

Muawiya narrated:

"Allah's Apostle said:

"If Allah wants to do good for somebody, he makes him comprehend the Religion (i.e. Islam), and Allah is The Giver (*Al-Mu'tii*) and I am *Al-Qasim* (i.e. the distributor), and this (*Muslim*) nation will remain victorious over their opponents, till Allah's Order comes and they will still be victorious " (Bukhaari,)

**Al-Ma'buud:** 98-5: The One and Only God, Who is worshiped, adored, The Lord (Ibn Arabi)

**Al-Wafaa:** 2-40: The Faithful, True, True to His Word, Loyal, Constant

The One Who fulfils, keeps, carries out, performs, redeems, makes good, stands by (Qurtabi)

**Al-Wafii:** 2-40: (Qurtabi)

**Al-Waafii:** 2-40: (Ibn Maajah)

**Al-Mutawafii:** 2-40: (Ibn Arabi)

**Al-Waaqii:** 76-11, 13-37: The Protecting, Preserving, Conserving, Guarding, Keeping (Hakim, Ibn Maajah)

**Al-Hannaan:** 19-13: The Affectionate, Loving, Compassionate, Merciful, Carer, Kind (Hakim)

**Al-Mutafaddil:** 16-71, 17-12: The One Who excels, remains over in benevolence, generosity (Imam Jaffar Sadiq)

**Al-Mufaddilu:** The One Who excels, remains over in benevolence, generosity (Ibn Mandah, Qurtabi)

**Al-Mun-im:** The Benefactor, Donor, Giver, Grantor (Imam Jaffar Sadiq)

"O Children of Israel!

Call to mind the *favour* which I (Allah) *bestowed upon you*, and            t h a t    I preferred you to all others: 2-47

**As-Sakhtu:** 5-80: The One Who is strict in punishment: (Ibn Arabi)

**Shadiid-ul batash:** 54-36: Severe in seizure-punishment (Qurtabi)

**Dhul batash:** 54-36, 85-12: Master of the great-strong grip  
(Ibn Qayyam)

**Shadiid-ul mihaal:** 13-13: Who has Powerful-Forceful seizure (Ibn Arabi):

**As-Saani-u:** 27-88, 20-41: The Maker-Creator (Bahiqi, Fazal)

**Aduwwun lil kaafiriin:** 2-98: Enemy to the rejecters of Faith  
(Ibn arabi, Ibn Wazir)

**Al-Faatin:** 20-40: The One Who puts to test, trial: (Ibn Arabi, Qurtabi)

**Al-Kaainu:** 33-40, 48-21: The Present, Existent, Being  
(Ibn Arabi, Imam Raghib, Mufridaat-ul Quran, Vol-II, p.939):

**Al-Mubqi:** 37-77, 43-28: The One Who preserves (Qurtabi)

**Al-Musallii:** 2-157: The One Who sends blessings (Qurtabi)

**Al-Murshid:** 72-10: The One Who guides to the right conduct  
(Qurtabi)

**Al-Muazzibu:** 2-165: The One Who strongly enforces the Punishment  
(Qurtabi)

**Al-Mubaaraku:** (7-54): The Blessed (Qurtabi)

**Al-Munzir:** 54-16: The One Who warns of dire consequences, punishment (Ibn Arabi, Qurtabi)

**An-Naziiru:** The One Who warns of dire consequences, punishment  
(Ibn Mandah)

**Al-Mubiin:** 11-17, 7-101: The Manifest-Evident, Who makes evident-manifest (Imam Jaffar Sadiq, Abu Zaid Baghwi)

**Al-Mubtalii:** 2-155: The One Who puts to test (Ibn arabi, Qurtabi):

**Al-Mubghi-du:** (Examine 5-14): The One Who dis-approves the detastable-hateful (Bahiqi, Ibn Arabi):

**Al-Mubrimu:** 43-79: The One Who settles things  
(Ibn Arabi, Qurtabi)

**Al-Muriidu:** 2-253: The Who Intends-Wills (Ibn Arabi)

**Al-Mazkuuru:** 57-16, 6-90: The One Who is mentioned, referred to, remembered, cited, specified, named (Ibn Arabi)

**Al-Muaafii:** 2-52: The One Who forgives (Ibn Mandah)

**Al-Mut-imu:** 2-150: The One Who completes (Ibn Mandah)

**Munazzil-ul kitaab:** 2-176: The One Who sent down the Book  
(Ibn Mandah)

**Mukhzyl-kaafiriin:** 7-96, 130: The One Who seizes-punishes the defiant-disbelievers (Ibn Arabi)

**Al-Aliim-ul akhaz:** The One Who seizes-punishes severely (Qurtabi)

"In their hearts is a disease; and Allah has increased their disease: and *grievous is the penalty* they (incur), because they are false (to themselves)." 2-10

**Al-Muhsinu:** 65-11: The Beneficent, Benevolent, Benefactor, Well-doer  
(Qartabi, Ibn Qayyam)

**Al-Mihsaanu:** 57-10: The Beneficent, Benevolent, Benefactor  
(Ibn Hazam):

**Al-Musa-iru:** 81-12: "When the Blazing Fire is kindled to fierce heat."  
(Ibn Hazam, Qurtabi)

**Musarriful quluub:** "...Allah has turned their hearts..." 9-127  
(Qurtabi)

**Al-Mustami-u:** 2-127: The Ever All-Hearer (Ibn Wazir)

**Al-Munzil:** 23-29: The One Who arranges arrival (Qurtabi, Ibn Wazir):

**Al-Munshy-u:** 56-72: The Originator, Creator, Grower, Founder, Establisher, Maker, Author, Initiator, Starter (Ibn Wazir)

**Al-Mufriju:** 77-9: The One Who cleaves asunder (Ibn Mandah)

**Al-Mufnii:** 55-26: The One Who causes extinction, annihilation, utter destruction, total ruin, cessation (Qurtabi)

**Ni'm-al Maahid:** The Excellent Spreader

"He (Allah) Who has made for you the earth like a carpet spread out..."  
20-53 (Ibn Wazir)

**Walii-ul mu'miniin:** 2-257: Protector of those who have Faith  
(Ibn Mandah, Ibn Wazir)

**Jaail-ullaili sakanan:** "...He (Allah) has *made* the night for rest and tranquillity..."  
6-96 (Ibn Wazir)

**Ad-daafi-u:** ): The One Who checks, defends, keeps away (back)

"...And if, Allah did not check one set of people by means of another,

the earth would indeed be full of mischief..." 2-251 (Ibn Mandah

**Ar-Radaa:** The well-pleased

"...Allah well-pleased with them, and they with Allah:

that is the great salvation," 5-119 (Ibn Arabi)

**As-Saadiq:** 3-95: The True, Truthful, Honest, Sincere (Ibn Maajah)

**Al-Muniir:** Brilliant, Bright, Radiant Shining (Ibn Maajah)

"Allah is the Light of the heavens and the earth.

The parable of His Light is as if there were a Niche and within it a Lamp:

the Lamp enclosed in Glass; the glass as it were a brilliant star:

lit from a blessed Tree, an Olive, neither of the East nor of the West,

whose Oil is well-nigh luminous, though fire scarce touched it:

Light upon Light!

Allah doth set forth Parables for men: and Allah doth know all things."

24-35

**Al-Kafil:** 16-91: The Surety (Hakim)

**Ash-Shaafiy:** 26-80: The Curing, Healing (Ibn Arabi, Ibn Qurtabi)

Aisha (may Allah be pleased with her) narrated:

"Whenever Allah's Apostle (Peace be upon him) paid a visit to a patient, or a patient was brought to him, he used to invoke Allah, saying:

"Take away the disease, O the Lord of the people! Cure him as You are the One Who cures (*Ash-Shaafiy*). There is no cure but Yours, a cure that leaves no disease.'" (Bukhari)

**Al-Musiib:** (*sawaab*): The One Who gives reward, requital, repayment, recompense, retribution, credit

"...A reward from the Presence of Allah, and

from His Presence is the best of rewards." 3-195

**Al-Mujiiru:** 23-88, 46-31: The Protector, Defender, Shelterer, Giver of refuge, Grantor of asylum, Rescuer, Saver, Helper, Supporter

**Al-Mustajaar:** The One from Whom refuge can be sought

**Al-Marhuub:** The Awful, Fearful

"...And fear none but Me (Allah)." 2-40

**Al-Ma-aadhu:** 12-23, 19-18: The Refuge

**Al-Maljaa':** 9-18: The Destination

**Al-Munjii:** 6-64: The Saver, Rescuer

**Al-Mustaghaath:** 8-9: The One Who listens and responds to plaint

**Al-Burhaanu:** The Evident Proof, The One Who sends evident-manifest proofs: (Imam Jaffar Sadiq)

"O mankind! Verily there has come to you  
a *convincing proof* from your Lord (Allah).

For, We (Allah) have sent unto you a light (that is) *manifest*." 4-174

Narrated Abdullah ibn Amr ibn al-'Aas:

"Allah's Apostle (peace be upon him) mentioned *prayer* one day and said:

'He who observes it constantly, it will serve for him as a light, as (*burhan*), an evidence, and (as a means of) salvation on the Day of Resurrection. He who does not observe it constantly, it will not serve for him as a light, as an evidence, and (as a means of) salvation on the Day of Resurrection, and he will be with Qaruun, Pharaoh, Haman and Ubayy ibn Khalaf." (Tirmidhi)

**Al-Khafiyyu** The One Who is hidden: (Qurtabi)

"No vision can grasp Him (Allah).

But His grasp is over all vision.

He is above all comprehension, yet is acquainted with all things." 6-103

"When Moses came to the place appointed by Us (Allah) , and his Lord addressed him,  
he said:

'O my Lord! show (Yourself) to me, that I may look upon Thee.'

Allah said:

"By no means can you see Me; but

look upon the mount; if it abide in its place, then shall you see Me."

When his Lord manifested His glory on the Mount,

He made it as dust, and Moses fell down in a swoon.

When he recovered his senses,

he said:

'Glory to You!

to You, I turn in repentance, and I am the first to believe.'" 7-143

**Ad-Daaimu:** *The One Who lasts, continues, subsists, persists, endures, remains, goes on* (Ibn Maajah, Ibn Mandah)

"But will abide (forever) the Face of your Lord (Allah),  
Full of Majesty, Bounty and Honour." 55-27

"And verily, it is We (Allah) Who give life, and Who give death:  
it is *We Who remain Inheritors*". 15-23

**Ad-Dayyaanu:** (Muhammad Khataabi, Haliimii): The Requirer, Judge, Administrator, Manager, Ruler

"On that Day Allah will pay them back their just dues, and they will realise that Allah is the Truth, that makes all things manifest."

24-25

**Ad-Daharu:** (Muhammad Khataabi, Ibn Hazam): The *Time*

"Sons of Adam inveigh against *Time*, and

I (Allah) Am *Time*, in My hand is the night and the day." (Hadiith Qudsii)



**Dhul jabruuti wal malakuuti:** 23-88, 7-185: Lord-Master of Omnipotent-Mightiness and Sovereign-Supreme Kingdom (Ibn Mandah)

**Ar-Rafiiqu:** 9-40: The Kind, Clement, Merciful, Forgiving, Indulgent, Tolerant Companion (Ibn Mandah, Abu Naeem)

Aisha (may Allah be pleased with her) narrated:

"Allah's Apostle (Peace be upon him) said:

'Aisha, verily Allah is kind (*Rafeeq*) and He loves kindness and confers upon kindness which he does not confer upon severity and does not confer upon anything else besides it (kindness). Verily, Allah is kind, and likes kindness, and will give for kindness what He will not give for violence and what He will not give for other than it (kindness). (Muslim)

**Al-Muhibbu:** 20-39: The Loving, Affectionate (Ibn Arabi)

**Al-Mumtahinu:** 5-48, 67-2: The Examiner Tester (Ibn Arabi, Qurtabi)

**Al-Jamiil:** The Most Beautiful, Graceful, Lovely (Ibn Maaajah)

"*Inna-llaaha Jamiilu yu-hibul jamaala.*": Allah is Most Perfect Beautiful, and likes (creates) beauty: (Muslim, Imam Raghbi)

Abdullah ibn Mas'ud narrated:

"The Apostle of Allah (Peace be upon him) observed:

'He who has in his heart the weight of a mustard seed of pride shall not enter Paradise.' A person (hearer) said: Verily a person loves that his dress should be fine, and his shoes should be fine. He (the Prophet, Peace be upon him) remarked: 'Verily, Allah is Beautiful (*Al-Jamiil*) and He loves beauty (*al-jamaal*). *Pride is disdaining the truth and contempt for the people.*' (Muslim)

**Al-Jawwaadu:** The Generous, Magnanimous, Openhanded, Freehanded, Munificent, Bountiful, (Haliimii, Ibn Mandah)

Abi Dhar narrated:

"Allah's Messenger (Peace be upon him) said that Allah the Most High Exalted, says:

'My servants, all of you are misguided except whoever I have guided, so ask Me for guidance and I will guide you. And all of you are poor except whoever I have made rich, so ask Me for sustenance. All of you are sinners except whoever I have pardoned, so whoever of you knows that I possess the power of forgiveness, then asked Me for forgiveness, then I have forgiven him, and I do not mind. And if the first of you and the last of you and your living and your dead and your strong and your weak were all to unite on the heart of the most pious slave of My slaves, this would not have added to My kingdom the wing of a mosquito. And if the first of you and the last of you and your living and your dead and your strong and your weak were all to unite on the heart of the most wretched slave of My slaves, this would not have subtracted from My kingdom the wing of a mosquito.

And if the first of you and the last of you and your living and your dead and your strong and your weak were all to come together in one clearing, then each person of you asked for what would fulfill his desires, then I gave to each asker of you what he asked for, this would not have diminished My kingdom except as if one of you passed by the sea then dipped a needle into it, then lifted it to himself. This is because I am Generous (*Al-Jawwaad*), Exalted, I do whatever I wish. My gift is nothing but My Command, My punishment is nothing but My Command. Rather, My Command to something if I willed it is to say 'Be', so it becomes." (Tirmidhi, Ahmad, Ibn Majah)

**As-Subbuuhu:** The Exalted One Who is praised and glorified extensively, The One Who is Swift (Bahiiqi, Qurtabi, Imam Raghib)

Aisha (may Allah be pleased with her) narrated:

The Messenger of Allah (Peace be upon him) used to say, while bowing and prostrating himself: '*Exalted (Subbuuh), Holy, Lord of the Angels and the Spirit.*' (Muslim)

**At-Tayyibu:** The Pleasant, Nice, Kind, Generous, Obliging  
(Ibn Mandah, Ibn Arabi)

The One Who is Pure-Good.

Abu Hurayrah (may Allah be pleased with him) narrated:

"Allah's Messenger (Peace be upon him) said:

'O people, Allah is Good (*Tayyib*) and He, therefore, accepts only that which is good. And Allah commanded the believers as He commanded the Messengers, by saying:

'O Messengers, eat of the good things, and do good deeds; verily I am aware of what you do'. (23-51)

And He said:

'O those who believe, eat of the good things that We gave you' (2-172).

"He then made a mention of a person who travels widely, his hair disheveled and covered with dust. He lifts his hand towards the sky (and thus makes the supplication): 'O Lord, O Lord,' whereas his diet is *unlawful*, his drink is *unlawful*, and his clothes are *unlawful* and his nourishment is *unlawful*. How can then his supplication be accepted?" (Muslim)

**Al-Witr:** The Only One Alone (Imam Jaffar Sadiq, Ibn Maajah)

Abu Huraira narrated:

"Allah has ninety-nine Names, i.e., one hundred minus one, which whoever believes in their meanings and acts accordingly, will enter Paradise; and Allah is *Witr* (One) and loves '*The Witr*'. " (Bukhari)

**As-Sayyadu:** (Bahiqi, Qurtabi): The Sovereign Independent Absolute Lord, Master, Chief, Leader

Abdullah ibn ash-Shikhkhir narrated:

"I went with a deputation of Banu Amir to the Apostle of Allah (Peace be upon him), and we said: 'You are our master (*sayyid*)'. To this he replied:

'*The Master (As-Sayyid)* is Allah, the Blessed and Exalted.'

Then we said: 'And the one of us most endowed with excellence and superiority.' To this he replied:

'Say what you have to say, or part of what you have to say, and do not let the devil make you his agents. (Abu Daawuud)

Rashidullah Yaqoob has quoted Qurtabi to include *Al-Khaliifatu* (The Highest King, p.159), *Al-Hawaa* (The One Who Intends, p.270), and *IL (ILLUN*: One Who takes promise: '*Sharah Asmaa-ul Husnaa*', p.150, ) as *Asmaa-ul Husnaa*. He has also quoted Fazal and Ibn Arabi, to include *Al-Baalii* (The One Who cures, p.152). But I have not been able to establish the same with specific verse of the Holy Quran. Imam Raghīb does not consider correct the inclusion of *ILLUN* (manifest-evident who can not be denied). (*Mufridaat-ul Quran*, p.Vol-I, p.37)

Rashidullah Yaqoob, in '*Sharah Asmaa-ul Husnaa*', quoting from various sources, has included following among *Asmaa-ul Husnaa*:

**At-Taamu:** The One Who is *completely perfect in all respects*:

(Ibn Maajah)

**As-Sattaar:** The Ever All-Coverer, Shelterer, Shielding, (sins, follies, etc of humanbeings), The One Who conceals and overlooks the sins of His creation. (Ibn Mandah)

**As-Saatir:** The One Who is Veiling, Screening, Hiding, Concealing (sins, follies, etc of humanbeings) (Qurtabi)

**As-Satiir:** : The One Who is always and continuously covering (sins, follies, etc of humanbeings) (Ibn Qayyam)

**At-haru:** The Most Pure, Virtuous, Immaculate (Ibn Mandah)

**Al-Fardu:** Only One Alone: (Imam Jaffar Saadiq, Bahiqi, Imam Raghīb)

**Al-Qadiim:** The Ever Eternal (Ibn Maajah, Ibn Hakim)

Imam Raghīb says this does not occur in the Quran as one of the *Asmaa-ul Husnaa*, although some scholars include this among the Attributes of Allah. (*Mufridaat-ul Quran*, Vol-II, p. 834)

**Al-Muiinu:** The Helper, Supporter, Patron, Sponsor

(Imam Jaffar Saadiq, Ibn Mandah)

**An-Naazir:** Ever All-Seer, Viewer, Observer, Beholder, On-Looker

(Ibn Majah)

**As-Saahibu:** The Owner-Protector Who accompanies all the time

(Ibn Mandah, Qurtabi)

**At-Taalibu:** The Pursuer (Haliimii, Bahiqi)

**At-Tabiibu:** The Healer (Bahiqi, Qurtabi)

**Al-Ghayyuur:** The Enthusiatic, Ardent, Keen, Eager (Ibn Arabi):

**Faarij-ul hamma:** Who saves from sorrow, distress (Ibn Mandah)

**Al-Muu-ilu:** The One Who gives refuge, resort, sanctuary, asylum (Qurtabi)

**Al-Mublii:** The One Who cures (Ibn Arabi, Qurtabi)

**Al-Mughiith:** The Sustainer, Who listens and responds to petitions:  
(Tabrani, Qurtabi)

Kazi Muhammad Suleman Salman (*Sharah Asmaa-ul Husnaa*, pp.245-246),  
has included following among *Asmaa-ul Husnaa*:

**Al-Musta-aaru:** The One from Whom direction can be sought

**Qadiimul Ihsaan:** The One Who does good since ever and always

**Daaimul Ma'ruuf:** The One Who bestows since ever and always

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# Know Your God

"Five principal concerns have characterised activity in the past thirty years across the border between *science* and *theology*:

a *rejection of reductionism*, partly based on an appeal to science's increasing recognition of the interconnected and holistic character of much physical process;

an *understanding of an evolutionary universe* as being compatible with a theological doctrine of *creatio continua*;

a revival of cautiously revised form of *natural theology*;

a *methodological comparison of science and theology* that exhibits their common concern with the attainment of understanding through the search for motivated belief; and

speculation concerning how physical process might be sufficiently open to accommodate the acts of agents, both human and divine."

(John Polkinghorne, *Blief in God in an age of science*, pp.xi)

In the Name of Allah,  
the Ever All-Beneficent, the Ever All-Merciful.(1-1)

"There is nothing like unto Him (Allah), and  
He is the Ever All-Hearer and Ever All-Seer" 42-11

Allah! There is no god except Him. For Him (Alone) are the  
Most Beautiful Glorified Names. (20-8, Section 1)

"The Most Beautiful Best Names belong to Allah:  
(The Names of the Excellent Beauty are for Allah).  
so call on Him by them.." 7-180

Say: Call upon Allah, or call upon Ar-Rahmaan,  
by whatever Name you call, for, His are the Ever  
Most Beautiful Best Names. (110)

(17-110, Section 12)

"He is Allah, The One,  
beside Whom there is no other god except He -  
the Ever All-Knower  
of the unseen-invisible and the seen-visible.  
He is the Ever All-Beneficent, the Ever All-Merciful." (22)

"He is Allah, The One,  
beside Whom there is no other god except He -  
the Ever All-Sovereign Supreme, the Ever All Holy One,  
the Ever All-Preserver-Giver of Peace,  
the Giver of Faith, the Protector-Guardian,  
the Ever All-Mighty Majestic, the Ever All Powerful-Compeller,  
the Ever All-Superb Most Great Exalted-Glorified is Allah  
from all that they associate (unto Him). (23)

"He is Allah, the Ever All-Creator,  
the Ever All-Inventor-Originator, the Ever  
All-Modeller-Fashioner.  
To him belong the Most Gracious-Beautiful Best Names  
(His Alone are the Names-Attributes of Perfection).  
All that is in the heavens and the earth glorify Him, and  
He is the Ever All-Mighty, the Ever All-Wise." (24)  
(59-22 to 24)



## Surah-1 Faatihah

1. In the Name of Allah, the Ever All-Beneficent, the Ever All-Merciful. (1-1)  
Allah is Unique Only One Alone all His Attributes. He has no beginning and no end. He is since ever and for ever. Allah's Mercy is Ever All-Encompassing, Ever All-Embracing.
2. All the Thankful Praises are to Allah,  
Ever Lord-Master-Owner-Sustainer of the worlds, all-creation. (1-2)
3. The Ever All-Beneficent, the Ever All-Merciful. (1-3)
4. (The Only One Alone) Lord-Owner-Master of the Day of Judgment,  
(1-4)

Translation of *Maalik Yaumid-diin* as *Owner* or *Lord* of the Religion does not convey full meaning.

There are many Arabic words and combinations which no other language can translate in one word. One word translation is not possible. Therefore effort has been made to search for near equivalents in compound or combination of more than one words. Where even combinations can not convey the whole sense, meanings, connotations, explanations of the translated terminology, and necessary scientific and related information, have also been provided not as the exact translation but as points for further consideration, examination and verification.

For elaborate discussion on Surah Fatihah, see *The Gateway to the Quran*, by Shahzado Shaikh.





## Surah-2 Baqarah

5. **...And Allah ever encompasses all of the disbelievers (violators).**  
(2-19)

Consider following report:

NASA scientists have been working with law enforcement agencies, for analyzing satellite video technology. VISAR (Video Image Stabilization and Registration) technology produces clearer images of moving objects, enhances still images and smoothes jagged edges while correcting horizontal and vertical camera motion as well as rotation and zoom effects. (Fatima Sajid, Space scientists help fight crime, Dawn, 13.9.2000) Science is increasingly enhancing possibility and power of monitoring and recording objects and events on planets, and electromagnetic effects inside and various activities, e.g., radio and electronic, around and in space.

6. **...Verily, Allah is Ever All Powerful-Able over all things.** (2-20)
7. **Who (Allah) has made the earth a resting-place for you, and the sky a canopy; and sent down water from the sky, and brought forth therewith from the fruits, a provision (food, nutrition) for you.** (22)  
(2-21 to 22, Section 3)

8. **Verily, Allah does not hesitate to set forth a similitude of a *tiny* (e.g. a gnat) or a *higher* thing.** (26)  
(2-26 to 27 Section 3)

The word *Bauudzatan* (gnat), in Arabic is used for *the lowest* and *the weakest of creatures*. In verse 29-41, which was revealed before this Surah, the similitude of a

spider was given. Similarly in 22-73, there is a similitude of a fly. For similitudes from magnificent forces of nature, expressed in exalted language, see 2-19. All creation has some special assignment from Allah, signifying importance, appropriate to each. Some creatures which appear to be low in their physical frame, they have wonderful features and functions. Furthermore, birds, e.g., 16-79, and animal and vegetable kingdoms, e.g., 13-3, 16-5 to 8, 10 & 11, 56-71 & 72; 55-6, 34-16 are frequently mentioned in the Quran as divine beneficence. Consider, e.g., following:

House *fly* (*musca domestica*) is hard to swat because it reacts to movement five times faster than humans do. Sensitive hair on its body send *data* directly to its wings, so that it takes off almost instantly as any movement is detected. In humans *sensory data* is usually first processed by brain. Female House fly lives for about 26 days, and male for 15 days. Male house mosquito (*Culex pipiens*) feeds on nectar and other plant juices. It is the female that sucks blood from birds, reptiles and other mammals. She needs protein in blood for her eggs.

Such parables may cause stumbling to those whose *mind* or *cognitive process* is blocked, i.e., those who deliberately close their eyes to Allah's Signs. It happens only as a result of one's own choice to *forsake the right path* and adopt wrong concept and conduct. When one blocks one's own cognition completely, and resists the *Grace* of Allah, he himself becomes hopeless; the loss is his own. He cannot spoil Allah's design. On the contrary, when a righteous person *retraces* his steps, after any lapse, he is reclaimed in Allah's Mercy.

Exposing insects to *X-ray beams* a ***billion times*** more powerful than the ones those doctors use, researchers have found that bugs do breathe. The historic debate dated back to Aristotle, who scoffed at the idea that insects can breathe. Entomologists hewed largely to Aristotle's view, believing that air simply drifted into and out of tiny holes in insects' bodies. But it has become clear that insects actively pump air through these holes by moving their bodies in particular ways. With laser-like videos of living, breathing insects, it is clear that insects - like people - use muscles to inhale and exhale, even when they are outwardly still. There's even emerging evidence that insect breathing is synchronized with pulsing of their circulatory systems, a level of physiological sophistication hardly anyone could imagine.

The pulsing, lung-like structures are typically smaller than comma in a sentence. "...they're lung-like... We could watch the tracheal tubes in the head and thorax, which are not squishy parts of the body, really squeezing and releasing," said Mark Westneat of Chicago's Field Museum of Natural History, who led the study.

"It looks like there's a very complicated neurological system to keep all this coordinated," said Thomas Miller, an insect physiologist at the University of California, Riverside. "The insect body is starting to look more and more like the vertebrate body all the time in terms of what really drives things."

Insects have holes in their bodies that lead into sinus-like pouches or tubes, bringing oxygen from the outside air to the fluids and tissues inside a bug's body and allowing carbon dioxide to find its way back into atmosphere. Some insects can expand and contract their abdomens to force extra doses of air through those holes - in effect, pant.

"We used one of the biggest scientific tools in the world to look at one of the smallest animals on Earth," Westneat said.

***"Insects never cease to amaze with their capacity to do a lot with the little that they have,"*** said May Berenbaum, an entomologist at University of Illinois in Urbana-Champaign. *"We were clearly mistaken to underestimate the capacity of their tracheal respiratory system."* [Rick Weiss, *Scientists use giant particle accelerator to prove insects breathe*, Dawn (Dawn/LAT-WP News Service (c) The Washington Post) - 25.01.2003]

Worms, bacteria and beetles living underground are part of largest and least known trove of life on earth that could have spin-offs from farming to pharmaceuticals. "We know little of what is living below our feet...yet it is vital to sustaining life on earth," said Ahmed Djoghlaif, Executive Secretary of the UN Convention on Biological Diversity.

19th century, French chemist and microbiologist, Louis Pasteur was right to say that ***'the role of the very small is large'***, Djoghlaif told Reuters.

Natural organisms in soils improve crop yields. Soil-dwellers such as earthworms, fungi, termites, ants and bacteria are part of "biggest source of untapped and unknown life on earth," a UN statement says. In India, for instance, re-introduction of local earthworms improved tea harvests at some plantations by almost 300 percent, Djoghlaif said. In the Los Tuxtlas reserve in northern Mexico, bean yields had risen more than 40 percent after farmers used a type of nitrogen-fixing microbe found in local forest soils as a "bio-fertilizer."

Soil-burrowers such as termites, often dismissed as pests, help aerate soil and ensure that it can absorb water. (Alister Doyle, Environment Correspondent, *Worms, beetles in soil part of untapped trove*, Reuters; Dawn - March 31, 2006)

Attention to engineering and architecture by spider is invited alongwith admonition as follows:

***"The parable of those who take protectors other than Allah is that of the spider,***  
*who builds a house; but*  
*truly the flimsiest of houses is the Spider's house* if they but knew." 29-41

Let us consider important points in above verse (29-41):

- Parable of ***spider*** is given for ***those who are taken as protectors other than Allah,***
- ***house that spider builds,***
- ***the flimsiest of houses is the Spider's house,***
- if they have knowledge (*science*) of it. 29-41

The word which is generally translated as *flimsiest* or *weakest* is *auhana*, from root *wahana*. Dr Rohi Baalbaki (Al-Mawrid), gives following shades of meanings of these terms:

*auhana*: weaken, enfeeble, debilitate, sap, undermine, undercut, waste, devitalize, enervate, unnerve, attenuate, discourage, dishearten, frustrate, depress, demoralize, dispirit

*wahana*: powerless, weaken, fail, languish, flag, droop, lose power or strength, decline in vigour or vitality, frailty, delicacy, asthenia, adynamia, languor, inanition, impotence, impuissance

In interpretation of above verse (29-41), main focus has usually remained on '*weakest of houses*' rather than characteristics of spider whose parable is given for self proclaimed protectors. Due emphasis is not placed on explanations involved in sinister characteristics and deceptive trap of spider whose parable is given for such pretenders. At the end of the verse, there is clear invitation to study *science* of such *flimsiest*, yet *most deceptive, ruthlessly treacherous trap-house of spider*.

Now carefully examine biology, physiology, and characteristics of spider, and reconsider above verse (29-41), in the light of following notes condensed from Harun Yahya's book, *The Miracle in the Spider*, and other sources:

Spiders, as *engineers*, make *nests* on land and under water, and *webs* (*mechanical traps* or *killing machines*). They use *lasso*, produce *chemical weapons*, very elastic silken threads, stronger than steel, which sustain weights many times more than their own, camouflage themselves, etc., etc. They perceive slightest vibration, and apply strong fangs for injecting venom, powerful enough to kill animals like birds, lizards, and rabbits.

Spider's body is composed basically of two parts, *combined head and thorax* (*cephalothorax*), and abdomen. Head and thorax have eight eyes, eight legs, two venom fangs and two feelers. Cephalothorax and abdomen are joined by small stalk, *pedicel*, narrower than one millimeter, passing digestive tract, veins, windpipe, nervous system, lines that form link between splendid mechanisms, systems and structures of venom glands, silk-producing glands, breathing, circulation systems, brain, etc.

Each leg consists of seven parts, with hair (*scapula*), at the end, which enable him to walk on walls or even upside down. Despite poor eye sight, it spins web and moves comfortably at night. Feet are coated with chemical from its glands. Ends of each of *combs* (*spinnerets*), are covered with hundreds of *spigots*. Chemical produced by glands is pushed out of body by these nozzles and spun as silk.

Body covered with hairs is very sensitive to vibration. Touch, sound and smell, stimulate hairs, which activate nerve endings to transmit message to brain. Hairs are hollow, with rigid construction. Sensory system is sensitive to temperature in hairs. There are bald spots on body with enormously sensitive nerve endings inside.

If spider loses leg, it grows replacement, which is not used. In fact, spider can

walk comfortably with half of original complement of legs, i.e., four. But, it grows another leg, albeit a short one, because it needs sensory hairs on it.

*Doppler Laser Vibrometry*, shows that webs conduct and even increase vibration level, despite elastic construction. (Science and Technology Encyclopedia, p.1088; Harun Yahya, *The Miracle in the Spider*, p.108)

Spider can digest liquids only. Tiny particles larger than 1000th of a millimetre are filtered by hairs around its mouth. Tissues first liquefied in digestive enzymes are taken in through very strong sucking system. They can resist hunger for long periods. Out of life-span of 305 days, *wolf spider* can spend 208, without eating anything. It is able to resist hunger by reducing body metabolism to 1/40.

*Water-spiders* have thick, velvety plait of hairs covered in water-resistant wax on their feet, which helps them walk on surface of water, without sinking, using rear legs as rudders. Middle legs enable them to move, while shorter front legs catch prey. They move quickly, about the speed of motor-boat, and can take a leap, about a metre.

*Bolas spider* uses noose to catch its prey. It lays ambush, and uses sticky thread as lasso. In order to attract its prey, it gives off *pheromone*, which female moths use to attract males for mating. Male moth, deceived by counterfeit call, approaches it. Sensing vibrations of approaching prey, it draws legs back, takes attack position, spins and throws silky cord with a bit of gum at its end, exactly at its prey, like cowboy's lasso, but faster than human eye can catch. Caught by sticky ball, spider reels its prey in and paralyzes it by biting. It is roped in, and wrapped with thread, which preserves the food for later consumption. "...What a trained sea lion, a dog, or a tiger cannot do, what even a great ape cannot do, what even a cowboy finds difficult - this so-called lesser creature does." (Gardner Soul, *Strange Things Animal Do*, pp.89-90; Harun Yahya, *The Miracle in the Spider*, pp.22-23)

*Trap-door spider*, uses its insulated home in desert, to protect it from heat and serve as *trap* for prey. It digs burrow in ground, sticks tiny bits of earth together with chemical it produces and plasters inside of tunnel, so that it does not collapse. It covers walls with thread, for thermal insulation. It covers nest with its silk, attaching its one side as hinge, with strong thread, and turning it into a door. It camouflages around. Then it stretches taut threads under leaves. When an insect steps on leaves, threads vibrate, to inform about arrival of its prey.

*Trap-door spider* spends all its life in dark tunnel and almost never emerges. Females never leave nest, while males only do so to find a mate. When female produces offspring, it firmly closes entrance, with its own thread. Trap-door spiders hunt at night and keep covers of their nests firmly shut by day.

Many types of spider hunt without building webs, e.g., crab spider. It has a few nerve centres, and is colour-blind. Yet, it perfectly matches colour with flower, to completely hide and lay *ambush* for prey. It feeds on bees which land on there. It slowly wraps its legs around prey, then, suddenly bites in its head,

injecting venom straight into its brain and then eating it.

*Moth* normally escapes spider web, but *Scoloderus* spider can catch it. *Scoloderus* builds web about a meter long and 15-20 centimetres wide, resembling ladder, enabling it to catch insect.

Net-Casting ogre-faced spider or *Dinopis* builds web with special features from chemical for making silk, to correct size, shape, strength, etc, suited to cast over its prey. The web deceptively resembles narrow cage built with straws. It hangs on a thread it ties to branch or leaf. When it catches its prey, it uses its legs to turn the web inside out, making it a *death trap without escape*.

*Portia Fimbriata* builds web but hunts away from it, and prefers its own species over insects as food. It generally lands on other spider's web, while wind blows, which conceals vibrations caused by *Portia* on prowl, although it moves slowly. It manipulates, plucks and slaps web with its legs, mimicking a trapped insect. When owner of web approaches, *Portia* is ready and waiting in ambush. (*National Geographic*, November 1996, p.106; Harun Yahya, *The Miracle in the Spider*, p.36)

*Portia* deceives members of their own species by *imitating them*. Atop female spider's home, it mimics mating ritual of dancing like *Euryattus* male. Fooled by movement, female emerges from its home. (*National Geographic*, November 1996, p.III; Harun Yahya, *The Miracle in the Spider*, pp-36-37)

Water-spider, *Dolomedes*, with waterproof liquid on its legs, lacks good eyesight, spends most of its time by water side, spinning threads and spreading them around. *Dolomedes* set territorial limits, and escape route in case of danger. It applies expertise to avoid sinking, and places fangs and feelers under water without disturbing surface. It keenly looks around for prey, with legs feeling for vibrations in water. It stays motionless till fish comes near its jaws. Then it suddenly fully enters water, catches fish in its legs, and bites it with its venomous fangs. In order to stop fish, much bigger than it, from dragging it under water, it immediately turns upside down. Venom quickly takes effect, and also dissolves its internal organs, turning them into a sort of soup, making them easy to digest. Spider drags it on to shore and feeds. (*Science and Technology Encyclopedia*, p.494; Harun Yahya, *The Miracle in the Spider*, p.38)

Water spider spends lot of their time under water. It constructs platform and attaches it to stems with silk threads, to stabilize it, which works like radar, informing about approaching prey. Spider brings air bubbles under it, so that web swells upwards, like a *bell*.

When insect or larva falling on surface of water creates vibrations, spider goes up, seizes it, and drags it beneath water. It also uses web on surface of water. To save from being frozen in winter, it goes down deeper, to build winter *bell* and fills it with air. Some other spiders move into empty sea-snail shells. They never move inside, conserve energy and reduce need for oxygen.

Some spiders when face danger, fully retract their legs and make their bodies

like a wheel. Then, with series of somersaults, they rapidly roll away like wheel, downhill, at about 2 metres a second, That is why it chooses to build its nest at top of hill.

*Scytode* spider kills its victims by squirting mixture of toxin and glue over them. These liquids are produced in an enormous gland behind its eyes, which is divided into two compartments: one contains toxin, the other glue. Adhesive spray forms net that fixes prey. (Natural History, *Tools of the Trade*, p.48)

*Pasilobus* prepares very sticky webs, slung between two fixed points. Knot at one end is very tight, but other end is left quite loose. When moth flies into web, loose end detaches. Since other end remains fastened, the insect remains hanging. Then spider sprays sticky material all over it, starting from head.

Spiders weave webs according to size of prey. *South American spider*, weaves web with narrow openings to catch white ants, but widens opening and increases strength and elasticity to catch butterfly.

*Jumping spider* catches by digging its strong fangs into even a flying insect, larger than itself, from more than half a metre away, due to power of hydraulic pressure in its eight legs. It calculates appropriate angle, time and speed, corresponding to victim's position, direction, etc. It hurls into air, by tethering itself by the thread it spins, inorder to avoid crash to ground from a distance, as far as top of tree, Thread is strong enough to bear both its own weight, and that of the prey.

Two eyes, in middle of its head, extended forward like binoculars, can move left, right, up and down. Their four tier retinas are sensitive to green and ultraviolet wavelengths, and distant vision. They can sense movement around and behind them. (National Geography, *All Eyes on Jumping Spiders*, September 1991, pp.43-64)

Spiders have eight legs and ants six. Jumping spider, *Myrmarachne*, deceives ants by mimicking their behaviour and appearance, e.g., by holding up its front pair of legs to simulate ant's waving antennae (Natural History, *Samurai Spiders*, p.45, Harun Yahya, *The Miracle in the Spider*, p.52) Male of *Myrmarachne plataleoides* has long 'nose'. When it catches prey, or in danger, it splits the 'nose', and unfolds the halves into jaws with unsheathed fangs at each tip. (National Geography, *All Eyes on Jumping Spiders*, September 1991, p.51; Harun Yahya, *The Miracle in the Spider*, p.60) It can use these long, sharp extensions like swords.

Another jumping spider, *mopsus mormon*, can comfortably catch prey up to five times its size, e.g., mice, snakes, etc., because of its large and powerful jaws.

*Phyaces comosus*, 2 millimetre long, mimicking a piece of dirt rolling in wind, is a perfect pantomime artist, sneaking up to other spiders' nests. Mother spider standing guard at entrance senses no suspicion. When it gets closer to eggs, it suddenly grabs them to eat. Jumping spider carries its newly born young on its back for a time, to meet their needs and protect them better. (Karl von Frisch, *Ten Little Housemates*, p.110, Harun Yahya, *The Miracle in the Spider*, p.61)

Spiders put zigzag designs on top as camouflage. With flick of hind leg, *tarantulas* defend themselves by launching tiny hairs bristling with microscopic barbs. Once imbedded in attacker's skin or eyes, barbs cause maddening itch that can persist for months.

Spiders produce very light silky threads of diameter less than 1000th of a millimetre, 5 times stronger than steel thread of same dimensions, stretchable to four times its own length.

*Wolf spider* prepares protective cocoon for its eggs, with hard exterior, and inside, padded with silk. It inserts eggs through a hole in top of sack, and closes it. One species in Oklahoma makes padded nest for itself. It folds up leaf and joins edges and lines inner walls with silk. *Ptocasius* spider uses silk to glue two leaves together to make its nest.

*Araneus diadematus* uses a duct through which silk, consisting of liquid proteins flows. Inside duct, specialized cells draw out water from silk proteins. Hydrogen atoms taken from water are pumped into another part of the duct, creating acid bath. When silk proteins come in contact with acid, they fold and form bridges, hardening the silk. (Discover, *How Spiders Make Silk*, October, 1998, p.34; Harun Yahya, *The Miracle in the Spider*, p.68) Spiders produce silks with different properties for different functions, with different amino acid compositions. *Diadematus* uses abdominal glands and spigots to produce seven kinds of silk.

Raw material of spider silk is *keratin*, protein that appears as braided, helical strands of amino acid chains. Spiders also eat and digest their own webs, thus recycling it for further web production. In production process, well-developed pumps and pressure systems are used. Raw silk produced is thrown out in form of fibres by spinnerets (*nozzles*), which function like taps. Spider can alter and control spray pressure in spinnerets. By mechanism in valves' diameter, resistance and elasticity of thread are controlled. Thus desired physical characteristics are produced in thread, without changing chemical composition. For more changes, another gland helps. Products of six different glands are mixed with precision.

Zoologist, Vollrath says: "Spider silk is stronger and more elastic than kevlar, and kevlar is the strongest man-made fiber." (Discover, *How Spiders Make Silk*, October, 1998, p.34; Harun Yahya, *The Miracle in the Spider*, p.74)

Spider thread protein consists of amino acids, glycine, alanine, serine and tyrosine. It is a composite material made of strands of disordered amino acid chains and ordered crystals. Elasticity is balanced by strength. Its crystals and matrix resist breaking. Crystals are made up of different-sized amino acid groups, pressed into accordion like formation, called *beta pleated sheets*. Surrounding strands are called *alpha helixes*; their contracted disarray provides silk with its elasticity. When silk is emitted, shearing forces are applied to some *alpha helixes*. Consequently, their hydrogen bonds break and they become *beta-pleated sheets*.

Spiral threads, formed by joining two liquid-covered fibres, are coated in sticky material, glycoproteins, which on contact with moisture in air separates into



tiny drops attached to thread, like little beads. Contracting and stretching sticky thread in rapid succession, *wind* and *unwind* core fibres inside droplets. Thus, entire system of core fibers and coating is always under tension, keeping sticky thread taut. In fact, elasticity of web is made different in different areas, and in relation to what it is attached to.

Spider's silk, *scleroprotein*, emitted from spinnerets as liquid, hardens into very strong elastic structure in contact with air. Threads of *golden orb web spider* are used for fishing. Its golden colour deceives bees and insects and draws them into it.

Garden spiders use strut to strengthen their nests. In its web, it stabilizes outermost spiral thread with 4 to 6 holding points and suspends it vertically to catch insects. It fixes weight to lower half of outermost spiral thread in such a way as to make it taut. If weight hanging from web is lifted, the spider checks it immediately, shortens the thread to make the weight swing free again.

When prey struggles, web loses elasticity, becomes even tighter, stronger and tauter, and grips the victim, violently cut up. Force applied by buffeting wind or prey is absorbed by entire system. Core fibre, like plasticized and reinforced rubber, further benefits from temperature dependent, entropic elasticity. As kinetic energy of prey largely converts into heat, the thread warms up. Heating increases entropy. Consequently core fibers grow stronger, i.e., absorbed energy of prey strengthens the thread, because of its aqueous coating. (Scientific American, Spider Webs and Skills, March 1992, p.74, Harun Yahya, *The Miracle in the Spider*, p.84)

Three-dimensional webs have more complicated structure than two-dimensional ones. *Black Widow* spider uses this kind of web, with mechanical trap of dense and sticky area. This web ball is tied to ground with not particularly strong threads. As soon as moving creature gets stuck to web ball, threads break, and ball comes free of ground. Spider pulls trap up, right into three-dimensional web, and kills its motionless prey. Three-dimensional webs are also used to slow down prey in its flight, specially woven in framework of large number of weak threads. Once prey gets caught up, weak threads snap. Since, insect's energy is used up in snapping threads, its speed reduces.

Webs are constantly managed, because spiral sticky parts may be damaged by dust, rain or by prey struggling to escape. It is periodically removed and re-built. Spider eats and digests threads it tears down. It recycles amino acids in threads to build a new web. (Science and Technology Encyclopedia, p.1090; Harun Yahya, *The Miracle in the Spider*, p.97)

Part of web eaten, and time, differ for species of spider. Garden spiders eat radius and sticky spirals. Tropical spiders construct their webs in darkness and eat them at dawn. Spiders in temperate regions eat their webs at night and build new ones for day, because in these regions there are not as many night insects as in tropical regions. Therefore they keep webs up throughout the day.

Now re-examine 29-41, very carefully.

Also consider following wonders to re-examine 2-26:

Butterfly seasonal migratory mass movements take place worldwide. Taiwan plans include closing one lane of a major highway to protect more than a million butterflies. It is a price worth paying. "Human beings need to coexist with the other species, even if they are *tiny* butterflies," Lee Thay-ming, of the National Freeway Bureau, told AFP.

Purple *milkweed* butterfly, which winters in the south of the island, passes over some 600m of motorway to reach its breeding ground in the north. Many of the 11,500 butterflies that attempt the journey *each hour* do not reach safely.

Ecologists hope the triple-action effort of lane closure, protective nets and ultra-violet lighting will increase milkweed's chances of reaching the breeding ground. (*Highway shut for butterfly travel*, Daily Times - March 16, 2007)

**Ants** (See 27-18.) live as well organised and *civilized societies in colonies* (Examine 6-38), dealing in *tailoring, agriculture or animal husbandry*. Weaver ants use *silken* material secreted by larvae, for *sewing* leaves together for fabricating nests, in architectural stages. They distinguish between *nestmates* and *strangers*. They care for their babies, have their communication networks, defence systems, and specializations. When they find food, *invite* others, *share* and demonstrate a level of *self-sacrifice*. Big ant attempts to feed small one, and helps it grow. Group of *queens* and males reproduce. Group of *soldiers* set up colonies, search for new living places, and hunt. The third group, *workers* take care of mother and babies, clean and feed them. Workers and soldiers form further sub-groups for specific tasks. *Leaf cutter* ants, called *Attas*, transport leaves, much larger than their bodies, on their heads. In rain forests, they remove about 15% of leaf production. "They place another ant to defend them, on the leaf that they carry..." Ants can not eat leaves as they do not have enzyme to digest cellulose. Worker ants make a heap of leaf pieces after chewing them and insert them into garden substratum. Here fungus grows on leaves, which provides the required protein. They clear their pathway, they use for transport. *Harvester* ants *carry* and *store* seed for use in arid season. *Wood* ants build hills from pine needles and thin branches, on top of their underground nests. During fighting, *Wood* ant bites and injects formic acid into enemy's wound. *Legionary* ants, carnivores, act under true military discipline. They can not bear direct sunlight. Therefore, they travel at night, or under shade, or dig long tunnels, in spite of their very small size, while traveling. In desert, *velvet ants* have heat-isolating hairy body. *Fire* ants, red and diminutive in size, attack prey with poisonous needles.

China's parliament weighed threat of invasion by red ants. Hong Kong has been battling to stop spread of ants, whose fiery sting can be fatal to humans, first found in southern territory, then moved north into neighbouring province of Guangdong. "Prompt, effective measures should be taken to stop hazardous red fire ants from making inroads into north China where the national capital of Beijing is located," Xinhua news agency quoted a delegate to parliament. Zhang Zhongning proposed *thorough border checks to keep the ants from marching into the heart of Beijing*. "*The fire ants can bring huge damage to cropland and electrical*

wires," said Zhang, a scientist from Institute of Zoology, Chinese Academy of Sciences.

Agriculture Ministry lists *fire ants as one of 85 destructive pests that have prompted import quarantine checks.*

Red fire ant, which originated in South America, has defied efforts to stamp it out in Australia and the United States. (Ants March On To China Parliament Agenda, The News 14.3.2005)

Ants use antennal signals and touch in greeting, inviting, etc., and sounds and body rapping in acoustical communication. The Quran informs that they have advanced communication system (Examine 27-18), and dense population.

"Huge and tiny, an ant carries in her head multiple sensory organs to pick up chemical and visual signals vital to colonies that may contain a million or more workers, all of which are female. The brain contains half a million nerve cells; eyes are compound; antennae act as nose and fingertips. Projections below the mouth sense taste; hairs respond to touch." (National Geographic (Vol.165, No.6, p.777)

Communication among ants is established by transmission of chemical signals of scent or taste. Ants secrete *pheromone* (*pher*: carrying; and *pheromone* means '*hormone carrier*') and use in their signaling system. Communication by pheromones is widespread in different species of insects. A female gypsy *moth* produces a pheromone called *disparlure*, which may influence male moths a few kilometers away. Ants use pheromone as tracer to guide to food source. Honey *bee* leaves its needle and chemical in its sting as a *signal* for other bees to attack. Worker ants of some species secrete pheromone to alarm others, when threatened. *Pygidial gland* secretions are used as alarm system. *Sternal gland* secretion, a lubricant, is used during *migration*, *tracking* prey, and gathering *soldiers*. *Allomone* is a material used for inter genus communication. *Formic acid* is produced in *venom sac*, to be used during attack. Metapleural gland secretions work as antiseptics to protect body surface and nest from micro organisms.

*Formica Yessensis* species "lives on the Ishikari coast of Hokkaido...in 45,000 interconnected nests over an area of 2.7 sq. kilometers... composed of 1,080,000 queens, and 306,000,000 workers...named the 'Super colony.'" Ants go to food source in a wiggly path, but they return home via short and straight. There is an orderly system of distribution of production tools, food, etc. Inter-colonial wars take place on sharing of food resources. Those who discover food resource, surround it and prevent others from getting at it. They raise blockade and leave odour trail while bringing reinforcements. There are territorial wars also. They assess and evaluate enemy strength and numbers. They use many tactics, from *pacifying*, to exaggerating their *deterrence*, etc. They even resort to suicidal attack, e.g. workers of species of *Camponotus* of *saundersi* group, in rain forests of Malaysia. "When the ants are pressed during combat, either by enemy ants or by an attacking predator, they contract their abdominal muscles violently bursting open the body wall and spraying the (poisonous) secretions onto the foe." They

may steal larvae from other colonies to enslave them. *Basiceros* species, with two layers of hair with splintered ends, camouflage themselves.

From a few hours to couple of days, after mating, the male ant dies, leaving sperms for its offspring, in sperm bank (*spermatheca*: oval bag) of the female, to be born years after it dies. Female looks for a suitable nest, where she promptly tears off her wings, bars entrance and stays without food for weeks. Then she lays eggs. During this period she feeds on her wings. She feeds her larvae coming out first with her own saliva. Then in the remaining life she is fed by her colony as queen. Sperms remain inactivated physiologically, for years, till queen lets them back out into her reproductive tract; and they become agile again, ready to fertilize egg passing down the tract from ovaries. (Harun Yahya, *The Miracle in the Ant*)

Nests rising 5 to 6 metres high, about 300 times bigger than blind termite itself, are built without any tools. Nest, for a population of over a million, looks like sand piles heaped upon each other, with marvellous architecture and design of intersecting tunnels, corridors, ventilation systems, fungus production yards, safety exits, etc., appropriate for protection against enemies, and for comfort in harsh conditions.

*Silkworms* unite and protect their eggs with a thread of viscous substance, they secrete to prevent them from being scattered about.

Wings of *butterflies* have symmetrical patterns and colours.

*Grasshopper* skips in fields. It can change its colour, adopting exactly to the spot where it is.

Female *hornet*, gathers wood fibers and some plant constituents with Its strong jaws, mixes them with its secretion, then leaves them to dry, to become a thin layer, like brownish paper. It builds its dwelling with this paper.

Babies of *lower species* who do not possess rearing and caring skills, move and search for food as soon as they take birth. However for creatures born weak, their mothers take care, so much so that they masticate food and put in babies' mouths, till fledglings grow enough to rely on themselves. Parents continue to develop and train them, till they are able to leave nest. Afterwards, they no longer allow them to share their habitation or food.

Creatures need to avoid predators. For moths, bats are predators. Moths use two ways to avoid a bat. According to Jens Rydell and Winston Lancaster at Gothenburg University in Sweden, majority of Scandinavian moths have tiny ears tuned to ultrasonic pulses that bats emit as they give chase. But 4% of the moths they studied lacked such ears, and are thus reckoned to be deaf. These moths rely on some other way.

Dr Rydell and Dr Lancaster compared deaf and hearing moths from a wide range of habitats. Deaf species are invariably larger than those with ears, having an average wing span of 47mm, compared with hearing moths' average span of 32mm. They also have higher wing loadings, a measure of ratio between a wing's area and its weight. A high wing loading means higher maneuverability. And

those moths with highest wing loadings also have highest body temperatures. Deaf species average 31C. Hearing moths are distinctly cooler, at 30.C. All these attributes add up to two things - deaf moths can fly faster than those that can hear, and they can also maneuver better. That may explain why deaf moths tend to fly more erratically.

Given that both these two strategies seem to work, Dr Rydell and Dr Lancaster wondered why they are so unequally adopted by moths in Scandinavia. The answer, they reckon, is to do with energetics. It takes a lot of energy to warm body sufficiently for rapid flight. That demands

more frequent feeding. There is also risk that, because deaf moths tend to remain torpid on vegetation while they are getting warmed up, their behaviour could make them more vulnerable to bat species which feed by swooping low over vegetation rather than by catching their prey in flight. (Listening for trouble, The Economist, July 22nd 2000)

**Woodpeckers** build their nests by boring holes in tree trunks with their beaks. Woodpecker can peck a hard tree trunk 38-43 times in 2-3 seconds, without suffering head injury or haemorrhage, its head structure a remarkable suspension system, in which forehead and skull muscles adjoined to its beak and jaw joint are robust enough to absorb impact of blows. Preferring primarily pine trees, woodpeckers, before boring hole, check and select tree older than 100 years, because its bark is softened.

Woodpeckers dig cavities around their nests, which over time, are filled with sticky resin that leaks from pine tree, which provides protection from snakes, as outpost of nest. Woodpecker's tongue is sticky and thin enough to penetrate and collect ants from their nests. Their structure remains protected from harmful effects of acid of ants.

"The *penguin's* parental sentiment is prominent in behaviour of one of its sub-species called '*the emperor*', in such a degree that penguins that have no babies fight among themselves to adopt one.

"There is also a kind of *geese* that, when they cannot find food for their babies, they pour their own entrails with their beak, to cut from them food for their babies, to secure their survival, sacrificing their own life."

**Hen** sits on its eggs for 21 days, and turns them every day, so that they do not crack before and vessels of chick at bottom do not puncture.

In birds, passage to stomach is quite narrow. If bird could not pick a grain until previous one had reached stomach it would take long time. **Crow** has been provided so that it can use it as a pannier in which it temporarily stores the food it has picked in haste, and then it can take its time to transfer swallowed food to stomach. Some birds feed their chicks chewed bits, so they use **crow** to regurgitate the food, fast.

**Crows** are able to turn twigs and even their own feathers into tools for getting at hard-to-reach food. They are born with *propensity for crafting* tools, and become

truly proficient, after watching their elders. Compared to other crows, those from Pacific Island of New Caledonia, are master tool makers and users, second only to humans and on level with chimps. The midnight-black birds fashion twigs, leaves and even their own feathers into tools for rooting out insects in dead wood.

They examine a problem, and pick or design an appropriate tool, to specific need, e.g., finding a snack lodged in a small tree hole, a crow will prune and adjust a leafy oak branch to just the right width to poke into the hole.

Researchers at University of Oxford, hand-raised four Caledonian crows - two received lessons in tool use from human foster parents, while the other two did not. Despite their different upbringings, all four juvenile birds used sticks to retrieve food from crevices, proving that *crows have an innate ability for tool use*. However, the two birds schooled, carried and inserted twigs into crevices faster and more often than the two naïve crows. Tool use among crows is partly inherited and partly learned: the researchers also found that tools made by the four captive crows were crude compared with those made by adult crows living in the wild. (Ker Than, *Crows share tricks of the trade*, *The News* - November 2, 2006)

**Beaver** presents marvelous architecture and engineering in its dwelling. It builds dam across deep, clean stream or river, selected for habitation. It cuts trees with sharp, incisive teeth; drags them to the spot, to fasten them. As water rises, it fills the framework, as high as three and a half metres, and as wide as thirty metres, with pieces of boughs, rocks, etc. It makes islets, surrounded by deep water, barricades them with fence, and builds over them roof of twigs and mud. When weather freezes, e.g., in Canada and Northern Europe, where they live, dwelling also freezes and hardens outside, so that it retains warmth inside. Entrances to dwelling are provided through bores below water, very secure against enemies.

**Jackal's** long legs and curved canine teeth are adapted for hunting small mammals, birds and reptiles. Blunt feet and fused leg bones give them a long-distance runner's physique, capable of maintaining speeds for extended duration. They are nocturnal, most active at dawn and dusk.

Social unit consists of a monogamous pair which defends its territory, by vigorously chasing intruding rivals and marking landmarks around their territory, large enough to hold young adults who stay with their parents until they establish their own territory. They may occasionally assemble in small packs, for example to scavenge a carcass, but normally hunt alone or as a pair.

Species of **fish** called, 'electric', kills its prey with intensity controlled electric charge, lights its way in the dark, and turns it off at will. Some red Indian tribes used this kind of fish in treating certain rheumatism, employing electric power of that fish.

The verse (2-26) mentions about *similitude of a tiny or a higher thing*. Consider worlds of creations from microbe to mammoth dinosaurs. What about that, we don't know?

**Elephants**, like humans, chimps, and to some extent dolphins, recognize themselves in mirror, complex behavior of self awareness. Self-recognition may underlie social complexity, and could be linked to empathy and altruism, said researcher Diana Reiss, of Wildlife Conservation Society. In Bronx zoo, experiments, an elephant used tip of her trunk to probe inside her mouth. She also used her trunk to slowly pull one ear toward mirror, to investigate it. Elephants did not display social behavior in front of mirror, suggesting that each recognized the reflected image as itself and not another elephant. Many other animals mistake their mirror reflections for other creatures. (Andrew Bridges, '*Mirror Test Suggests Elephants are Self-aware*,' The News - November 2, 2006)

When elephants meet to eat, they do not fight, but greet each other, each lifting trunk high. After finishing, each raises one of its front legs, and bows to the other. Elephant does not have a long neck to reach around. It uses trunk for this purpose. Its head and ears are heavy. If it had a neck, it would have exhausted under its own weight.

**Giraffe's** neck, standing on 7 vertebrae, like all other mammals, is very long, but it does not have any problem pumping blood up to its brain, because its heart is equipped with features to pump blood as high. When it bends to drink water, valves in the neck vessels shut down to prevent excess blood from flowing to brain, and high blood pressure does not develop. (Capt. Abdul Hameed Al-Qoz, *Men and the Universe, Reflections of Abn Qayyem*, Darussalam, and Harun Yahya, *Allah is Known Through Reason*)

**Monkeys** have *accent* depending on where they live. "Differences between chattering by monkeys are like dialects of human beings," says Nobuo Masataka, professor of ethology, Kyoto University's Primate Research Institute. Monkeys on Yakushima Island have an accent with a higher tone (about 110 hertz higher on average than those in central Japan) because tall trees on the island tend to block their voice. "On the other hand, monkeys on Mount Ohira do not have to gibber with a high tone as trees there are low. Each group adopted their own accent depending upon their environment." (*Monkeys Have Accents too*, Agence France-Presse, The News - November 30, 2005)

How **dogs** can find something is explained not just by their keen sense of smell, but basically by their *olfactory ability*.

Customs trains its dogs to respond to variety of odours, associated with a rolled towel, saturated with pseudo-narcotic scent. "In their mind, they're looking for the towel. They don't think they're looking for narcotics." Customs Service recruits about 1,000 dogs a year. Most are Labrador retrievers, goldens and other breeds that are inclined to hunt and fetch and are large enough to jump onto.

Lawrence Myers, associate professor of psychology and pharmacology, Auburn University's College of Veterinary Medicine, says that olfactory abilities of dogs far outstrip those of humans. German shepherd's nose has 20 times as many olfactory receptor cells as in human nose. These complex sensory organs reside within mucous membranes in canine nasal cavity and are connected to

brain's olfactory bulb.

Sniffing increases sensitivity to an odour by widening dog's nostrils to pull in more air. "A sniff straightens the nasal cavity so the odorant hits straight to the olfactory mucosa." Dog's ability to sort out scents is even more impressive. "That discrimination capability has to be something phenomenal, because they're doing this task around a lot of contaminating odours." Customs train dogs to recognize heroin, cocaine, methamphetamine and marijuana. "Some dogs specialize in detecting bank notes, explosives, weapons, alcohol, tobacco, etc.

Kenneth Furton, Chairman, Chemistry Department, Florida International University, Miami found detector dogs remarkably selective, even when smugglers try to mask a scent with more pungent odours. "If you put cocaine with coffee grounds," he said, "dogs will find the cocaine." The dogs, Mr. Furton explained, "are not smelling cocaine, but the odour of chemicals which dissipate from cocaine," notably methylbenzoate, a chemical emitted as cocaine breaks down. In a study comparing performances of dogs and electronic drug detectors, the dogs, he said, beat the detectors. "Even though computers are very sophisticated now, they're not as sophisticated as a canine brain," (Christopher S Wren, *Why is a dog's nose better than electronic detectors*, Dawn, 24.11.99)

9. **By it (similitude) many get astray, although  
He (Allah) guides many thereby; and  
no one gets astray except those who are rebellious (disobedient).** (26)  
(2-26 to 27 Section3)

Close examination of the text and the context indicates that it is after persistent obstinacy that Allah may leave or let somebody go astray. Allah, in fact, does not wish and does not like to send any body astray.

10. **Surely I (Allah) Ever Know all that which you know not.** (30)  
(2-30, Section 4)

At the time of creation of *Adam* (Peace be upon him), Allah said this to the angels, in reply to their submission about mischief and blood shed by *man*, whereas they do celebrate His Praises and Glory(2-30 to 31).

11. **Verily, It is You (Allah), only You, the Ever All-Knower, the Ever All-Wise.**  
(2-32, Section 4)

Allah taught Adam (Peace be upon him) names of all things. Then He placed them before the angels, asking them to tell the names if they were right. They submitted this (2-32) in reply while they said Glory to Allah and that they had no knowledge except what He had taught them. (2-31 to 33).

12. **I (Allah) know the secrets of the heavens and the earth. And I know that  
which you disclose and that which you hide.**  
(2-33, Section 4)

When Adam (Peace be upon him) recalled what he was taught, Allah said this to the angels. (2-33).



**13. Verily, He (Allah) is the Ever All-Relenting, the Ever All-Merciful. (37)**  
(2-37, Section 4)

When Adam and Eve (Peace be upon them) slipped in their conduct in Paradise, misled by the Satan, Adam (Peace be upon him), learned from his Lord-Master-Owner (Allah), words of inspiration and He turned towards them in Mercy. (2-36 to 37)

Iqbal elaborates: "Man's first act of disobedience was also his first act of the free choice; and, that is why according to the 'Quranic version, Adam's first transgression was forgiven. Now goodness is not a matter of compulsion, it is self's free surrender to the moral ideal and arises out of a willing co-operation of free egos. A being whose movements are wholly determined like a machine can not produce goodness." He sums up: "The essence of tauheed as a working idea is equality, solidarity and freedom. The state from the Islamic standpoint, is an endeavour to transform these ideal principles into space-time forces, an aspiration to realise them in a definite human organisation." (Also see Prof. Khwaja Masud, *Dangers of Zealotism*, The News 20.1.2004)

**14. Verily He (Allah) is the Ever All-Relenting, the Ever All-Merciful. (54)**  
(2-51 to 54, Section 6)

Moses (Peace be upon him) said to his people that they had wronged themselves by the worship of the calf, so they should turn in repentance to their Maker (Allah) and slay the wrong-doers, who had in fact proved their hardened obstinacy and incorrigibility. Then Allah turned towards them in Mercy (2-51 to 54).

**15. "And well you knew those amongst you  
who transgressed in the matter of the Sabbath;  
We (Allah) said to them: "Be you apes despised and rejected." 2-65**

Abdullah Yusuf Ali gives following explanation:

"The punishment for breach of the Sabbath under the Mosaic law was death. "Every one that defieth it (the Sabbath) shall surely be put to death: for whosoever doeth any work therein. that soul shall be cut off from among his people", (Exod. xxxi. 14)!"There must have been a Jewish tradition about a whole fishing community in a seaside town, which persisted in breaking the Sabbath and were turned into apes:cf 7-163 to 166." (Footnote 79, p.34)

Consider following and re-examine above verse (2-65). There could have prevailed similar conditions necessitating conservation of fish in that zone, besides regulating life in that Jewish fishing community, to take off from greedy sort of extraneous and continuous work, and look after themselves, their families and community also:

Britain's Royal Commission on Environmental Pollution says that one-third of oceans should be declared protected areas to stop wholesale slaughter of fish species, because ecosystems are on the verge of collapse,

"Around the world there's evidence that creating marine reserves -- areas where fishing is not allowed -- leads to a several fold increase in the size and

number of fish, shellfish and other animals," Commission Chairman Tom Blundell said.

"A third of the Great Barrier Reef is closed to fishing and countries like New Zealand and South Africa have plans to designate between 10 and 20 percent of their marine environment as reserves," he added. (Jeremy Lovell, *Ban Fishing In One-Third Of Oceans - UK Scientists*, Dawn 10.12.2004)

**16. And Allah brought forth that which you were hiding. (72)**

(2-67 to 73 Sections 8 and 9)

When Moses's (Peace be upon him) people killed a man and fell into dispute as to the crime, he said to them that Allah had commanded them to slaughter a cow. They mocked him, and raised many questions about its age, colour etc. etc. At long last they slaughtered it, though they were near to not doing it. Allah said "strike him (the dead man) with a piece of it". Thus Allah brings the dead to life and shows His Signs so that people may understand.

Thus Allah brought forth that which they were hiding (2-67 to 73).

"In Deut. xxi.1-9, it is ordained that if the body of a slain man be found in a field and the slayer is not known, a heifer shall be beheaded, and the elders of the city next to the slain man's domicile, shall wash their hands over the heifer and say that they neither did the deed nor saw it done, thus clearing themselves from the blood guilt." (Abdullah Yusuf Ali, Note-81, p.36)

**17. Thus Allah brings the dead to life and shows you His Signs, so that you may understand.**

(2-73, Sections 8 and 9)

As in 15 above.

"The Jewish story based on this was that in a certain case of this kind, everyone tried to clear himself of guilt and lay the blame at the door of others. In the first place they tried to prevaricate and prevent a heifer being slain. When, at last, she was slain, Allah by a miracle disclosed the real person. (Abdullah Yusuf Ali, Note-81, p.36)

**18. And Allah is never unaware of what you do.**

(2-74, Sections 8 and 9)

**19. That Allah Ever Knows all that which they conceal and that which they reveal.**

(2-77, Sections 8 and 9)

**20. And Allah is never unaware of what you do. (2-85, Section 10)**

**21. That Allah should reveal of His Grace unto whom He wills of His slaves.**

(90) (2-87 to 92, Sections 10 and 11)

"Miserable is the price for which they have sold their souls; that they deny which Allah has sent down, grudging that Allah should send of His Grace unto whom He wills of His slaves." 2-90

22. **And Allah is Ever All-Aware of wrong-doers. (95)**  
(2-94 - 95, Section 11)
23. **And Allah is Ever All-Seer of what they do.**  
(2-96, Section 11)
24. **But Allah chooses for His Mercy whom He wills.**  
**And Allah is Ever Gracious-Lord of Kindness, Infinite.**  
(2-105, Section 13)
25. **That Allah is Ever-All Powerful over all things.**  
(2-106, Section 13)
26. **Know you not, that**  
**it is Allah to Whom belongs the Sovereignty**  
**of the heavens and the earth?**  
**And you have not, beside Allah, any protector- guardian or helper?(107)**  
(2-107-109 Section 13)
27. **Verily, Allah is Ever All-Powerful over all things.**  
(2-109, Section 13)
28. **Verily, Allah is Ever All-Seer of what you do.**  
(2-110, Section 13)
29. **And to Allah belong the East and the West.**  
**So wherever you turn, there is Allah's Countenance.**  
**Surely, Allah is Ever-All Embracing, Ever-All Knower.**  
(2-115, Section 14)  
  
You face Allah whichsoever direction you face.
30. **He (Allah) is Glorified! Nay, His is whatever is in the heavens and the earth. And All surrender with obedience to Him.**  
(2-116, Section 14)
31. **Allah, the Originator of the heavens and the earth!**  
**When He decrees a matter, He only says to it : Be! and it is.**  
(2-117, Section 14)

The heavens and the earth were themselves neither primeval nor eternal. They are creations of Allah's Will and Design. Examine 6-101, where also word *bada'a* is used, as here, for *origination-creation* of primeval matter. *Khalaqa* is used for creation of all things. *Bada'a* refers to the very primal beginning. Some materialists say that primeval matter was eternal. Forms and shapes were called into being at some time and will perish. When they perish, they dissolve into primeval matter again, which stands at the base of all existence. Even if we postulate such primeval matter, it owes its origin itself to Allah, Who is the Originator of all existence, the Cause of all Causes. At the point of origination, process of *creation* does not end, it continues. All things in heavens and earth are *created* by gradual processes. In *things* are included abstract as well as material. That is Allah's creation: (*khalaqa*), which includes measuring, fitting it into the

scheme of creation of other things. Examine 54-49, and 25-59. This is defined as the process of *evolution*. On the other hand, 'Amr' (Command, Direction, Design) is singular, not related to *time*, e.g. "*like the twinkling of an eye*" (54-50). Another word, *ja-ala* (making) implies new shapes and forms, new dispositions, e.g. *making* of constellations, sun, moon, day, night, etc., (25-61 & 62). Further process for perfection is described in the word *sawwa'*, (91-7). *Fatara* (42-11), like *bada-a*, creating a thing out of nothing and without pre-existing similitude, model, etc., 30-27, implies beginning the process of creation: this is made further clear in 32-7 where beginning of creation of pristine man from clay refers to his physical body, leaving further processes of reproduction and breathing in of the soul to be described in subsequent verses. Lastly, *baara-a* refers to creation from pre-existing matter or circumstances, e.g., man's body from clay (59-24) or a calamity from previously existing circumstances (57-22). (See Abdullah Yusuf Ali, 2-117, note 120; 6-94, note 916; 6-98, note 923; and 59-24, notes 5405-6.)

**32. Verily, You (Allah) are the Ever All-Hearer, the Ever All-Knower. (127)**  
(2-127, Section 15)

Abraham and Ismail (Peace be upon them) were raising foundation of Ka'abah saying:

"Our Lord! Accept from us.

Verily, You only You are the Ever All-Hearer, the Ever All-Knower."

(2-127).

**33. Verily, You (Allah, only You, are the Ever All-Relenting, the Ever All-Merciful. (128)**  
(2-128, Section 15 )

Prophets Abraham and Ismail (Peace be upon them) while raising foundation of Ka'bah were praying:

"Our Lord! And make us submissive unto you, and

of our offspring a nation submissive unto You, and

show us our ways of worship, and relent toward us.

Verily, You only You are the Ever All-Relenting, the Ever All-Merciful".

(2-124 to 129).

Abraham (Peace be upon him) was the founder of *Islam* (as old as mankind). He cleared paganism, star-worship and planet-worship prevailing at that time. This is the main meaning of *sanctification* or *purification* in 2-125, although cleanliness of physical conditions is also a necessary element of purification. Abraham and his elder son Ismail (Peace be upon them) built Ka'bah and established rites and ways of worship. They dedicated the work to Allah in humble supplication, asking for blessings on progeny also.

Abraham (Peace be upon him) with prophetic vision and wisdom could foresee societal and historical processes corrupting and backsliding, with time. History tells us that Ka'ba housed 360 idols and Jerusalem became a harlot city of abomination (Ezekiel xvi.15). He Had prayed for Allah's Mercy, for correction of

such a situation. Ultimately a Prophet was sent, as one "*of their own*" in their own language, in Mecca. The light of Islam came to shine, and reclaim the lost people, indeed in all the world. See next verse also.

34. **Verily, You (Allah), only You, are the Ever All-Mighty, the Ever All-Wise.** (129)

(2-129 to 134, Sections 15 and 16)

Abraham and Ismail (Peace be upon them) while raising foundation of the Ka'bah were praying:

"Our Lord! send amongst them a messenger of their own,  
who shall recite unto them Your verses, and  
instruct them in the Book, and Wisdom, and Purify them.  
Verily You, only You, are the Ever All-Mighty, the Ever All-Wise".

(2-129 to 134)

35. **And He (Allah) is the Ever All-Hearer, the Ever All-Knower.** (137)

(2-135 - 137, Section 16)

36. **And Allah is never unaware of what you do.** (140)

(2-138 to 141, Section 16)

37. **Say: To Allah belong the East and the West.**

**He guides whom He wills to the straight path**

(2-142, Section 17)

38. **And Allah would never make your faith to be lost.**

**Verily, Allah is, indeed,**

**Ever Full of Kindness, Ever All-Merciful to mankind.**

(2-143, Section 17)

"Thus have We (Allah) made of you an *Ummah justly balanced*, that  
*you might be witnesses over the nations*, and

*the Messenger a witness over yourselves*; and

We appointed the Qibla to which you were used,

only to test those who followed the Messenger from those

who would turn on their heels (from the Faith).

Indeed, it was (the change) momentous, except

to those guided by Allah.

And never would Allah make your faith of no effect.

For, Allah is to all people most surely full of Kindness, Most Merciful."

(2-143)

*Civil Society (ummah justly balanced) keeps vigil (shaheed)* over those who wield power in internal and international affairs. Above verse (2-143) points to civilized role not just of leader but entire *ummah* (society). The term *shuhadaa-a* and *shaheed* (Al-Mawrid: *example, instance, illustration, attestation, witness, watch, observe, attend, evidence, proof, demonstration, testimony, proof, case, quotation, citation*) has been used, from the same root. At one place for the Prophet (Peace be upon him) it has been highlighted that he is *mercy* for creations (See 21-107). Intellectual

and institutional relationships in civil society are motivated by sympathy (mercy) for human rights and strong opposition to violation and oppression:

"Muhammad is the Messenger of Allah; and those who are with him are strong against (violators), (but) compassionate-sympathizers amongst each other..." 48-29

See notes under *Civil Society*, in the volume *Intellectual Roundtable*.

39. **And Allah is never unaware of what they do.** (144)  
(2-144 to 147, Section 17)
40. **Wherever you may be, Allah will bring you all together.**  
**Verily, Allah is Ever All-Powerful over all things.** (2-148, Section 18)
41. **And Allah is never unaware of what you do.** (149)  
(2-149 to 150, Section 18)
42. **Verily, Allah is with the steadfast.** (153)  
(2-153 to 157, Section 19)

"O you who believe!

Seek help with patient perseverance and *salaat* (prayer), for Allah is with those who are patiently steadfast." 2-153

*Sabr* means patience, *patient perseverance*

Also see 2-155 to 157, 11- 9 to11, 39-10, 31-17

The Holy Prophet (Peace be upon him) said:

"Whatever distress and pain or difficulty or worry is suffered by a true believer in this world, even though it may be a thorn prick, Allah makes it a source of pardoning some of his faults and wrong deeds in the hereafter"

(Bukhari, Muslim).

Patience is a strong internal mechanism to face difficulties. It is a noble quality, manifestation of wisdom and virtue. Panicking and impatience do not help. Whatever is decreed to happen, cannot be prevented, and whatever is decreed not to happen, cannot. A wise man, in adversity, does what a foolish man may do only when he has no choice. Virtuous person practices patience in obedience to Allah. (Also see *Patience: Quality of a Noble Person*, QHA Rabbani, The News, 2.4.2004)

43. **Then, Verily, Allah is Ever All-Recognizer (Appreciative), Ever All-knower.**  
(2-158, Section 19)
44. **I (Allah) Am the Ever All-Relenting, the Ever All-Merciful.** (160)  
(2-159 to 162, Section 19)
45. **And our God is One God;**  
**there is no god save Him,**  
**the Ever All-Beneficent, the Ever All-Merciful.**  
(2-163, Section 19)

46. **"Behold! In the creation of the heavens and the earth;  
in the alternation of the Night and the Day;  
in the sailing of the ships through the Ocean for the benefit of mankind;  
in the rain which Allah sends down from the skies, and  
the life which He gives therewith to an earth that is dead;  
in the beasts of all kinds that He scatters through the earth;  
in the change of the winds, and  
the clouds which they trail like their slaves,  
between the sky and the earth,  
indeed are Signs for a people that are wise."** 2-164
47. **That all power belongs wholly to Allah,  
And that Allah is severe in punishment!** (165)  
(2-165 to 167, Section 20)
48. **Verily, Allah is Ever All-Forgiving, Ever All-Merciful.** (173)  
(2-172 to 173, Section 21)
49. **Verily, Allah is Ever All-Hearer, Ever All-Knower.** (181)  
(2-180 to 181, Section 22)
50. **Verily, Allah is Ever All-Forgiving, Ever All-Merciful.**  
(2-182, Section 22)
51. **Allah intends for you ease; and  
He does not want hardship for you;**(185)  
(2-183 to 185, Section 23)
52. **Verily, Allah likes not the transgressors.** (190)  
(2-190 to 193, Section 24)
53. **But if they desist, then  
indeed Allah is Ever All-Forgiving, Ever All-Merciful.** (192)  
(2-190 to 193, Section 24)
54. **That Allah is with (the righteous) those who ward off (evil).**  
(2-194, Section 24)
55. **Verily, Allah loves the beneficent.**  
(2-195, Section 24)  
  
Since the term *al-muhsiniin* has meanings of good-doers, beneficent, kindly, etc., it has been translated as *kindly good-doers*.
56. **That Allah is severe in punishment.**  
(2-196, Section 24)
57. **And whatever you do of good, Allah knows it.** (197)  
(2-197 to 198, Section 25)
58. **Verily, Allah is Ever All-Forgiving, Ever All-Merciful.**  
(2-199, Section 25)

59. **And Allah is Ever All-Swift at the reckoning** (202)  
(2-200 to 202, Section 25)
60. **And Allah likes not the mischief.** (205)  
(2-204 to 206, Section 25)
61. **And Allah is Ever All-Kind to (His) slaves.**  
(2-207, Section 25)
62. **That Allah is Ever All-Mighty, Ever All-Wise.** (209)  
(2-208 to 209, Section 25)
63. **And to Allah return all matters.**  
(2-210, Section 25)
64. **Then, Surely Allah is severe in punishment.**  
(2-211, Section 26)
65. **And Allah gives without stint to whom He wills.**  
(2-212, Section 26)
66. **And Allah guides, whom He wills, to Straight Path**  
(2-213, Section 26)
67. **And whatever you do of good, then  
Surely, Allah is Ever All-Knower of it.**  
(2-215, Section 26)
68. **And Allah ever knows all, and you know not.**  
(2-216, Section 26)
69. **And Allah is Ever All-Forgiving, Ever All-Merciful.**  
(2-218, Section 27)
70. **Thus Allah makes clear to you (His) revelations, that  
haply you may reflect.**  
(2-219, Section 27)

"They ask you concerning *wine* and gambling. Say: "In them is great sin, and some profit, for men; but the sin is greater than the profit." They ask you how much they are to spend; say: "What is beyond your needs." Thus does Allah make clear to you His Signs: in order that you may consider." 2-219

Professor Sakkie Pretorius told in Vienna, Austria, that *headache* and *hangover* producing components of wine are *bioamines*. But headaches are also caused by other things in wine.

Now consider following description of natural delicious drink in paradise:

A cup *from a gushing spring* is brought round for them, (45)

*White, delicious* to the drinkers, (46)

*Wherein there is no headache nor are they made mad thereby.* (47)

(37-45 to 47)

Also see 5-90 & 91, 47-15



71. **And Allah knows him who means mischief from him who means good.  
And if Allah had wished, He could have put you into difficulties.**

**Truly, Allah is Ever All-Mighty, Ever All-Wise. (220)**

(2-219 to 220, Section 27)

72. **And Allah invites unto the Paradise, and  
Forgiveness by His Will, and  
makes clear His revelations to mankind that haply they may remember.**

(2-221, Section 27)

See notes at 13-28, and 38-27.

*Zikrun*: remembrance, recollection, mentioning, referring, reminiscence, memory

*Zikr* literally means *active consciousness* about the Presence of Allah.

It is the capacity to *commit and preserve something to memory so that it can be retrieved, whether retained permanently or forgotten but retrieved or recollected*. Present day scientific and computer terminology may provide some understanding of such a system working particularly in human beings. There are different readily and random access and back up modules of memory.

Consider following one of many aspects of our *memory*:

While discussing some invisible patterns working within body, Dr Deepak Chopra asserts that to be like '*quantum*', body does not banish its molecules to another *dimension*; it only learns to *reform* them into new chemical patterns. If you *think hard* about climbing a cliff and your heart pounds, it means you have generated *adrenaline* using a stimulus. Similarly, one *remembers* how to be allergic e.g., to orange, as it remains hidden in some invisible realm. As soon as particular event occurs, body obeys its commands to make response or reaction.

Abnormal pancreas of a diabetic is in fact the *distorted memory* of its cells. Mental techniques used by some depend on being able to control invisible patterns that order the body. This happens as mind-body connection works. It is not magical; but only imitating *nature, by recalling or retrieving from memory*.

*Angina* may be due to spasm of coronary arteries (blood vessels that feed oxygen to heart), that squeeze shut. Then the oxygen-deprived heart muscles scream out in pain. Or it may be caused by fatty blockages in coronary arteries. Both examples, in fact, involve *memory*. If you perform heart-bypass graft and replace old clogged arteries with open ones, the replacement may clog up again. This is because vessels are changed but the *memory* has not. It still wants to load fatty plaque into that artery. On the other side, some bypass patients may not feel the return of their chest pain, even with clogged arteries, because they are sure that their surgery cured them. Surgeons have experimented with *placebo* operations, doing nothing more than opening the chest and closing it. Some patients may not have blocked coronary arteries, but in the mechanism behind angina, the brain may not *remember* to x-ray blood vessels before reacting with pain.

"The placebo effect is defined as the psychological and/or physiological changes that result from the administration of a physiologically inert treatment, or the inert part of a physiologically active treatment; its efficacy relying on the attitudes (cognitive, affective and behavioral) of the person involved to both their condition and the treatment, and which can facilitate powerful and long-lasting improvements in people's health over a wide range of illnesses or perceived illnesses."

Placebo (a Latin: 'I will please') is a treatment with no pharmacological action involved. Even fake surgery and fake psychotherapy are considered to be placebo. So it's the faith in treatment which is responsible for producing some changes/substances/mechanisms responsible for creating placebo effect. Mind can influence body in a powerful and therapeutic way. Therefore, something must be happening inside body, responsible for these mysterious effects; and that is what is called placebo effect.

Saline solution (salt water 0.9 per cent) injections alleviate or end the pain of patients who believe they're receiving a potent painkiller. Salt water has no analgesics or anesthetic properties, yet patients' minds respond to and control pain. A substance with no medicinal properties that causes a patient to improve because of his belief in its efficacy makes the placebo effect work. The doctor's attitude (suggestibility), the patient's belief in treatment (expected effectiveness) and the patient-doctor relationship are responsible for all the positive results. Many people argue that one of the mechanisms behind alternative methods of healing (homeopathic, acupuncture, reflexology, aromatherapy, crystals etc) is the placebo effect.

A possible explanation for placebo effect is release of endogenous opiates in central nervous system (CNS). Pain sensation undergoes circuitry within CNS that uses opioid synapses. It is thought that the placebo effect is stimulation and release of the body's own opiates as endorphins and enkephalins (brain's own opiates). These chemicals are typically released during anxiety or excitement and are linked with pain receptors or depress neurons in the CNS that slows pain communication.

However, some believe that at least part of the placebo effect is due to an illness or injury taking its natural course. Patient's belief in effectiveness of treatment permits him to reduce anxiety by eventually allowing the problem to seem more controllable. Stress adversely affects several physiological processes and increases symptom reporting.

Irving Kirsch, a psychologist at University of Connecticut Guy Sapirstein concluded that expectation of improvement, not adjustments in brain chemistry, accounted for 75 per cent of the drugs' effectiveness.

Research is showing *power of hope, that it has physical also, not just psychological, effects on health*. Scientists can measure resulting changes in brain, from release of natural pain killing chemicals to alterations in how neurons fire. It's a new spin on

the so-called placebo effect. "There is not a single placebo effect, but many placebo effects," that differ by illness, adds Dr. Fabrizio Benedetti of Italy's University of Torino Medical School. "Your expectations can have profound impacts on your brain and your health," says Columbia University neuroscientist Tor Wager.

When researchers give either an experimental drug or a dummy pill to patients, those taking the fake, feel better, too, for a while. Doctors think the placebo effect is psychological. Now scientists are amassing the first direct evidence that the *placebo effect actually is physical, and that expecting benefit can trigger the same neurological pathways of healing as real medication does.* "Our brain really is on drugs when we get a placebo," says co-researcher Christian Stohler, now at the University of Maryland. Morphine-effect was found up to 50 percent more when patients were merely told it was given. Likewise, Parkinson's patients moved much better when they were told that doctors had turned on a pacemaker-like implant in their brains, which blocks tremors, than when it was turned on covertly.

But in a similar preliminary with Alzheimer's patients suffering pain, Benedetti found no difference between covert or expected dosing. But it appears that because Alzheimer's robs patients of the cognitive ability to expect a benefit, they need higher doses of painkillers to get as much relief as non-demented patients.

Placebo isn't a substitute for real medicine. But research suggests doctors should try to enhance patient's *hope*. They may be looking for a 'placebo-plus' activity in the brain. (Lauran Neergaard, *Study Verifies Power of Positive Thinking*, The News - November 30, 2005)

A person's *belief (faith)* and *hope* about the treatment, combined with suggestibility has a significant biochemical effect. Sensory experience and thoughts can affect neurochemistry. Body's neurochemical system affects and is affected by biochemical systems, including hormonal and immune systems. Person's *hopeful attitude* and *beliefs* are very important for physical wellbeing and recovery from injury or illness.

Placebo effect does not merely allow patient's mind to be at ease. Its effects extend beyond psyche. Although it plays some role in medical treatment, but can't replace actual treatment. If patients become dependent on nonscientific practitioners who employ placebo therapies, they can be fooled that diseases are only amenable to a specific type of treatment from a specific practitioner. (See Zulfishan, The placebo effect, Dawn - November 20, 2005)

How much do we really concentrate to try to consciously retrieve from the storage of our own *memory? Do we have strengths of belief and hope?*

The Quran warns that *Satan* is man's open and greatest enemy (7-22). It is in these above areas that it affects the most. He makes him forget the remembrance of Allah (*Zikr*) and makes his harmful wrongdoings attractive to him:

*"Satan has overpowered them.*

So, he has made them *forget the remembrance of Allah...*" (58-19)

The word *Satan* is from the root *shatana*, which, according to Imam Raghīb Isphahani, includes meanings: *being away*, **hidden**, *rebellious*, *angry*.

Consider effects of being *rebellious against laws of nature* and *angry to the damage of one's own self*. *Satan* has all these qualities. Now consider following verse:

"O you Children of Adam! let not *Satan* seduce you,  
in the same manner as he got your parents out of the Garden,  
stripping them of their raiment, to expose their shame: for

***he and his tribe watch you  
from a position where you cannot see them:***

We made the Evil Ones friends (only) to those without Faith." 7-27

One of most common ways for hackers to get information by breaking into network is called "***social engineering***," i.e., *tricking some one into giving it to them*.

***Satan does not physically hold man's hand and lead astray***. Being a *hidden hacker*, gets access to brain (*memory, processor*) and attaches like a *virus* to mental processes and programs, so that one *willingly* or *unknowingly* makes *corrupt* or *wrong* moves. It is due to this *virus* that memory is affected or corrupted, and loses its original capacity and correct function.

The worm, *Blaster*, also known as *LoveSan* or *MSBlaster*, attacked computers running Windows 2000, Windows XP, Windows NT, Windows Server 2003 operating systems, and also Microsoft security Web site distributing the patch needed to stop the worm itself. "I anticipate that *Blaster* will have its biggest impact on the home user community as they are ***more laid back about keeping their anti-virus and patches up-to-date and may have insufficient firewalls in place***," said Graham Cluley, a technology consultant at British-based "Sophos ***Anti Virus***. *Satan also attacks those easily who remain slack, ignorant and unaware*. Examine Quranic warnings in this regard. How much we use anti virus or *anti Satan* programs or prescriptions of the Quran? How much we remain logged on to information available in memory storage (***remembrance***) or on line or remain connected (consciousness: *taqwaa*)? From *five times a day* to *all-time consciousness* (Consider e.g., 3-191.) lies the spectrum of *degrees* (Consider, e.g., 10-76.) of strength of *connectivity* (Consider e.g., 17-78, 73-2 to 4, 74-2 to 7) and *higher ranks* achieved on basis of *better performance in righteous living*. (Consider e.g., 6-132, 46-19.)

A Microsoft spokesman said the company would ***closely monitor the problem*** and "provide ***updated information*** and prescriptive ***guidance...***" How much we strive to get the updated information and guidance for our *personal processors*, in our lives, from the Maker's Manual?

*Satan* (remote) belongs to the species of the class of creatures, jinn (hidden). The word *Jaanun* is used for the father (55-15) of *jinn*s, and as plural (55-39, 56, 74) for them. *Ibliis* (rebelious, *rajiim*: outcast) was of jinn. They have

communities (7-27). For example, following types of virii resemble various types of *satanic behaviours*, for which corresponding corrective measures are required to remain alert and deal with them effectively:

*Blaster* is unusual in that it does not spread specifically via e-mail as it can travel through a normal Internet connection making any computer running unsecured versions of Windows software vulnerable. (*Worm Slows Internet Connections*, Reuters, Dawn, 13.8.2003)

A *virus* is an executable file designed to infect documents, with ability to survive by replicating and avoiding detection by disguising itself as a legitimate program. Professional viruses are debugged programs. Such

viruses often implement original algorithms. These viruses in many cases utilize *stealth* technology and are polymorphic. Evil witted programmers keep on inventing viruses using new principles of infecting, hiding, counter attacking antiviruses, and new methods of incorporating viruses into new operating systems.

*Boot Sector Virus* (MBR or Master Boot Record) either copies master boot program to another part of hard drive or overwrites it. It infects when computer boots up or when it accesses infected floppy disk. Satan keeps up its vicious attacks in obstinate, rebellious, and hardened people, even when guidance and corrective advice is given to them. Michaelangelo and Stone viruses are notorious names.

Some programs are *virii* in disguise, when executed they load virus in *memory* along with program. They infect program files. Some file virii replicate while others destroy program being used. Some notorious program viruses include Sunday and Cascade.

*Multipartite Virii* are hybrid variety and may be described as a cross between both Boot and File Virii. They infect files and also boot sector. They are more destructive and more difficult to remove. First they infect program files and when infected program is launched, multipartite virii start infecting boot sector, then they load into memory and start infecting other program files. Some notorious examples are invader or flip.

*Stealth Virii* use various methods to avoid detection. They can remove themselves from memory temporarily to hide from virus scanners. Some can redirect disk head to read another sector instead of the one in which they reside. Some stealth virii like the Whale conceal the increase in the length of the infected file and display the original length.

*Polymorphic virii* are the most difficult to detect. They are able to mutate, i.e., they change their viral code known as signature every time they infect or spread. Antivirus looking for specific virus code can't detect such virii. Almost every day new virus emerges, and vendors have to provide an update. How frequently we update against satanic virus?

*Macro virii*: In *Office 97*, a feature known as *macros (Macs)*, allows a particular

task to be repeated efficiently by just clicking a button. Macro virus consists of an evil or viral macro VBA (visual basic applications) code which creates havoc in computer when executed. These virii spread quickly and some have random activation. They can infect both windows and Macs.

*Antivirus* programs technique called *check summing*, records sizes, and *compares* executable file size with check sum. (The Quran prescribes checking with the original *program* and *model*: the Quran and the Sunnah:4-59.) Stealth virus reduces size by the same amount it has added, and remains unchecked. Therefore, antivirii use a method called Heuristics, which scans drive for typical viral codes and behavior. A number of anti-virus programs, e.g., antivirus scanners, check summers, integrity checkers, their much more powerful and versatile anti-virus combinations, various behavior blockers and immunizers are also used. Yet there is no anti-virus guarantee, because for each antivirus algorithm it is always possible to suggest a virus counter algorithm, making particular virus invisible for the anti-viral program. The Quran prescribes all time consciousness (*taqwaa*) not occasional. Also consider whether we, ourselves, take any care in checking quality of free for all *fataawaa* [verdicts issued by all and any one, whose qualifications are questionable, and whether we refer to the original *Code* (*the Word* of God) and methodology (the *Sunnah*) of the Prophet (Peace be upon him)] for detecting and correcting any errors! Consider following:

*Quality of anti-virus* is determined, in order of importance, by:

- (i) **reliability** and convenience; absence of anti-virus "*hangs*" and other technical problems, requiring *specific knowledge*,
  - (ii) quality of detection of most kinds of viruses,
  - (iii) availability of timely updates,
  - (iv) availability of versions of antivirus for all platforms, not only on demand scanning but also scanning on the-fly capabilities,
  - (v) availability of server versions with possibility of network administration,
  - (vi) speed of work and other useful features, functions, bells and whistles.
- Consider 91-8.

*Reliability* is the most important criterion, because even the "absolute anti-virus", is useless, if it does not complete scanning process and finish hangs, leaving any part of disks or files unchecked, thereby leaving virus in the system undetected. Compare with partial or patch work in belief and faith of the social program of the Quran. The antivirus may also be useless if it demands some special or higher knowledge from user. The revelations used language of the first addressees (e.g., 12-2) and invited attention to complex phenomena of nature in most common terms (e.g., 19-97).

Software updates should be checked for *freshness*. [Examine 2-2 to 5. Also consider need of *ijtihaad* for keeping the justly balacing civil society (*ummah*) active.] In case of detection of a tile virus, *if the computer is connected to a network, it should be*

*disconnected from the network and the system informed.* Similar measures are required for saving human society, when individuals and segments get infested with satanic vices. If the virus has already infected the server, disconnection from the network will not stop it from infiltrating computer again after its treatment. Reconnection to the network must be done only after all the servers and workstations have been cured. (Consider, e.g., 7-148 to 153 and 2-54.)

When file or boot virus is detected it should be ensured that either the virus is nonresident, or the resident part of it has been disarmed. ***Removal of virus from memory is necessary to stop its spreading.*** When scanning files anti-viruses open them; many resident viruses intercept this event and infect the files being opened. As a result most part be infected because the virus has not been removed from memory. Same may happen in case of boot viruses - all the diskettes being checked may become infected.

*Cold* boot should be done because several viruses *survive* after *warm* boot. Some viruses survive even cold boot (e.g., *Ugly* virus), therefore, *boot sequence* be checked from system diskette and not from infected hard drive. Besides resident/non-resident capabilities, it is necessary to know other features of virus: types of files it infects, its effects etc. Known source of this type of information is '*The AVP Virus Encyclopedia*'.

After restoring infected files with the help of anti-viral program, functionality should be checked. This is necessary, if treatment proves to be unsuccessful due to an error in treating module of the anti-virus or because of inability of anti-virus to cure particular kind of virus.

Hackers use parasitic program written intentionally to enter computer without user's permission or knowledge. *Parasitic*, because the virus attaches to files or boot sectors and replicates itself thus continuing to spread.

***Virus should never be assumed harmless and left on a system.*** (Are we as much careful in our life, as for computers?) It remains inactive until the infected program is run or boot record is read. As the virus is activated it loads into computer memory where it can perform a triggered event or spread itself. Disks used in an infected system can then carry the virus to another machine. Programs downloaded from bulletin boards can also spread virus.

When trouble shooting a program or system problems, watch for tell tale signs of a virus presence. When a program says it has removed a virus from memory it does not mean any files have been disinfected. Viruses have successfully invaded computers and are not going to leave. (*What is a Computer Virus?*, Pak Observer 21.5.2002)

Computer ***virus is a software programme that misguides a computer system, and uses the system's resources to damage its proper functioning.*** Re-examine *satanic* behaviour.

The key to get rid of viruses is to have appropriate tools to find and remove them. But in order to be viral-proof, one must understand what is a computer

virus and more importantly its *modus operandi*. The same is true for understanding nature of satanic operations.

Biological viruses are tiny scraps of genetic code, RNA or DNA. They can take over control of mechanism of a living cell. They then *trick* it into making thousands of replicas of the original virus in a very short time. Just like its biological fellow, a computer virus can also make exact copies of itself. It's a bogus programme which at its pre-defined status, takes charge of a computer system. It performs *illegal activities* like deleting or re-partitioning hard disk, writing false values in the Boot Sector (B.S.) or File Allocation Table (FAT) of disk, formatting of hard disk, deleting files and corrupting resources of the system. It can cause great damage to a computer system.

Viruses use different methods to attach themselves with programs. Some viruses attach their code at the end of an executable file and put a jump to it, others insert themselves inside unused code segment or data segment of an executable programme, yet others keep virus code in boot sector, partition table, bad sectors or in a hidden file and place a redirection pointer in EXE file.

All viruses do some kind of modification to disk or file that they replicate, which is always same in most of viruses. Thus the virus can be identified by presence of that particular modification called *signature*, a unique string of characters.

Some viruses have capability to create new viruses. They modify their destructive capabilities, change their signatures or alter their-infection habits. Such virus is called strain of original virus.

In some cases, it's very difficult to detect virus, unless it has already done considerable damage.

Experts usually advise following steps to clear computer viral infection:

Turn off the PC and boot from a clean write-protected floppy disk; use a smart antivirus programme (For man and society, the Quran uses the term, *Tazkiaah*: process of purification.) to scan the hard disk and then repair or delete the infected files; scan hard disk again and all floppy disks including backup files and try to recognize the infection source and isolate it. Wendy Taylor says, your computer may still be prone to virus "unless you are willing to *disconnect* your floppy drives, remove your network card, unplug your modem, and disable all your communication ports, *your system is at risk*."

In life, in such a situation, for guidance, with sure success, there can be many approaches. Short cuts may seem convenient and even tempting. The Quran presents a model for achieving higher ideals and fulfilling responsibilities of those levels. Let us revisit the model set by it at the time of its advent, particularly its *methodology*, for adoption in present circumstances.

The earlier revealed Surahs 73 and 74, provide syllabus and training module for preparing for 'higher responsibility'. Carefully and deeply reflect into these Surahs, particularly in the background of verse 73-5 ('A weighty Responsibility').



"But keep in **remembrance** (always) the Name of your Lord-Master, and devote your self to Him wholeheartedly." (73-8)

But, for your Lord's (Cause), be patient and constant! (74-7)

First of all, in order to develop the *right attitude* and to prepare frame of mind for taking up the challenge, *establish* and *improve relationship with Lord-Master*. **In order to come out of the current mess, it is, first, necessary to come out of the present mind set:**

"Verily, Allah, never changes the condition of a people,  
*until they change that is in their 'selves'* (13-11)

(they change their minds, mind set)

Also see 8-53.

Then:

"**Come back**" to Allah, "well-pleasing and well-pleased": (as righteous, loveable and loving, fearfully-dutiful, with full faith and trust): 89-28

"**Turn Full Attention**": 94-8

(Devote and make concerted effort.)

Again examine 73-8, carefully.

"**Prostrate and Draw near**": 96-19

(Submit and concentrate.)

Many people may try to maintain '*personal relationship*' with God, without moving forward in other areas assigned to man for individual and collective endeavour on earth. Among them some may even get too much obsessed with mystic meddlings. Some of them feel satisfied with personal piety and individual achievement, which are good and desirable; no doubt. But one should not stop there. Otherwise the very purpose that Allah appointed Adam (Peace be upon him) as the '*administrator*' of earth, gets relegated. Mere personal piety does not perfect '*personality*' of man, in the composite whole called community or society. Examine carefully 2-177, particularly the socio-economic legislation and prescriptions of the *Diin*, given precedence over rituals of personal piety.

In the West, since the rise of Protestantism, notion of personal relationship with God, became popular. This in turn produced a confused idea; that ethics can be framed independent of religion, external or legislative aspect of religion is of no account, prescribed norms are irrelevant to the so called '*religious experience*', and doctrines can be dispensed with completely. This, in fact, shows total incomprehension of what constitutes the *Diin*.

Mystics also emphasize a one-to-one relationship between the believer and God - a direct contact. In this relationship, in which God is considered to speak directly to man, forms basis of *individualism*. The Protestant ethic is grounded precisely in this concept. (London Economist, May 17-23, 1975, page 82 of the Special Survey). In Monasticism one relegates responsibility and loses reflective and responsive sensitivities of human personality which work only in an

interactive human environment or society. The Quran does not encourage mysticism and monasticism, both. The Quran inculcates responsive and responsible attitude in order to develop a dutifully useful *person* for himself and for society.

Be "**Constant and Patient in fulfilling the duty**": 19-65 (Strive obediently and sincerely with constancy and consistency.)

*Returning* to Allah in submission and with full concentration, develops '*Qalb Saliim*' (2-131, and 16-120, i.e., a whole heart, a dedicated mind, a devoted *self*). It develops further in processes of purification (*Tazkiaah*).

For more active phase, simple and small steps, but bigger in leap, are prescribed in verse 62-2: *Tilaawat*, Sanctification, Instruction in the Book and the *Hikmah* (Wisdom).

*Tilaawat*, literally means to *follow*. Read (*study*) the Quran with assimilation, understanding and reflection (73-4), to be put into practice (73-5). For this one should preferably 'follow' the dictum given in 73-8 to 10, 74-2 & 3.

Most people remain intensely attached to and spiritually satisfied with rhythmic echoes of heart and ecstasies of faith, at initial step of '*reading*' without study, assimilation, understanding and reflection. They don't apply the spiritual advantage available in this exercise to their material world of creation. In this connection, glorious example of Umar (may Allah be pleased with him) needs to be studied. He did not stop just at the initial spiritual experience. He sets a model for emulation. He put into practice the Quranic claim that its teachings make man perfect, mankind prosperous and world a real welfare place. Make a comparative study of his rule with his contemporary Roman, Iranian, Chinese, and Indian Empires and verify the verdict of world history even upto and after hot and cold World Wars

*Tazkiaah*: Purification of 'Self' - Mind and Body (74-4 to 7). The '*reading*' unfolds the knowledge about what and how to '*purify*', and why. (74-4 to 7, 73-2 to 10). It clearly explains that success and failure depend on taming of the *self*: (91-9 & 10)

Again here also many people remain mostly devoted in '*personal piety*' without perfecting in plurality its unlimited scope. This generally leads to dichotomy in individual private and collective public life. No doubt, without firm standing on the strength of one's own personal character, neither leadership can lead nor disciple can follow. But for successful advancement of the mission, it is necessary that *collective character (culture)* is developed on '*purity*' as envisaged in the concepts of *Tauhiid* and *Tazkiaah*. Consider the most simple *oath*, in those circumstances, administered during the first Pledge of Aqaba, which spearheaded movement into Madina and turned the course of history of the globe: (a). We will not worship any but One God, (b). We will not steal, (c). Nor commit adultery, (d). Nor kill our children, (e). Nor will we slander our neighbour, and (f). We will obey the Prophet (Peace be upon him) of God. In other words, it was pledged that

they would not corrupt, nor allow to corrupt their *selves*. (consider example of computer, again) This is basically important because human energies and time are limited. If these are wasted after the pursuits of '*Taaghut*', (lusts and lures) there remains little available for right application, for higher ideals. Firstly because, it leave no room for righteous pursuit and secondly it damages the capacity so badly that it leaves man incapacitated to bear the burden of responsibility and guidance. The Quran describes *mu'min* (believer, in 33-35 and at many other places) with reference to one who puts faith into actual *practice*, and not just with reference to only faith in *principle*. The Quran categorically explains that *believers* who have accepted the responsibility and act under guidance with dedication and who have prepared themselves with proper, planning, and training, can come out victorious even in situations of adverse ratio of 1:10 in terms of men, material and resources, (8-65)- the Quran links it with 'understanding' and 'steadfastness' (*sabiruun*) of those who 'believe' (*mu'minuun*) in the laws and follow the rules, which is the basic requirement of discipline and dedication in struggle. It further explains that 'one hundred' can 'vanquish' one thousand of those who *disbelieve* (*kafaruun*, don't believe, violate laws, rules, discipline). But, if the *believers* are not well grounded in the faith and have *weakness* (*dza'fun*), e.g., of discipline, training, effort, etc., the ratio may fall to 1 to 2, (see 8-66).

*Teaching of the Book* has to be in sequence, with continuity and constancy, with meaning, in detail, with the objective of understanding and implementation of its Commandments. Some of them are highlighted in Dos and Don'ts (e.g., 22-41, 70-22 to 35, 25-61 to 70 and again in same Surah 25-71 to 76). This legislative prescription is further subject to the proviso of 2-2 to 4. The success is guaranteed in 2-5, and at many other places. '*Reading*' is far easier than '*Teaching*'. The latter is much more intense, deep and requires thorough understanding and command. This becomes possible when '*Tilaawat*' lays firm foundation and '*Tazkiaah*' raises a high stature in strong structure. Dedication to 'learning and teaching' has been bracketed with the high institution of '*Jihaad*', (9-122).

Teaching of *Hikmah*, both in word and deed, flows from and in conformity with 'Teaching of the Book'.

For better grounding in '*Tilaawat*' and 'Teaching of the Book', and for acquiring firmness in *Tazkiaah*, the Quran essentially prescribes following:

*Tafakkur* (Think)

*Tadabbur* (Deliberate)

*Ta'aqqul* (Reason)

One of the most important bestowments that come with *Hikmah* is the *Hukm*, i.e. *power-sovereignty* is granted. All forms of *Hidaayah* (Divine Guidance) operate through the 'software engine or vehicle' of *Hikmah* (although not exactly but nearly translated as power-wisdom). One who is bestowed *Hikmah* gets 'all good and abundance'.

Depending upon progress made and strength gained so far, the Mission may

now, take a concrete shape. Now comes the most dynamic phase, where resistance is bound to develop not necessarily only on the Manifesto or the Charter, and not mainly on the second part of the formulation of faith (i.e., first *kalimaah*) but basically due to and on the first part of it, i.e. basically on '*Laa ilaaha*' and consequently, on its second part also i.e. '*illallaahu*'. There are many people, including some of the People of the Book, who believe in God, and at the same time conjecture or conceive other gods, too. So, it is not the basic problem for them to believe in God, (the second part of the Islamic formulation of Faith). But many people violently reject the Oneness and associate all possible they can conceive as gods, besides the Only One God, Alone. It is here that active and violent resistance has been perpetrated through out the history of revealed religion based on Monotheism. This concept (Faith) explaining the way of life based on *unity* and *universality of one law (Monotheism)* governing all existence, was inconceivable out of ignorance, and was resisted out of arrogance. This still continues under one or the other doctrine or dogma, although science is increasingly clarifying many misconceptions about it. Science has now set its direction in search of the *Unified Law (Unification Theory)*, which is leading science to the basic theme of Monotheism).

We come back to the discussion of computer virus. A few appropriate steps could cut risk of virus infection and limit its damages, e.g., employ best antivirus programme, enable virus warning in CMOS setup, and remain cautious with ***luring*** and ***deceptive*** emails and attachments, as they provide turbo-path to viruses to spread: Consider following:

"Say to the believers that  
they should *lower* their *gaze* and *guard* their *modesty*:  
that will make for greater purity for them: and  
Allah is well acquainted with all that they do." 24-30

The Quran prescribes the principle not to go *near wrong* (Examine 2-35.), because it increases chances of temptations and trapping. It is always advisable not to open trash or doubtful mail. One has to be careful so much so that one may receive infected files even from *friends or those who pretend so*. Consider following:

"When you see people engaged in vain discourse  
about Our (Allah's) Signs,  
*turn away from them unless they turn to a different theme.*  
If *Satan* ever makes thee forget, then after recollection,  
sit not you in the company of those who do wrong." 6-68

***Always scan attachments before opening them.*** If it's infected, delete it immediately and advise others also (*Surah 103: Al-Asar*). Never get attracted by such messages. (Examine 15-88) Delete these and do not open the document. It's highly recommended to create rescue disk facilitated by Preventive Maintenance. (All time consciousness: *Taqwaa*)

Notorious Chernobyl (W95.CIH) virus was triggered on April 26, 1999, on

13th anniversary of Chernobyl nuclear disaster in Russia. Around a million computer systems were, estimated to have crashed worldwide.

It's a '*Windows95-specific parasitic PE file infector*' about 1k byte in size. The virus not only erases hard drive boot sector and partition table but also attempts to corrupt BIOS, which means that just formatting hard drive may not work until and unless BIOS is upgraded. The virus installs itself into the memory, hooks file access calls and infects EXE files that are opened. Depending on the system date the virus runs its trigger routine. Computer systems infected by CIH virus are still prone to similar attack on 26th of any month in future. If BIOS is corrupted, mother board does not respond, solution may be to replace the BIOS chip. (Waseem Asrar Ahmed, *There are ways to counter computer viruses*, Dawn, 25.5.1999)

See notes at 15-27, 35-1, and 55-15, which try to understand nature of *satan* (*shaytaan*) *energy-beings* (*beings*, constituted in energy frame, like radiation. Scientists have now discovered different possibilities of organisation of atoms (*atomtronics*) and *photonics*, i.e., circuitries (structures) at atomic and subparticle level which can be put to different uses.)

Consider following medical report also:

Within days of infection, AIDS virus destroys more than half of immune cells. Studies in monkeys show it attacks CD4 *memory* T-cells right away and wipes out more than half of them, Dr. Mario Roederer of National Institute of Allergy and Infectious Diseases and colleagues said. Normally during an infection such cells would recognize and latch onto an invader, helping other components of immune system destroy it. Not only does the virus directly kill CD4 cells, but it also causes them to commit *cell suicide*. (Maggie Fox, *AIDS Virus Destroys Immune Cells*, Reuters, Dawn - 29th March, 2005)

While AIDS has come up in discussion, it may perhaps be interesting, here, to look at following report:

World Health Organization researchers' data showed men who had been circumcised had a significantly lower risk of infection with AIDS virus, because foreskin is covered in cells the virus seems to be able to easily infect. The virus may also survive better in a warm, wet environment like that beneath foreskin.

"In West Africa, male circumcision is common and the prevalence of HIV is low, while in southern Africa the reverse is true," according to report, published in the Public Library of Science Medicine. ('*Circumcision May Stop Millions of HIV Deaths*', The News - July 13, 2006) Practice of circumcision is recorded at least from Abraham (Peace be upon him) in the religions of the Book. Abu Huraira (may Allah be pleased with him) has reported from the Prophet (Peace be upon him), describing circumcision as one of the characteristics of *fitrah* (nature).

Consider following report also:

Japanese Sony has patented an idea for *transmitting data directly into brain*

/Consider Quranic terminology: *Wahii*, *Alqaa* (Flash), *Ilhaam* (Intuition), and experience of receiving *Wahii* (Inspiration) by the Prophet (Peace be upon him)], to enable to see movies in which they smell, taste and perhaps even feel things, British science weekly 'New Scientist' says. The patent, based only on a theory, not on any invention, marks first step towards a *real-life Matrix*. The technique would be entirely non-invasive, it would not use brain implants or other surgery to manipulate brain. The device would fire pulses of ultrasound at head to modify firing patterns of neurons in targeted parts of brain. The aim is to create *sensory experiences* ranging from moving images to tastes and sounds. "...This may someday be the direction that technology will take us."

So far, *non-invasive way for manipulating brain is transcranial magnetic stimulation*, which uses magnetic fields to induce currents in brain tissue, thus stimulating brain cells. But magnetic fields cannot be focused on small groups of brain cells, whereas ultrasound pulses could be. (Real-life Matrix in the making, AFP; Dawn 7.4.2005) Perhaps *Satan* uses '*transcranial magnetic stimulation* as *non-invasive way for manipulating human brain*.

Now re-examine 7-27.

Consider following verse, which uses the term *Satan*:

"Commemorate Our (Allah's) servant Job (Ayub).

Behold he cried to his Lord:

"The *Satan* has afflicted me with distress and suffering!" 38-41

In the Quran and *Ahaadith*, we find some references to *Satanic* seductions and interferences.

A computerized *mental typewriter*, that can read minds, was displayed by Germany's Fraunhofer Institute and neurology specialists from Berlin's Charite Hospital.

The subjects wearing a cap covered with a web of wires linked to computer tested that each mental movement triggered an adjustment of the cursor on the screen, and prompted selection of letters by process of elimination. Without moving muscle, the cursor on the screen floats, letters appear and sentences form. Brain's electrical signals are transmitted by wire to computer which can read them and transform them into commands.

The doctors on the team applied their "physiological knowledge of which movement provokes which reaction in which part of the brain," while the computer scientists converted that information into algorithms, neurology professor Gabriel Curio of the Charite Hospital explained.

Curio said the mental typewriter can allow those with various forms of paralysis and artificial limbs, "where the *brain is intact but trapped in a body that no longer reacts*", to regain their liberty. ('Mental typewriter' that can read minds, AFP, The News - March 13, 2006) What happens when brain is *trapped*, cognition is *locked*, and acts wrongly. Examine 47-24.

A prosthetic arm has been developed that can be *moved by thinking* about it

and can feel heat and pressure of handshake. The bionic arm was controlled by rerouting nerves in Mitchell's shoulder to healthy muscles in her chest. This targeted muscle re-ennervation directs the signals sent to the amputated arm to the robotic arm via surface electrodes that respond to Mitchell's thoughts. (Mira Oberman, *Bionic woman now a reality*, AFP; Dawn - September 24, 2006)

Matthew Nagle, 25, from Massachusetts, whose spinal cord was severed, was paralyzed from neck down. He has been fitted with a chip (*BrainGate*) that reads signals in primary motor cortex of his brain, the region that would control movement if he had the use of his limbs.

When he imagines moving his paralyzed body, the implant's sensors record the activity in his brain and transmit these signals to a computer that controls various devices. He has learnt to move a cursor on a computer screen, open e-mails, play simple computer games and adjust volume of his television. He has also learnt to operate a simple robotic arm. Eventually he can control wheelchair and prosthetic limbs. He can also perform many of these actions during conversation. This suggests that total concentration will not be necessary to operate **mind-controlled prosthetic limbs**. (*Man Opens e-mails by Power of Thought*, The News - July 15, 2006)

**Remembrance** becomes a meaningful communication, when it is recognitional and responsive, besides being inspirational, e.g. one remembers favours of Allah, at every instant and occasion and submits his thanks, praises, recognition, apologies, etc., in appropriate responses like *Subhaan-Allah, Allahu Akbar, Alhamdulillah*, and so on. The response is mutual:

"if you *remember* Allah, He (always, already) *remembers* you."  
(2-152)

In reply to a query about *Ihsaan*, the Prophet (Peace be upon him) replied "it could be to worship Allah as if you see Him and if you cannot see Him, yet He sees you". (Muslim)

"He (Allah) is with you wherever you may be, and sees whatever you do." (57-4)

It gives sense of Allah's *nearness* at all times. For such, the Quran says that they never have fear nor grief. (2-38,112)

Sense of Presence of Allah is not confined to liturgical prayers, but every act of the faithful-obedient is a form of worship. The Prophet (Peace be upon him) was asked to keep on remembering Allah even during ordinary duties. (73-7 &8)

The Quran highlights different levels of submission to the Will (Guidance, Law) of Allah, e.g., like people being in foremost race (56-10), like Ibrahim (Peace be upon him) in total submission to the Will of Allah (4-125), and Yusuf (Peace be upon him), who refrains from committing a wrong inspite of threats and coercion (12-23). Also see 25-71.

*Remembrance* of Allah not only fosters His fear to refrain from wrong and do

good, but also promotes patience, will-power and steadfastness.

It has most soothing effect on mind and can be of great help in controlling tension, wrath, frustration, worry and grief: (13-28)

There can be no better way of remembering and invoking Allah than relying on Allah's Attributes, reflective of faith that He is independent of all while all are dependent on Him (112-2). (See Haider Zaman, *Remembrance of Allah, Dawn* - 1st April, 2005)

Consider some clues in advancements in analyzing *brain activity and storage capacity*:

International research consortium, led by Dr John Mazziotta, chair of department of neurology, University of California, Los Angeles, medical school, and Dr Arthur Toga, director of UCLA's laboratory of neuro-imaging, has taken scans of brains, and layered over anatomical maps the animations of brain functions such as memory, emotions, dreams. (Deena Beasley, *Researchers Compile Atlas of the Brain, The Dawn*, 13.8.2003.)

*Holographic memory* works by storing difference between two beams of light in a photosensitive medium. The first is a reference beam containing no information; the second carries encoded data picked up from light modulator (often a liquid crystal display). Where the two beams intersect, they interfere with each other. The result, recorded in the photosensitive medium, is a hologram, which can be read by applying a beam equivalent to the original reference. This produces a replica of original data. Applying a beam equivalent to the original data, similarly, produces a replica of the reference. This scheme allows for high-capacity *storage*, because a huge number of different holograms can be stored in the same volume of material. All that is required is that the reference beam for each arrives at a slightly different angle from all other reference beams. In theory, tens or hundreds of thousands of holograms, each containing an entire page of data, can be stored in this way.

*Optical correlators*, work by encoding images on to a beam of light and, using a special lens, transforming them into their Fourier components-building-blocks that encode thickness and direction of lines in the image, but not their position. By passing this '*Fourier transform*' of a scene through another filter derived from a target image, components that do not match the target can be filtered out. When the result is transformed back into its original condition, the only light remaining marks the position of the target, or things that looked similar to it, in the original image.

Tien-Hsin Chao, Hanying Thou and George Reyes, of the Jet Propulsion Laboratory UPL) in Pasadena, California, combined the two technologies. Image *retrieval and recognition* are done simultaneously, in a single step, and it is possible to search for thousands of targets with extraordinary efficiency. This approach could also be useful in conventional data retrieval, for finding records that match particular criteria.



Holography and optical correlation are both inherently analogue processes. Instead of using optics for the entire retrieval process, they use it to guide a second, electronic (and error-free) search of a large, conventionally *stored database*. The first stage narrows the database down to a manageable number of relevant-looking records, and the second finds the exact record. (*Optical Recognition: A Trip Down Memory Lane*, Science and Technology: Optical Recognition: The Economist June 17th 2000)

*How great, complex and quick systems, God has placed in human brain! Do we access this enormous storage (memory), through ta-zakkur (recalling, retrieving, remembering), ta-fakkur (thinking), ta-aqqul (reasoning), ta-dabbur (deliberating)?*

73. **Truly Allah loves those who turn to Him, in repentance, and loves those who keep themselves pure-clean.** (2-222, Section 28)
74. **And Allah is Ever All-Hearer, Ever All-Knower.** (2-224, Section 28)
75. **And Allah is Ever All-Forgiving, Ever All-Forbearing.** (225)  
(2-224 to 226, Section 28)
76. **Then, Verily, Allah is Ever All-Forgiving, Ever All-Merciful.** (226)  
(2-224 to 226, Section 28)
77. **Then, Verily Allah is Ever All-Hearer, Ever All-Knower.** (227)  
(2-227 to 232, Section 28 to 30; 236 to 237 & 241, Section 31)
78. **And Allah is Ever All-Mighty, Ever All-Wise.** (228)  
(2-227 to 232, Sections 28 to 30; 236 to 237 & 241, Section 31)
79. **That Allah is Ever All-Aware of all things.** (231)  
(2-227 to 232, Sections 28 to 30; 236 to 237 & 241, Section 31)
80. **And Allah ever knows all; and you know not.** (232)  
(2-227 to 232, Sections 28 to 30, 236 to 237, & 241, Section 31)
81. **That Allah is Ever All-Seer of what you do.** (2-233, Section 30)

*"The mothers shall give suck to their offspring for two whole years,*

*if the father desires to complete the term.*

*But he shall bear the cost of their food and clothing on equitable terms.*

*No soul shall have a burden laid on it greater than it can bear.*

*No mother shall be treated unfairly on account of her child.*

*Nor father on account of his child, and*

*heir shall be chargeable in the same way,*

*if they both decide on weaning, by mutual consent, and*

*after due consultation, there is no blame on them.*

*If you decide on a foster-mother for your offspring there is no blame on you, provided you pay (the mother) what you offered, on equitable terms.*

*But fear Allah and know that Allah sees well what you do."* 2-233

Now consider carefully following research and findings:

World Health Organization, setting new international bench marks for

children's growth, referred to breast-feeding as *biological norm*. Public health leaders say the weight of the *scientific evidence for breast-feeding* has grown so overwhelming that it is appropriate to make clear that it is risky not to breast-feed, and *hazardous for baby's health*.

"Just like it's risky to smoke during pregnancy, it's risky not to breast-feed," said Suzanne Haynes, senior scientific adviser to the Office on Women's Health in the Department of Health and Human Services.

It has been determined that "breast-feeding is the ideal method of feeding and nurturing infants" and "breast milk is more beneficial to infants than infant formula." Child-rearing experts have long pointed to the benefits of breast-feeding.

"It's hard enough going back to work," working mothers say. "Urging women to breast-feed exclusively is a tall order in a country where more than 60 percent of *mothers of very young children work*, federal law requires large companies to provide only 12 weeks' unpaid maternity leave and lactation leave is unheard of. Only a third of large companies provide a private, secure area where women can express breast milk during the workday, and only 7 percent offer on-site or near-site child care, according to a 2005 national study of employers by the nonprofit *Families and Work Institute*." Now consider responsibilities of fatherhood and motherhood in family model of Islam, where physical and psychological development of human personality of child is basic in raising structures of society and civilization. Consider: woman has been endowed for degrees (*darajaat*) of higher responsibilities in managing and developing domestic aspect of family as the basic building block of society. Napoleon Bonaparte said: "Give me good mothers and I will give you a good nation." Also consider: man has been endowed for degrees of higher responsibilities in economic, physical and outer structures of edifice of society. While none of them (man and woman) is totally excluded from these respective realms; they in fact mutually support and strengthen each other in their respective responsibilities. Also see notes at 2-235.

Ample scientific evidence supports the contention that breast-fed babies are less vulnerable to acute infectious diseases, including respiratory and gastrointestinal infections. Breast-fed babies are at lower risk for sudden infant death syndrome and serious chronic diseases later in life, including asthma, diabetes, leukemia and some forms of lymphoma, according to American Academy of Pediatrics.

Research on premature babies has even found that those given breast milk scored higher on I.Q. tests than those who were bottle-fed.

"It's a whole lifestyle," said Kymberlie Stefanski, a 34-year-old mother of three from Villa Park, Ill., who has not been apart from her children except for one night when she gave birth. "My life revolves around my kids, basically." Ms. Stefanski quit working when her first child was born, nursed that child until she was 4 years old. She said she wanted to reduce risk of breast cancer for herself and for her three daughters, referring to research indicating that extended

breast-feeding may reduce the risk for both mother and daughters.

Scientists who study breast milk almost all speak of it in superlatives. Even the International Formula Council, a trade association, acknowledges that breast-feeding "offers specific child and maternal health benefits" and is "preferred" method of infant feeding. The American Academy of Pediatrics states in its breast-feeding policy that *human breast milk is "uniquely superior for infant feeding."*

Dr. Haynes, of the Health and Human Services Department, said, "Our message is that breast milk is the gold standard, and anything less than that is inferior."

"I think of human milk not just as food, but as a sophisticated and intricate infant support system that has evolved over millions of years to provide the infant with nutrition, protection and components of information," said Dr. E. Stephen Buescher, a professor of pediatrics at Eastern Virginia Medical School in Norfolk. "It isn't just calories," He said.

The protection that breast-feeding provides against acute infectious diseases - including meningitis, upper and lower respiratory infections, pneumonia, bowel infections, diarrhea and ear infections - has been among the most extensively studied of its benefits and is well documented, said Dr. Lawrence M. Gartner, chairman of the American Academy of Pediatrics' breast-feeding section.

Breast-fed babies have 50 percent to 95 percent fewer infections than other babies, Dr. Gartner said. One reason for the reduction in the incidence and the severity of infections is the *antibodies* contained in the mother's milk. "***A lot of this has to do with the mother and baby interacting,***" he explained. "Whatever the baby is exposed to, the mother is exposed to, and the mother will make antibodies within three to four days." The baby absorbs them through breast milk.

Breast milk contains agents that prevent bacteria and viruses from attaching to cells in baby's body, so that foreign agents are expelled in stool, Dr. Gartner said. When breast-fed babies get mild infection that does not make the baby sick but acts almost like a vaccine. "What we think is that *human milk creates an environment* where you get your *immunity*..." Dr. Buescher said.

Neonatologists' studies have found that premature babies who get breast milk are discharged earlier from hospital and are less likely to develop necrotizing enterocolitis, a potentially deadly disease.

Breast milk has also been shown to lift cognitive development of premature babies, presumably because it contains certain fatty acids that aid brain development.

Experts say it is possible that *human breast milk produces permanent changes in immune system*, in a sense "*educating*" the baby's immune system, Dr. Gartner suggested. That may explain why children who were breast-fed appear to be at lower risk for autoimmune diseases like Crohn's, asthma and juvenile diabetes. Several studies also indicate that breast-fed children are at reduced risk for the

cancers lymphoma and leukemia.

Public health officials, with mounting evidence suggesting that breast-fed children are at lower risk of being obese, have been promoting breast-feeding as a strategy to combat alarming rates of childhood obesity.

According to American College of Obstetricians and Gynecologists, extended breast-feeding reduces risk of ovarian and breast cancers. Studies have found that women who breast-feed face lower risk of adult-onset or Type 2 diabetes, and they seem to be at lower risk for osteoporosis later in life.

Immediately after childbirth, nursing accelerates healing by reducing bleeding and causing uterus to contract more rapidly back to its normal size. Making milk burns up to 500 extra calories a day, so nursing mothers get help shedding extra pounds from pregnancy, especially if they nurse for an extended period.

Experts say lactation has calming effect on the mother, as adaptive mechanism to ease transition to life with a new baby. Every time a mother nurses, she gets a spike in oxytocin, which may have an anti-anxiety effect and help *promote bonding with the new baby*, said Kathryn G. Dewey, professor of nutrition at University of California, Davis, and an expert on breast-feeding. Nursing may even produce a euphoric feeling, she said.

Dr. Michael Kramer, professor of pediatrics and of epidemiology and biostatistics at McGill University's medical school in Montreal who has been studying health effects of breast-feeding among infants in Belarus, found a strong protective effect against gastrointestinal illnesses. (Roni Rabin, *Breast-Feed or Else*, The News - June 16, 2006)

During nightly vigil, over a caravan, Umar (may Allah be pleased with him), heard a baby cry, with intervals. The mother said, the child was intractable as she wanted to wean forcefully (before time), because Umar granted allowance only for those children who had been weaned. At this, he proclaimed that mothers should not wean their children only for the sake of allowance for suckling, and from thence every child received stipend. (Dr Mustafa Siba'i, *Human consciousness*, The News - May 10, 2006)

Children who are exclusively breast-fed in infancy enjoy equivalent benefits in cardiac health as those who exercise regularly and restrict their salt intake, a study suggests. Breastfeeding scored best on systolic blood pressure - one of the two key indicators of cardiac well being. Children who were exclusively breastfed for six months had a much lower systolic reading than counterparts who had been partially breastfed or fed only infant formula. And the longer the child had been breastfed, the better the score. (*Breast is Best for a Healthy Heart: Study*, The Nation 24.5.2005)

Researchers at Karolinska Institute, Stockholm, found that children of separated parents experienced greater levels of anxiety than those whose parents stayed together. But breast-fed children were better equipped to deal with the

problem than those who were fed by bottle and were "significantly less anxious". Dr Scott Montgomery, the epidemiologist who led the research, said: "...the *breastfed children would have hidden reserves of resilience...*" (*Breastfeeding Lowers Anxiety*, The News - August 5, 2006)

**82. And Allah knows well of what you do.**

(2-234, Section 30)

**83. That Allah knows what is in yourselves, so fear Him.**

**And know that Allah is Ever All-Forgiving, Ever Most Forbearing.**

(2-235, Section 30)

From above verse, following important terminology may be examined:

*Nafsun*: soul, vital principle, blood, one's own person, *self* (taking all pronominal prefixes), long speech, *liberty of action, style or manner of writting*, individual, *intention, will, life*

Wishes and desires pertain to *nafs*. It includes meanings of vastness.

*Nafsan*: *precious*, sought after, When used adverbially means *willingly: of one's own accord, at one's own pleasure*

*Tanaafasa*: long for, aspire after

*Tanaffasa*: shine, *breathe*, breath deeply

*Tanaafus*: be *proud*, be *jealous*, *compete*

*Nafisa*: *tempt*

*Nifaasan*: be *confined*

*Nafs-ul amr*: truth, fact of matter, *essence*

*Nafsush-shay'*: thing itself

Dr Abdullah Abbas Nadvi, in *Vocabulary of the Holy Quran*, explains that the word *nafs* and its plural forms *nufuus* and *anfus* are used to denote the reflective meaning. Some scholars translate the word *nafs* as soul, body, mind, person etc. Others translate it as *self*, which conveys somewhat closer meaning. In Arabic there are no reflective personal pronouns. Their place is partly supplied by the words *nafsun*, etc. In this sense *nafsuuu*, *anfusahum*, etc., are translated as *himself, itself, themselves*, etc. *Nafs* and *Ruuh* have been discussed in some what detail in '*The Gateway to the Quran*' by Shahzado Shaikh.

"Out of the many meanings attributable to the term *nafs* - soul, spirit, mind, animate being, living entity, human being, person, self (in the sense of a personal identity), *humankind*, life, essence, vital principle and so forth - most of the classical commentators choose *humanbeing*, and assume that it refers here to Adam. Muhammad Abduh, however, rejects this interpretation and gives, instead, his preference to *humankind* inasmuch as this term stresses the common origin and brotherhood of the human race (which undoubtedly, is the purport of the above verse), without, at the same time, unwarrantably tying it to the Biblical account of the creation of Adam and Eve. My rendering of *nafs*, in this context, as *living entity*

follows the same reasoning.

"As regards the expression *zawjaha* (its mate), it is to be noted that with reference to *animate beings*, the term *zawj* (a *pair*, one of a pair or a *mate*) applies to the male as well as to the female component of a pair or couple; hence with reference to human beings, it signifies a woman's mate (husband) as well as a man's mate (wife). Abu Muslim - as quoted by Razi -interprets the phrase 'He created out of it (*minha*) its *mate*' as meaning 'He created its *mate* [i.e. its sexual counterpart] out of its own kind (*min jinsiha*), thus supporting the view of Muhammad Abduh referred to above. The literal translation of *minha* as 'out of it' clearly alludes, in conformity with the text, to the biological fact that both sexes have originated from 'one living entity'. +Muhammad Asad, note 1 to verse 4-1, page 100)

### **Genomics and 'Genomatic' Cleaning of Self and Society:**

At functional level of life, man has been equipped with wide variety of forces and functions in his *genes* (*human genome*). They determine traits and characteristics of his person and personality: Intelligence has been strengthened with super cerebral programming. Human faculties are further guided by various types and levels of guidance (A chapter titled '*Ihdinaa*' in '*The Gateway to the Quran*', by Shahzad Shaikh, provides detailed explanations). In this sense translation of the term *human genome* seems to be closer to *nafs* (*human self*). Process of purification starts at these levels, leading to spiritual realms. Transcendental experience is not possible without attaining purification in temporal traits and worldly ways.

Biologists have made considerable progress in identifying special class of genes, that shape behavior of an organism or a being toward others of its species. These social behavior genes promise to yield deep insights into how brains are constructed for certain complex tasks. *Social behavior genes* present a particular puzzle since they involve *neural circuits in brain*, often set off by some environmental cue to which the animal responds. Understanding *genetic basis of social behavior* in animals is bound to help study human behavior also.

Researchers have reported on many roles of genes, including sexual behavior. One gene is known to promote *faithful pair bonding* and *good parental behavior*. In the glad tidings of a son to Zakariya (Peace be upon him), Allah, the Creator-Maker, informed him about purity and other goodly traits of exemplary righteous behaviour of Yahya (Peace be upon him): 3-39, 19-7 and 21-90. Similarly Mary (may Allah be pleased with her) was informed about character and characteristics of Jesus (Peace be upon him) before his birth (3-48 to 50). Allah has mentioned many biological and genetic processes in creation, shaping and making of personality of man.

Scientists have discovered how a gene is naturally modulated so as to produce a *spectrum of behaviors* from monogamy to polygamy, each of which may be advantageous in different ecological circumstances. This may perhaps provide

some clue for scientific investigation into *human aspects of this issue in peculiar social situations*. Another gene is known to be involved in the male's elaborate suite of courtship behaviors. In human sphere the Quran tells that man has been strengthened by degrees over woman to shoulder higher responsibilities in physical and social activities (4-34). Research has established that not only some genes but even some *special features* of a gene work differently in males and females.

Experiments show that *different behaviors are controlled by a gene, which is switched on in a specific set of neurons in brain*. The gene is arranged in a series of blocks. Different combinations of blocks are chosen to make different protein products. *Selection of blocks is controlled by a promoter*, a region of DNA that lies near but outside the gene itself.

DNA's dynamism is not visible in its material makeup. Its invisible world is incredibly vast. Wonders inside the cell are no less amazing. But greater wonders outside are more flabbergasting: Who coordinates subsequent (cell) multiplication into and activities of two, four and so on?

Biology is reasserting primacy of whole organism, whole individual over isolated genes. First clues turned up in study of cell's metabolic pathways. These pathways are like road networks that bring in raw materials (food) and transport them to factories (enzymes) where useful components (molecules) are assembled into new products (more cells). A key concept was '*rate-limiting step*', a metabolic road under strict traffic control that was thought to orchestrate dynamics of entire network.

Biotechnologists try to engineer cells to make products but their efforts are often hindered, apparently by the tendency of key genes controlling *rate-limiting steps* to reassert their own agenda. Scientists fought back by genetically engineering these genes to prevent them taking control. When they inserted engineered genes back into cells they expected to see an increase in yields of their products. But they were disappointed. The metabolic pathways slipped back into making more cells, rather than more products.

Geneticists were similarly puzzled by an abundance of genes with no apparent function. For example, '*prion gene*' in mad cow disease is transformed into pathogenic brain-destroying protein. Standard way to investigate what a normal gene does is to inactivate it and see what happens. Geneticists inactivated mouse's *prion gene* and found that mutant mice were perfectly normal. Like many other genes, it seems to lack a function!?

A gene without function, isn't really a gene at all. By definition, a *gene* has to make a difference; otherwise it is invisible to natural selection. Genes are units of heredity. Now it seems that genes, at the level of DNA, are not the same as genes at the level of function. The answer to these riddles is being unraveled in *systems biology*.

Rather than having a single major function, most genes, like roads, probably

play a small part in lots of tasks within the cell. By dissecting biology into genes, reductionism failed to account for these multitasking genes. *So the starting point for systems biologists isn't the gene but rather a **mathematical model of entire cell**. Instead of focusing on key control points, systems biologists look at system properties of entire network.* In this new vision of biology, *genes aren't discrete nuggets of genetic information but more diffuse entities whose functional reality may be spread across hundreds of interacting DNA segments.*

*Rather than being "caused" by single genes, traits may represent a network perturbation generated by small, almost imperceptible, changes in lots of genes.* (Johnjoe McFadden, *The unselfish gene*, The Guardian; The News 7th May, 2005)

Who decides which each of the cell will ultimately be responsible for development of separate systems e.g., sight, hearing, etc.?

"It is He (Allah) Who shapes you in the wombs as He pleases.." 3-6

"But you will not, except as Allah Wills". 76-30

"The embryo completing its first three weeks in the mother's womb represents a surface resembling a fly's wing. It does not have a three dimensional existence, being composed of adjacent cells. Cells of the endoderm and ectoderm are placed side by side in sequence. Again, the various cells that will secrete hormones in the future are placed in similar sequence, and so are the future muscle, nerve and bone cells. How are these cell sequences - the total of which does not exceed the size of a fly's wing - going to come together? *The four basic cells that will form the stomach, for instance, are located in four different regions of those sequences. One of these will reproduce to form the gastric muscle, the second the stomach's nerves, the third the secretory tissue and the last, its inner lining.*"

"...All the organs are in a similar situation. The liver, the kidneys and all the other organs will attain the possibility of life by the convergence of their own cells... Starting from this leaflike form - i.e., the tissue phase, *the embryo performs a rotation on itself and this rotation is of such a nature that each cell finds its companions and pinpoints the locations of the organs. The rotation and folding process progresses within an incomprehensible calculation of angles and rotational velocities, and the cells in different sequences of the same organ converge without the slightest error.*" (Dr Haluk Nurbaki, Verses from the Holy Koran and Facts of Science, pp.296-297) How all these organs coordinate and grow in harmony? How do they keep handy to retrieve encyclopedia, dictionary, standard operating procedures, and manuals, or compose new codes from computer programmes for crisis management, etc., etc.? How billions of cells, different organs and systems, work under unified law of body, life and cosmos?

"We (Allah) have indeed created man in the best of moulds." 95-4

If we keep different connotations and shades of meanings of words from Arabic root 'n f s', and examine functional capacity of genes, it seems that human genome *is fully equipped to function in auto mode*. Reconsider 95-4.

"Who (Allah) made everything?



He has created good, and  
 He began the creation of man from clay.  
 Then He made his offspring from semen of despised water.  
 Then He fashioned him in due proportion, and  
 breathed into him the soul; and  
 He gave you *hearing (ears), sights (eyes) and  
 hearts (understanding)*.  
 Little is the thanks you give!" 32-7 to 9.  
 Also see 23-78.

Universe, from its primordial state of energy soup, turned into particles of matter. It went through different phases (*ayyaam*), till *life* appeared from water. How *man* was interwoven through *nafs* and *ruuh* on the material chip in physical frame? Intelligence is evident in evolving living entities and their beautiful, precise and powerful thoughts. This makes the invisible world inside us far more fascinating. (Also see Deepak Chopra, '*Quantum Healing*', pp. 124 to 126)

Scientists are increasingly admitting that there is some Super-Natural Act, the Ultimate Eternal Truth, Cause of all causes, Who holds the control board of the machine, seemingly placed on the auto-mode. (Also see '*Theophany in Megaverse*', Unto Light, p.17, by Shahzade Shaikh.)

Islam emphasizes not only purification of self but whole society and its environment, as given in the comprehensive code of life, called *Ad-Diin*. Researchers are learning that in behavior, an organism's *genome* is closely linked to its *environment*, and that there can be elaborate feedback between the two:

A remarkable instance of *genome-environment interaction* has been discovered in maternal behavior of rats. Pups that receive lots of licking and grooming from their mothers during first week of life are less fearful in adulthood and more phlegmatic in response to stress than are pups that get less personal care.

As a result of widening distances, society is facing severe and devastating consequences such as depression and frustration, lack of empathy and altruism, inferiority and superiority complexes, emotional flatness (alexithymia), etc.

Studies show that children who remain close with their parents become socially competent, personally effective, confident and self assertive. Those who remain deprived of parental affection and love, tend to get frustrated, indecisive, incompetent, jealous and short-tempered.

Parents' attitude and training weave personality fibre of a child. Training and environment play far more vital role in emotional learning of children than genes.

The Prophet (Peace be upon him) said:

"No father has given a greater gift to his son than good conduct and good behaviour as taught by Islam."

Also see notes at 2-233.

Emotions are contagious. People take immediate effects of moods of people

present. Ulf Dimberg, a Swedish researcher at University of Uppsala, found that when people view a smiling or angry face, their own faces show evidence of the same mood through slight changes in facial muscles. So, a vicious impolite circle of attitudes develops around in society. People registering their protests violently by damaging public property and harming innocent persons, is indicative of inner frustration and hyper tension. (Yubah Bilal, *A forgotten responsibility*, Dawn - March 26, 2006)

The Quran all along emphasizes personal, parental, societal, and environmental responsibility and accountability in all behaviour. The Bible also makes ceaseless effort in inculcating behavioural norms which affect generations together. Obstinate and rebellious groups and nations, who violate laws collectively and jointly, get obscured and obliterated from geography and history of the planet, and may take generations before any reawakening and renaissance; if at all, it takes place:

"Thou shalt not bow down thyself to them,  
nor serve them;  
for, I am the Lord, thy God .  
I am a jealous God  
visiting the iniquity of the fathers upon the children  
unto the third and fourth generation of them  
that hate Me." (Exodus 20- 4 & 5 )

But, if obstinacy and rebellion get hardened and ingrained in *genome-environment interaction system*, then evil-livers are collectively cut out from their roots and dumped under dunes of ruination. Carefully consider some examples of those who were severely punished: 10-33, 2-59, 6-49, 7-162 to 165 and 29-34, others, whose genome was changed and turned into apes: 7-166, and more obstinate, rebellious evil-livers, who were wiped out from the globe: 11-81 to 83, and 71-21 to 27.

Michael J. Meaney and his colleagues at McGill University, Montreal, reported that a gene in the brain of a well-groomed pup is chemically modified during grooming period and remains so throughout life. The modification makes the gene produce more of a product that damps down the brain's stress response. It allows to transmit the behavior to the young through the same good-grooming procedure, just as the stressed-out mothers transmit their fearfulness to their offspring.

Grooming, training and taming of highly endowed and bestowed social behaviour genes in human genome (*nafs*) is the real *trial* or *test* for man:

"It is He (Allah) Who has made you  
agents, heritors of the earth.  
He has raised you in ranks, some above others,  
that He may try you in gifts, He has given you.  
For, your Lord is quick in punishment.

Yet, He is indeed Oft-Forgiving, Most Merciful." 6-165

(Translation: Abdullah Yusuf Ali)

"And it is He (Allah) Who has made you  
generations coming after generations,  
replacing each other on the earth.

And He has raised you in ranks, some above others, that  
He may try you in that, which He has bestowed on you.  
Surely, your Lord is Swift in retribution and  
certainly, He is Oft-Forgiving, Most Merciful." 6-165

(Translation: Dr Khan Dr Al-Hilali)

Also examine 2-47 and 122.

Dr. Meaney and his colleagues have given their findings: "Among mammals, natural selection may have shaped offspring to respond to subtle variations in parental behavior as a forecast of the environmental conditions they will ultimately face once they become independent of the parent."

Dr. Robinson has proposed the term *sociogenomics* for the idea of understanding social life in terms of genes and signaling molecules that mediate them. A question of great interest would be how far genetic shaping of behavior exists in people. Larry J. Young of Emory University, who studies the social behavior of voles, said that, in people, activities like suckling of babies, maternal behavior and sexual drives are likely to be shaped by genes.

"The genes provide us the background of our general drives, and variations in these genes may explain various personality traits in humans, but ultimately our behavior is very much influenced by environmental factors," he said. (Nicholas Wade, A Gene for Romance, New York Times, July 19, 2005, The News, July 20, 2005)

Therefore, in Islam, the very purpose of the *Diin* is to create conducive *environment* for development of individual personality traits and *societal structures* in harmony with natural human frame called human genome (95-4 to 6), in order to put its enormous potential to *test* in megaverse 67-2 to 4). It many may be clarified here that *humangenome is not all and everything of human personality. Ruuh (Spirit) is a separate and important ingredient. Human genome might lead closer to understanding Nafs operating under the Decree of Allah (Amr i.e. Ruuh) inspired into it.*

"They ask you concerning the Spirit,

Say: 'The Spirit is of the Command of my Lord,

Of Knowledge, it is only a little that is communicated to you"

17-85

*It seems to be in the realm of genome where test of the believer lies in exercising self-control and in balancing different impulses, instincts, etc., generated inherently, internally or by external stimuli.*

"He (Allah) Who created death and life, that  
 He may *try* which of you is best in deed.  
 And He is the High Exalted in Might Oft-Forgiving." 67-2  
 Also see 18-7, 6-165, and 11-7.

Scientists are trying to understand how mental abilities are controlled by our genes. In California, a technique has been developed to ***permanently rewrite any gene in human body***. But campaigners have warned that ***gene editing*** technology, could be abused to alter physical characteristics of children after birth. Edward Lanphier, President, Sangamo Biosciences, said: "We can target any gene we want, go into human cells and correct mistakes. These results highlight the potential for gene correction therapy for human monogenic disorders (Examine 2-10), those diseases caused by mutation of a single gene." (David Adam, 'Editing technique to rewrite genes', Dawn 5.4.2005)

"All that they do is noted in Records." (52)  
 And every matter, small and big, is *written down*." (53)  
 54- 52 to 53

Also see 57-22, 78-29, 53-43, 9-51, 58-22, and 3-39 to 45.

This amply shows that human behaviour is the function of the ***written Word*** of Allah.

Over 98% of our genes are identical to that of a chip and close to that of a mouse. This very small variation makes the whole world of difference! In this connection see verses 5-60, 2-65, 4-47 and 56-61.

The best bargain for the believer is in following the manual (way of life: *Diin*) *written* by the Maker (Creator-Patentor) for the patentee, that he:

- i. submits his own self and his will, completely, to the unified law, known in religion as obedience to the Will (Law) of God.
- ii. submits to Him, in all states of hope and fear,
- iii. seeks guidance from Him Alone,

Thus, Allah, He is the Vital Principle of the megaverse - all creation. Whatever a man can think to be of worth or value; its source is with God: 10-56, 30-11, 36-22, 41-21

"One of the most powerful symbols in this human struggle to gain mastery over the self revolved around the Islamic understanding of the world. The planet on which humans live is called the *al-ardh* (the earth), but this refers to its physical features. Human habitation, culture and civilization transform the physical properties of the world as animate and inanimate location. Now, the earth becomes a human habitat of meaning and significance. In the Quran, the earth (*al-ardh*) can be distinguished from life on earth (*al-hayaat al-duniyaa*). The former refers to the plants, trees, animals, water and its many other resources, while *al-hayaat al-duniyaa* refers to the human interaction with it. This latter is a powerful symbol, which literally means the '*immediate life*'. Often referred to by its adjective

as duniyaa, the concept conjures a multitude of meanings in the Islamic conception of human life on earth. Usually negative, *al-duniyaa* stands in contrast to *al-aakhirah*, short for *al-hayaat al-aakhirah*, which means 'the other life' or 'deferred life.' *Al-duniyaa* and *Al-aakhirah* are binary opposites in Islam...In terms of the concept of self-mastery, the *duniyaa* represents the value which is close at hand, and which seems convenient and tempting. It is, however, the deferred and the controlled sentiment that must be sought by human beings." (Abdulkader Tayob, Islam, A Short Introduction, pp.51-52)

The Prophet (Peace be upon him) said: "Be in this world as if you were a stranger or a traveler."

Ibn-e-Umar used to say, "...and take from your health for your sickness, and (take) from your life for your death." (Bukhari)

Also examine 63-9.

The Prophet (Peace be upon him) said: There would be an announcer (in Paradise) who would make this announcement: Verily! There is in store for you (everlasting) health and that you should never fall ill and that you live (forever) and do not die at all. And that you would remain young and never grow old. And that you would always live in affluent circumstances and never become destitute, as words of Allah Almighty, the Exalted and Glorious, are:

"And it would be announced to them: This is the Paradise. *You have been made to inherit it for what you used to do.*" (Muslim)

Also see 23-11.

84. **Verily, Allah is Ever All-Seer of what you do.** (237)  
(2-227 to 232, Sections 28 to 30; 236 to 237 & 241, Section 31)
85. **And Allah is Ever All-Mighty, Ever All-Wise.**  
(2-240), Section 31)
86. **Thus Allah states clear to you His revelations, so that you may understand.** (242)  
(2-227 to 232, Sections 28 to 30; 236, 237, 241 & 242, Section 31)
87. **Verily, Allah is indeed Ever Gracious-Lord of Kindness to mankind.** (243)  
(2-243 to 244, Section 32)
88. **That Allah is Ever All-Hearer, Ever All-Knower.** (244)  
(2-243 to 244, Section 32)
89. **And Allah restricts and enlarges. And unto Him you shall return.**  
(2-245, Section 32)

Allah asks His bondmen as to who will lend Him a goodly loan so that, He may multiply it for him many times because only He restricts and increases provision and unto Him shall all return. (2-245)

The word *qabada*, according to Dr Rohi Baalbaki, *Al-Mawrid*, means *grasp, grip, hold, catch, seize, grab, grapple, take, clasp, clutch*. Generally it is translated "to

*restrict.*" and not as *"to decrease."* Allah's processes of *Rubuubiyat* (Providence) are increasing rather than decreasing.

90. **And Allah is Ever All-knower of wrong-doers.** (246)  
(2-246 to 252, Sections 32 and 33)
91. **And Allah grants His sovereignty to whom He wills.  
And Allah is Ever-All Embracing, Ever All-Knower.** (247)  
(2-246 to 252, Sections 32 and 33)
92. **And Allah is with the steadfast.** (249)  
(2-246 to 252, Sections 32 and 33)
93. **...And (Allah) taught him of that which He willed...  
...But Allah is the Ever Gracious-Lord of Kindness to all the worlds.** (251)  
(2-246 to 252, Sections 32 & 33)

Saul (*Taluut*) (may Allah be pleased with him) and his army routed the forces of Goliath (*Jaluut*), whom David (*Dawood*) (Peace be upon him) killed, by Allah's leave. Allah, the Ever All-Beneficent, gave David (Peace be upon him) kingdom, wisdom and taught him of that which He willed.

"And if Allah did not check one set of people by means of another,  
the earth indeed would be full of mischief.  
But Allah is full of bounty to all the worlds-creatures." (2-251).

94. **...But Allah does what He intends.** (2-253, Section 33)
95. Allah! There is no god but He,  
the Ever Living, the Ever Self-Subsisting,  
the Eternal One Sustaining all that exists.  
No drowsiness can seize Him, nor sleep.  
(He is not subject to drowsiness or sleep)

To Him belongs whatever is in the heavens and whatever is in the earth.  
Who is that (none) can intercede with Him except with His Permission? He knows  
all that is between them and all that is beyond them.

**[He knows all that (appears to His creatures as)  
before or after or behind them.]**

And they will never compass anything of His knowledge,  
except that which He wills.

His Throne does extend over the heavens and the earth, and  
He does not fatigue in guarding and preserving them.

And He is the Ever All Most-High, the Supreme. (2-255, Section 34)

*Bayna yadehi:* before him, in his presence, Literally: between his two hands

Allah creates, sustains and protects all that exists. He Knows all that happens  
in this world, all around in the universe, and all that will happen in the Hereafter.

Because of reference to "*lahuu maa fis-samaawaati wa maa fil-ardh*", it may be  
inferred that the phrase "*maa bayna aydiihim wa maa khalfahum*" has much more

wider meaning than what has usually been translated. In this context it means that Allah alone knows all (contents and forces) that are in and between the earth and the zones of heavens, and those beyond cosmos, sustained firmly and encompassed by His Throne, Power or Control Post.

Literally speaking, Allah ever knows all infinitesimal, as close and as hidden within two hands together of a man or even within his *self*, and infinite far away beyond cosmos and beyond space-time. The invisible forces sustaining everything within cosmos and beyond, precisely calculated and fully controlled are ever within His All-Encompassing Knowledge and Sovereignty.

In classical theology, stemming from Augustine and Boethius, God knows the whole history of creation timelessly and 'at once' (*totum simul*). "All '*presents*' are simultaneously known by God. In a '*block universe*' this must be surely so, for, if the reality of all events is fundamentally atemporal and God knows everything as it actually is, then that divine knowledge must itself be atemporal. Conversely, if God does know everything at once, then this seems to imply a theological endorsement of the *block universe* and for the same reason, namely that divine knowledge is totally truthful knowledge." (Re-examine carefully 2-255)

"If God's *untensed* knowledge of created reality is as totally different from *tensed* human knowledge, as is being claimed this might well seem to call into question the validity of any discussion of divine agency that attempted to base itself on *analogia entis* (analogy of being)... God's primary agency *at work in and through the secondary agencies of creatures* [(Consider e.g., 35-1 (alongwith notes, thereunder), 22-75, 43-80,7-143, 2-253, 6-130 & 131,22-75.) in a way...is open neither to explication nor to exhibition. Thomas Aquinas is the patron saint of this proposition and its modern defenders have included the Anglican theologian Austin Farrer..." (John Polkinghorne, *Faith, Science and Understanding*, pp. 136-137)

The verse 2-255 is called *Ayatul Kursii*. Dr M.M.Khan and Dr Al-Hilali have added following note to its translation: "*Kursi*: Literally a footstool or chair, and sometimes wrongly translated as Throne. The *Kursi* mentioned in this verse should be distinguished from the *Arsh* (Throne) mentioned in verses 7-58, 10-3, 85-15 and elsewhere. Prophet Muhammad (Peace be upon him) said: 'The *Kursi* compared to the *Arsh* is nothing but like a ring thrown out upon open space of the desert'. If the *Kursii* extends over the entire universe, then how much greater is the *Arsh*?. Indeed Allah, the Creator of both the *Kursii* and the *Arsh*, is the Most Great.

"Ibn Taimiyah (may Allah be pleased with him) said: (a) to believe in the *Kursii*, (b) to believe in the *Arsh* (Throne).

"Narrated Abu Hurairah (may Allah be pleased with him): 'Allah's Messenger (Peace be upon him) said:

'On the Day of Resurrection, Allah will grasp the whole (planet of) earth (by His Hand), and shall roll up the heaven with His Right Hand, and say, 'I Am The King. Where are the kings of the earth?'" (Bukhari)

"The Qualities of Allah (*Sifaatullaah*): All that has been revealed in Allah's Book (the Quran) as regards the Qualities (*Sifaat*) of Allah Almighty, The Most High, like His Face, Eyes, Hands, Shins..(Legs), His Coming, His *Istawaa* (Rising over His Throne) and others, or all that Allah's Messenger (Peace be upon him) qualified Him in the true authentic Prophet's *Ahaadiith* (*Narrations*) as regards His Qualities like (*Nuzuul*) His Descent, or His laughing and others, the religious scholars of the Quran and the *Sunnah* believe in these Qualities of Allah and they confirm that these are really His Qualities, without *Ta-wiil* (interpreting their meanings into different things) or *Tashbiih* (giving resemblance or similarity to any of the creatures) or *Ta-tiil* (i.e. completely ignoring or denying them i.e. there is no Face, or Eyes, or Hands, or Shins, for Allah). These Qualities befit or suit only for Allah Alone, and He does not resemble any of (His) creatures. As Allah's Statement (in the Quran):

"There is nothing like unto Him (Allah),  
and He is the All-Hearer, the All-Seer". 42-11

"There is none comparable unto Him (Allah)". 112-4

(Dr Khan & Dr Al-Hilali, *The Noble Quran*, Translation, pp.64, 87-88 and 791)

In this connection see explanations about *Transcendentalism* and *Nullification* in *The Gateway to the Quran* (pp. 115-123) by Shahzado Shaikh.

Magnanimity of Allah, the Ever All-Powerful Sovereign over all things is Infinite, Incomprehensible, Unencompassable!

#### 96. **And Allah is Ever All-Hearer, Ever All Knower.**

(2-256, Section 34)

"Let there be *no compulsion in religion*:

Truth stands out clear from Error:

whoever rejects Evil and believes in Allah

has grasped the most trustworthy hand-hold, that never breaks.

And Allah hears and knows all things." 2-256

Civilization in self constructive and conservating process, creates detailed moral edifice, if not updated and up kept, sinks under its own weight of orthodoxy, bigotry and zealotry. Strategic error in organising society is to over stretch and solidify temporary regulations into permanent force as moral compulsion, in totalitarian mode, creating conjoined insanity of fanaticism and fascism . When De Mont was crusading in South of France against Albigensians, and he was about to take a heretic city, he turned to his spiritual adviser priest, and asked him how his soldiers who were to slaughter heretics and spare true Christians, would be able to differentiate, "Oh kill them all," replied the priest, "God will know his own."

Throughout ages, zealots have trundled their juggernauts over humanity. Their inhuman logic coupled with blind faith, deprives of humanity and brings to the level of beast. One can easily recognise a fanatic and a zealot, swollen with righteousness and moral indignation. He criticises everyone, but self-criticism is



anathema to him. Fanatic denies colourful spectrum between white and black. To a zealot it is either black or white.

For earlier human beings it was not possible to formulate law without religions sanction. Earliest codes of Babylonian Hammurabi period were in divine setting. They were detailed and ferocity in enforcement was justified by wrath of their gods aroused by infractions. On this Mesopotamian plinth, Hebrews built their structure of theocratic jurisprudence. Ponderous law codes are attempts to construct moral order on earth, down to the multi-coloured tassel on a high priest's garment. Economic necessity, social convenience and morals were jumbled together to legislate a utopia, prepared not as collective wisdom but perpetrated as divine commandments, without permission to confirm perpetual validity and relevance for eternity.

Over 2000 years after Hebraic code was written, argument took place between Henry VIII, based on Leviticus 19: 16-21 and Pope Clement VI who defended Catherine of Aragon's marriage on basis of Deuteronomy 15:5. As a consequence heads rolled and people were burnt at stake.

Totalitarian straitjacket imposed on Jewish people was challenged in teachings of Jesus Christ, insisting on simplification of the law, and that its desirable essentials should promote morality based on informed conscience. It is tragedy of history that this liberal ethic was not welded into political and economic system, in the process of Christianity being *Roaminized*. Christianity could engage liberal Rome of 1st century C.E., but was wedded to Byzantine despotism of 4th century. This happened also to Islamic polity after first four Caliphs. Thus in Middle Ages, a society came into being in which every aspect of life was to be regulated in most minute detail.

Danger of detailed utopianism is that there can never be agreement in detail. The Albigenian crusade was essentially an argument about detail. Differences among Islamic sects are also argument about details. When caught up in details, more details emerge, till they overwhelm or even annihilate.

True Muslim seeks unity in diversity presenting signs of One God. Erasmus said: "Peace and unity can be preserved if we define as little as possible. All that is of faith should be condensed into very few articles on many points... Otherwise, the long war of words and writings will end in blows."

There is no room for zealots and fanatics in Islam, which is not a closed system. The Infinite Greatness of the Divine Oneness manifests itself in the immense diversity of His creation. (See Prof. Khwaja Masud, *Dangers of Zealotism*, The News 20.1.2004)

97. **Allah is the Protector-Guardian of those who believe.**

**He brings them out from darkness into light.**

(2-257, Section 34)

98. **..My Lord is He (Allah) Who gives life and causes death, (258)**

**..But Verily , Allah causes the sun to rise from the East, (258)**

**...And Allah guides not the wrong doing people.**

(2-258, Section 35)

"Have you not looked at him who disputed with Ibrahim about his Lord (Allah), because Allah had given him the kingdom?

When Ibrahim said (to him):

'My Lord (Allah) is He Who gives life and causes death.'

He said, 'I give life and cause death.'

Ibrahim said, 'Verily, Allah causes the sun to rise from the east; then cause it you to rise from the west.'

So the disbeliever was utterly defeated.

And Allah guides not the people, who are *Zalimuun*, (wrong-doers)."

2-258

99. **That Allah is Ever All-Powerful over all things.**

(2-259, Section 35)

100. **That Allah is Ever All-Mighty, Ever All-Wise.**

(2-260, Section 35)

101. **And Allah gives increase manifold to whom He wills.**

**And Allah is Ever All-Embracing, Ever All-Knower.**(261)

(2-261 to 262, Section 36)

102. **And Allah is Ever All-Rich, Ever All-Forbearing.**

(2-263, Section 36)

103. **And Allah guides not the disbelieving people.**

(2-264, Section 36)

104. **And Allah is Ever All-Seer of what you do.**

(2-265, Section 36)

105. **Thus Allah states clear His revelations to you, so that you may reflect.** (266)

(2-266, Section 36)

106. **That Allah is Ever All-Rich, Ever Owner of All Praise.**

(2-267, Section 37)

107. **And Allah promises you forgiveness from Himself and Grace.**

**And Allah is Ever-All Embracing, Ever All-Knower.**

(2-268, Sections 36 to 38)

108. **He (Allah) grants wisdom to whom He wills.**

(2-269, Section 37)

109. **And what ever you have incurred from your expenditure, or vow you have vowed, then verily, Allah ever knows it all.**

(2-270, Section 37)

110. **...And Allah Ever Knows well of what you do.**

(2-271, Section 37)

111. **...But Allah guides whom He wills...**

(2-272, Section 37)

112. **...And whatever of good you spend,  
surely Allah is Ever All-knower of it.**  
(2-273, Section 37)
113. **Allah demolishes usury and makes deeds of charity and alms flourish.  
And Allah likes not the disbelievers, sinners, all.** (276)  
(2-275 to 276, Section 38)
114. **..As Allah has taught him,..** (282)  
**..And it is Allah Who teaches you.  
And Allah is Ever All-Knower of all things.** (282)  
(2-282 to 283, Section 39)

"O you who believe!

When you contract a debt for a fixed period, write it down.

Let a scribe write it down, in justice, between you.

Let not the scribe refuse to write: *As Allah has taught him*,  
so let him write.

Let him who incurs the liability dictate, and he must fear Allah, his Lord,  
and not diminish anything of what he owes.

But if the debtor is of poor understanding or weak or  
is unable himself to dictate, then let his guardian dictate in justice.

And get two witnesses, out of your own men, and  
if there are not two men, then a man and *two women*\*,  
such as you agree, for witnesses, so that  
if one of them errs, the other can remind her.

And the witnesses should not refuse when they are called on.

You should not become weary to write it,  
whether it be small or big for its fixed term.

That is more just with Allah;  
more solid as evidence, and  
more convenient to prevent doubts among yourselves,  
save, when it is a current trade

which you carry out on the spot among yourselves,  
then there is no sin on you, if you do not write it down.

But take witnesses whenever you make a commercial contract; and  
let neither scribe nor witness suffer any harm,  
if you do (such harm), it would be wickedness in you.

So fear Allah.

*And it is Allah Who teaches you.*

*And Allah is the Ever All-Knower of all things.* (2-282)

\*Witness of two *women* in this *civil matter* is usually stretched too far out of context. Anyway consider following report:

Women are being filtered out of high-level science, math and engineering jobs in United States, and there is no good reason for it, according to a National Academies. A committee of experts looked at all the possible excuses - biological

differences in ability, hormonal influences, childrearing demands, and even differences in ambition - and found no good explanation for why women are being locked out.

"Compared with men, women faculty members are generally paid less and promoted more slowly, receive fewer honours, and hold fewer leadership positions," the Academies said in a statement.

"These discrepancies do not appear to be based on productivity, the significance of their work, or any other performance measures."

Female minorities fare the worst, the study found. And the expert panel said the discrepancies are costing the country many talented leaders and researchers and recommended immediate and far-reaching changes to change the balance.

The study was compiled by all National Academies - National Academy of Sciences, National Academy of Engineering, and Institute of Medicine - which advise Congress, federal government, and various institutions.

"It is not a lack of talent but an unintended bias ... that is locking women out," Shalala, a former secretary of U.S. Department of Health and Human Services, told a briefing.

"The under representation of women and minorities in science and engineering faculties stems from a number of issues that are firmly rooted in our society's traditions and culture," the report reads.

*Many arguments have been made to explain why women do not excel in math and science - that they are not as good as men in mathematical ability, that female brain structures are different or that hormones affect performance.*

*"Lawrence Summers resigned as Harvard University president after he made widely disparaged remarks in 2005 suggesting that women were biologically less able in math and science, and that women chose to pay more attention to their families and thus failed to put in enough effort to succeed at work." (Maggie Fox, Study finds bias against women in science, Reuters, Dawn - September 19, 2006)*

A study [Scholastic Assessment Tests (SAT)] published in the academic journal *Intelligence* says men are more *intelligent* than women. An analysis of more than 100,000 SAT tests show males averaged 3.63 IQ points higher than women. However, co-author Philippe Rushton pointed out, other studies show women are more *conscientious* workers. "There is a balance." His latest study had to pass three scientific peer review committees over two years before it was published, Rushton pointed out. They analyzed what's called the *g* factor, *general intelligence* common to all areas of the test. "It permeates every type of intelligence."

Not only did the males score higher overall, the gap grew in areas where *general intelligence factor* was higher, Rushton said. That explains why at the highest levels of cognitive thought, such as the Nobel Prize level, men dominate, he said. "We shouldn't point to these differences as the result of sexism," he said.

The IQ gap was evident across socio-economic and ethnic lines, the study

concluded.

There's general consensus in society that women have greater verbal skills and men have greater spatial and math skills, Rushton pointed out.

"For 100 years, there has been a general consensus that men and women average the same in intelligence." One factor fuelling that consensus is the result of elementary IQ tests, in which girls usually fare better. "We think it is because girls mature faster than boys. Their brains mature faster. But this masks the IQ difference," Rushton said. "Males not only catch up but overshoot the females." (Randy Richmond, Free Press Reporter, *Study finds men more intelligent*, The News - September 15, 2006)

Scientists now have strong evidence that emotional wiring of sexes is fundamentally different. An almond-shaped cluster of neurons that processes experiences such as fear and aggression hooks up to contrasting brain functions in men and women at rest, research shows.

For men, the cluster "talks with" brain regions that help them respond to sensors for what's going on outside the body, such as the visual cortex and an area that coordinates motor actions.

For women, the cluster communicates with brain regions that help them respond to sensors inside the body, such as the insular cortex and hypothalamus. These areas tune in to and regulate women's hormones, heart rate, blood pressure, digestion and respiration.

"Throughout evolution, women have had to deal with a number of internal stressors, such as childbirth, that men haven't had to experience," said study co-author Larry Cahill of University of California Irvine. "What is fascinating about this is the ***brain seems to have evolved to be in tune with those different stressors.***"

The finding, published in the journal *NeuroImage*, could help researchers learn more about *sex-related differences in anxiety, autism, depression, irritable bowel syndrome, phobias and post-traumatic stress disorder.*

The new study focused on activity in the *amygdala*, a cluster of neurons found on both sides of brain and involved for both sexes in hormone and other involuntary functions, as well as emotions and perception. Cahill already knew that ***sexes use different sides of their brains to process and store long-term memories, based on his earlier work.*** He also has shown that a particular drug, Propranolol, can block memory differently in men and women.

Cahill and his co-author Lisa Kilpatrick, scanned brains of 36 healthy men and 36 healthy women, in their relaxed positions with their eyes closed. Scans also showed that men's and women's amygdalas are polar opposites in terms of connections with other parts of brain. In men, the right amygdala is more active and shows more connections with other brain regions. In women, the same is true of the left amygdala. Scientists still have to find out if one's sex also affects the wiring of other regions of brain.

It could be that while men and women have basically the same hardware, *it's the software instructions and how they are put to use that makes the sexes seem different.* (Robin Lloyd, *Emotional Wiring Different in Men and Women*, LiveScience, The News - April 22, 2006)

In ancient times, roles were strictly defined for men and women: "Adam delved and Eve span." Women were regarded as "weaker sex." They were treated as inferior to men. Some religions considered women possessing inherent sin and wickedness and men inherent virtue and nobility

Historically, status of woman remained misconceived, before advent of Islam, as inferior beings. In the past, she was considered man's *helpmate*, a *plaything*, an *object of decoration* and a *beast of burden* carrying man's load of work and sorrow. Some ecclesiastics debated whether woman had a *soul* and even concluded that she had *not!* She was denied rights of vote, property, equal wages, divorce. Economic factors, social theories, legal systems, and religions had gender bias.

In Hinduism, women were required to worship their husbands. They ate separately, mostly left-over, after all males had finished. A widow was burnt to death on her husband's funeral pyre, in a rite called *sati*. After Viceroy William Bentinck intervened to ban this, still widows were subjected to other torments. A widow had to keep her head permanently shaved, eat a frugal meal only once a day, always dress in coarse white, not remarry, nor participate in auspicious rituals such as marriages etc. Hindu law (*manusmirti*: Law of *Manu*, and its two offshoots, *Mitakshara* and *Dayabhaga* schools) exclude women from inheritance. Judeo-Christianity had no provision for inheritance nor did it define conjugal rights, maintenance, divorce, etc. (S.G. Jilane, *Status of women in Islam*, Dawn - December 17, 2004)

In Hinduism, females are barred from reading Vedas. Romans too gave her low status under law. Father and husband had full control over their daughters and wives. They could turn them out of house with no redress. Father could marry her daughter to any one he liked and could also annul it. Husband could in some cases kill his wife, without law taking any cognizance. Jews and Christians considered woman as source of pollution. History of monks is full of painful incidents of how they not only looked down upon women but even considered it sinful to look at their mothers' faces. This shows travail and shame woman had to pass through in history.

"In the *Manu Smriti*, likewise, woman is regarded as entirely and helplessly dependent on man. She is not to do anything independently. She is not even expected to perform acts of worship for her highest duty is to be of service to her husband (*Pati parmeshwar*), which would ensure her salvation. A widow was not allowed to remarry and must spend her life in sorrow without adequate fulfillment and the normal enjoyment of life. This applied equally to child widows. There are also other deprecatory references to women as addicted to telling lies, deceit, hypocrisy, stupidity, greed and lack of loyalty. (Nilofar Ahmed, *Identifying*

*injunctions on the veil*, The Dawn, 6.9.2003)

Greeks treated woman as slave. In her childhood she was slave of her parents; in her youth and old age, of her husband, and as a widow, of her sons. Plato held that women should be treated as equals but this had no impact on her everyday life.

"Roman Catholic Church, world's largest Christian organization, still hasn't ordained one female priest, much less a bishop or cardinal. Southwestern Baptist Theological Seminary, the world's largest graduate school for ministers, recently sent packing its only female professor who was teaching male students in the school's department of theology. The seminary's board chairman said hiring a woman to teach men theology had been a 'momentary' lapse."

"...What's puzzling is that the nation's two largest denominations (Catholics and Southern Baptists) have managed to keep women down on the farm this far into the modern era. It's even more surprising given that women perform the vast majority of work in churches. (Stroll through the kitchen, choir rooms, offices, library, nursery and Sunday school rooms of your own church and see what you find.) Does the New Testament really justify the church's shabby treatment of women? On the surface, it would appear so, at least if we *listen to St. Paul*:

***"Let a woman learn in silence with all submissiveness.  
I permit no woman to teach or to have authority over men;  
she is to keep silent." I Timothy 2:11-12***

"Although this verse seems to give a clear explanation of the role of women in the church, things aren't always what they seem when it comes to interpreting the Bible. The first rule of good biblical interpretation is always to examine the historical context in which a passage was written. If we don't know why the verse was written then, we stand little chance of understanding what it means now.

"...Paul's letters were written in the first century to an audience of Jews, Romans and Greeks...In most ancient civilizations, women had no rights. ***Under Hebrew law, a woman was a thing to be bought, sold or coveted like a piece of property or a neighbor's goat. Old Testament laws against rape and adultery gave no recourse to the woman who was violated. Any fines that were levied against the perpetrator were paid to the woman's father or husband who, for all practical purposes, owned his daughter or wife. Marriages were business transactions, with a young woman being the commodity over which men bargained. Whether she brought 50 cattle or 500, all women were chattel. The only thing folks haggled over was the price.***"

"Things were little better in Greece and Rome. Under Roman law, a woman had no rights. As a child, she was her father's; as an adult, her husband's. Both had the power of life and death over her. Little wonder the Apostle Paul instructed women as he did, since most self-respecting Jews and Romans of the first century wouldn't have allowed a woman to teach them anything. She would have enjoyed about the same reception as a slave or a child. Had a woman done otherwise than submit to her husband, she could have been killed. In fact, it is remarkable that

Paul gave women the recognition that he did. By first-century standards, he was a liberal."

"In his letter to the Corinthians, Paul makes provision for women to prophesy (i.e. preach) in the church. In Romans, he sends greetings to his friend Phoebe, a deacon. And, throughout his missionary journeys, he worked collegially with many women, some of whom the New Testament mentions by name (such as Euodia and Priscilla). Most notable is his reference in Romans, chapter 16 to "Junia" as an apostle of note. Conservative scribes could never let this pass, so some early manuscripts were changed to read "Junias" or "Julius," both male names."

"Today's Greek New Testament (the language in which the New Testament was written) as well as more recent English translations, such as the New Revised Standard Version, correct the problem and acknowledge Junia as having been called by Paul as an apostle. This unusual level of respect within the church for women didn't originate with Paul. Jesus had publicly associated with women - even outcast women such as prostitutes and Samaritans - at a time when few rabbis would be caught speaking to any woman outside of his own family. No, the Apostle Paul did not give the church license to dominate women. Paul's ultimate hope for both men and women was that there would be no distinctions within the church. As he put it in his letter to the Church at Galatia, "There is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus." Now that's radical stuff."

"St. Paul ordered slaves to submit to their masters and masters to be good to their slaves. He never even hinted that a better option for masters would be to free their slaves. Even the most literalistic interpreters of Scripture now concede that for one person to enslave another is sin. Yet, during the 19th century, Southerners, of whom I am one, used the Bible to justify their sin. Two centuries and a bloody civil war later, we should know better."

"So, I ask the male leaders of our religious institutions: Will we do the same?...When church leaders quote texts written in the first century to people living in the 21st century, do we not sound like my Southern forebears who tried to stop the abolitionist movement (and later the civil rights movement) by quoting the Bible?"

"...An institution that prides itself on being the conscience of society has become a barrier to *half of its members* reaching their full potential... What many churches are doing would be illegal were it not for the First Amendment's Free Exercise Clause shielding church from state. Perhaps the saddest thing is that by subordinating women in this fashion, churches are cutting themselves off from a huge talent pool. In a world run amok, can we really afford it? [(Oliver "Buzz" Thomas, *Having Faith in Women*, US Today - April 9, 2007) (Oliver "Buzz" Thomas is a minister, lawyer and author of *'10 Things Your Minister Wants to Tell You'* (But Can't Because He Needs the Job))]



Arabs during the age of 'ignorance' indulged in infanticide of girls. To many of them, women were not companions who could participate fully in the life of their husbands. They treated them as mere chattels, and as objects of pleasure or slaves to carry out their commands, possessing no right or position whatsoever. They made women dance naked in vicinity of Ka'aba during their annual fairs. Unlimited polygamy was common and wives could be discarded at will without any restraint. When a man died, his wife or wives became property of his brothers, sons and stepsons. Women had no right to own personal property and no safeguards against maltreatment by men.

Queen Bodicea led a rebellion against Romans (62 A.D.) and Joan of Arc, French peasant girl, led French armies against the English in early 15th century, still there was no place for women in social affairs.

King Henry VIII of England had two of his queens (Anne Boleyn and Katherine Howard) beheaded on charges of infidelity and adultery. Two he divorced and banished.

Women rights in West were not acknowledged voluntarily or out of kindness or compassion. Early Greek philosophers argued that women were not full human beings and were by nature deficient. This thought prevailed throughout Middle-Ages, and remained even during Age of Enlightenment. Writers of that period, like Rousseau and Voltaire, looked at women as a burden.

"In his book '*Emile*', Rousseau proposed a different form of education for women because he believed that women were unable to comprehend what men were able to do. In other words, he believed women had lesser intellectual abilities than man. It was in the 1800s that the first feminine movement emerged in the West. The first laws that allowed women to own property also appeared in the same century. As time moved on, certain circumstances also aided women in their struggle for their rights such as shortage of manpower in times of war, demands of industrial development, etc., gave them the opportunity to learn, to work, to earn, to appear as an equal to man. They were forced by circumstances and in turn they forced themselves through and acquired a new status."

Demand for *women's rights* and their *equal rights*, was a reaction against denial of their human rights and persecution. Women took cue from *Enlightenment* to organize and agitate. "Feminism" was born in 1895, implying "political, social and economic equality between sexes." Victory after victory, spurred them to claim absolute liberty. *Feminism became "women's lib," from man, family, all relations, societal limits, in fact, all limits; tailor's tape could not remain restricted to delimit or demarcate dimensions and cover contours, but took to denude devilry. They could desire and do as they liked. This reflects revenge on religion for its failure to give them relief.*

Women were better off in Muslim societies, in earlier centuries, than in the West where they could be burnt at the stake as witches even up to 17th century. In US last trials of witches took place as late as 1692. Compare them with those in Islam that suit her nature, disposition, and provide her full protection. In declaring

man and woman as equal human beings, Islam is centuries ahead of the western legal systems. Western woman has attained present set of rights after long struggle.

Not just because women almost *equal* men in demographics, that religion or social theory should be concerned with welfare, rights and progress of women, but basically because they are *equal* humans. No community can weave fabric of family if gender relations are not rightly ordered. Islam declared equality between man and woman. It was not merely a matter of manners but rights in all spheres including, economic and social. To understand spirit of Islamic principles with regard to women, particularly Sura *Nisa* (4) and Sura *Noor* (24) may be considered carefully.

Man and woman are created equal, not as 'same'. In Islam, rights and responsibilities of women are equal to those of men, but they are not necessarily the same. As man and woman, in some facets of life [differences of degrees (See e.g, 4-34, 2-228.) in biological, physiological and physical realms], one excels the other. In distribution of responsibilities, and functions specific to woman e.g. pregnancy, childbirth and caring of children, her physiology, psychology and even neurology are created compatible with due differences. Their roles in life are complementary to each other. They are not only equal as human beings, but they are from the same soul (3-195). *Adl* (equity and justice) in Islam means *assigning appropriate place or position*. Accordingly Islam assigns responsibilities and resources to each. Both have been fashioned differently, so that their roles are different. Difference in their functions does not imply that one is inferior to the other. Equitable principle of fair division of labour is based on main distinction in their physical realm. *Shariah* allots more strenuous work to man with responsibility for maintenance of family. It places woman in main position for managing home and upbringing and training of children, which has greatest importance in building healthy and prosperous society.

" A Muslim woman is *sui juris*. She can sue and be sued in her own name. She can make a contract or bequest in her own name.

Islam has given women personal and legal identity, so that they are identifiable. Justice demands identification of innocent as well as guilty, by witnesses. (Nilofar Ahmed, *Identifying injunctions on the veil*, The Dawn, 6.9.2003)

They can offer prayers with men. But "*with*," here, means "*in unison with*," as in Makkah, Medina and other mosques, as distinguished from standing sandwiched between men. It takes note of the perils inherent in excessive and intimate gender interaction, because, despite all their masculine pretensions, women remain vulnerable as is evident from frequency and increasing number of complaints of gender *harassment* and *assault* in the West.

To prevent such ugly eventualities, Islam emphasizes modesty. The Quran asks not only women, but also men, to keep their gaze low. Islam puts a heavy premium on chastity which is still valued even in non-Muslim societies, despite widespread promiscuity. This should explain the restraints on women's dress and

conduct among relatives within prohibited degree and others. (See 24-60.)

Fornication and adultery are crimes in Islam, for which specific punishment is prescribed without gender inequality. (24-2)

The Prophet (Peace be upon him) said:

"The best of you are they who behave best to their wives."

"A Muslim must not hate his wife, and if he be displeased with one bad quality in her, let him be pleased with one that is good."

"The more civil and kind a Muslim is to his wife, the more perfect in faith he is."

In the last Sermon he said: "Fear Allah regarding women. Verily you have married them with the trust of Allah, and made their bodies lawful with the word of Allah. You have got (rights) over them, and they have got (rights) over you in respect of their food and clothing according to your means."

On another occasion he remarked that the best of men is he who deals with his family in the gentlest possible way, and "he is the best of believers who is courteous and treats his dependents gently."

"You will not be able to deal equally between (your) wives, however much you wish:

But *turn not altogether away (from one), leaving her as in suspense..*" (4-129)

Islam allowed polygamy, with restrictions, to solve situational problems, e.g., of widows, orphans and captive women. The Quran regulates conjugal behaviour and protects honour of chastity. It requires both men and women to be chaste. In fact, it mentions men first in this regard: (24-30, 33-35)

Women have right to earn, and full rights over their earnings, possession and property: (4-32) A woman's life, property, and honour are as sacred as those of a man.

"Men shall have a portion of what the parents and the near relatives leave, and women shall have a portion of what the parents and the near relatives leave..." (4-7)

If the deceased wished to deprive her by making a will in favour of other relations or any other cause, the law does not allow. Share in inheritance differs, because of financial responsibilities and liabilities with which man has been charged, not woman. A larger share in inheritance does not confer supremacy, but responsibility. (Anwar Abbas, *Status of women in Islam*, Dawn - March 16, 2007)

Muslim woman is financially secure and provided for. For wife, her husband is the provider; for mother, her son; for daughter, her father; for sister, her brother; and so on. If she has no relations, then it is the responsibility of the state.

Women are not confined in homes:

Umme Atiya reported that the Prophet (Peace be upon him) said:

"The unmarried, those in seclusion and those in a state of menstruation,

should all come out on *Eid* and participate in the good deeds of the Muslims. Those in menstruation should not participate in salat, but must participate in the du'a." (Bukhari)

The Prophet (Peace be upon him) said: "Do not prevent women from going to Allah's mosques." (Muslim)

Ibn Abbas said: "The Prophet took his wives and daughters to the congregation of *Eid*." (Ibn Majah)

Man and woman are equally entitled to freedom of expression. Women not only expressed their opinion freely, but also argued and participated in important discussions with the Prophet (Peace be upon him) (See Surah 58) and other Muslim leaders. There were occasions when women took up position against even Caliphs.

Woman has equal rights for pursuit of education and knowledge. The Prophet declared:

"Search for knowledge is a sacred duty imposed on every Muslim man and woman."

Women have been exempted, not forbidden, from participating in *jihad*. Many women participated in jihad, carried wounded and dead and even took up sword. At Uhud, when there was confusion in the ranks and most of soldiers had left their posts, the Prophet (Peace be upon him) recounted, "To my right and to my left, whichever way I looked, I found Umme Ammara fighting to defend me." (Bukhari)

There is absolutely no difference between men and women, as humans in their relationship to Allah.

"Enter into Paradise, you and your wives, with delight." (43-70)

"Whosoever does right, whether male or female, and is a believer, him verily We shall quicken with good life, and

We shall pay them a recompense in proportion to the best of what they used to do." (16-97)

Women have rights over men similar to those of men over women: (2-226)

The Quran, often uses the expression 'believing men and women', which emphasizes equality of men and women in regard to their respective duties, rights, virtues and merits, e.g., 33-35.

The Quran clearly contradicts some Christians' misbelief that women do not possess soul, and they will exist as sexless beings in next life. Islam regards men and women as being of the same essence created from a single 'soul': (4-1)

Muhammad Asad translates *nafs* as "*living entity*" and God created humankind and its sexual counterpart out of its own kind. The Arabic word referring to mate (zawj) in the above Quranic verse is grammatically neutral and can be applied both to male and female interchangeably.

The Quran admonishes against ill-treatment, deprivation, disempowerment and forcible marriage of women: 4-19

Prophet Muhammad (Peace be upon him) said:

"Women are the twin halves of men."

"...Never will I (Allah) suffer to be lost the work of any of you, be he male or female: you proceed one from another..." 3-195

From independence, and freedom of choice, enjoined for women, it logically follows that in their final judgement and accountability, they will also be independent:

"..No human being shall be of the least avail to another human being.." (82-19)

"..And whatever wrong any human being commits rests upon himself alone; and no bearer of burdens shall be made to bear another's burden..." (6-164)

The Quran does not allude to Eve tempting Adam to disobey and being responsible for their downfall. Both were held accountable and both were treated similarly. Thus gender equality is an intrinsic part of belief.

The Quran emphasizes essential unity of man and woman in a most beautiful simile:

"They (your wives) are your garment and you are a garment for them." (2-187)

Just as a garment saves from exposure, so do husband and wife, secure each other. Garment provides comfort; so do husband and wife for each other. Garment adds grace and beauty to body, so do wife and husband.

"And among His (Allah's) signs is this, that He has created for you mates from among yourselves, that you may dwell in tranquility with them; and He has put love and mercy between you. Verily, in that are signs for those who reflect." (30-21)

In contrast, what Bible says:

And I will put enmity between you and the woman, and between your seed her seed; he shall bruise your head, and you shall bruise his heel.

(Genesis 3:15)

Islam does not consider woman as "an instrument of the Devil", but the Qur'aan calls her "*Muhsanaa*" - a fortress against *Satan*. Prophet Muhammad (Peace be upon him) said:

"When a man marries, he has completed one half of his religion."

"Marriage is part of my way and whoever keeps away from my way is not from me (ie is not my follower)."

Marriage is a contract as it embodies all the four basic ingredients as defined under the Law of Contract, offer, acceptance, consensus *ad idem* and consideration. If dispute persists, there is provision for arbitration and counseling (4-35). If conciliation is not possible at all, then separation is allowed (4-128).

Muslim widows are free to remarry. (24-32). Launching a charge against chaste women unless supported by four witnesses (24-4) is a punishable offence.

Prophet Muhammad (Peace be upon him) said:

"The world and all things in the world are precious but the most precious thing in the world is a virtuous woman."

"Shall I not inform you about the best treasure a man can hoard? It is a virtuous wife who pleases him whenever he looks towards her, and who guards herself when he is absent from her."

"The best wealth a man can have is a remembering tongue (about Allah), a grateful heart and a believing wife who helps him in his faith."

The Messenger of Allah (Peace be upon him) declared that bringing up daughters properly would save them from Hell. (Abu Daud)

Prophet (Peace be upon him) said:

"If a daughter is born to a person, and he doesn't bury her alive, nor does he ridicule her, nor does he give preference to a son over the daughters, Allah will bless him with an abode in paradise." (Abu Daud)

Muslims have been directed to look after their daughters if in need even after adolescence. Suraqa Bin Juasham reported that the Prophet (Peace be upon him) declared as one of the greatest acts of charity "To help that daughter of yours who returns to you after divorce and when there is no one else to support her".

The Prophet (Peace be upon him) encouraged to marry widows.

Abu Hurairah reported that Prophet (Peace be upon him) said:

"One who makes efforts (to help) the widow or a poor person is like a *mujahid* (warrior) in the path of Allah, or like one who stands up for prayers in the night and fasts in the day."

Woman in all relations commands great respect in Islam. The Quran prescribes rights of mother at a number of places. It enjoins to show respect to mothers and serve them well even if they are still unbelievers.

A man asked the Messenger of Allah (Peace be upon him): "O Messenger of Allah, who is the person who has the greatest right on me with regards to kindness and attention?" He replied, "Your mother." "Then who?" He replied, "Your mother." "Then who?" He replied, "Your mother." "Then who?" He replied, "Your father."

Jahimah said to the Messenger of Allah (Peace be upon him): "I want to join the fighting (in the path of Allah) and I have come to seek your advice." He said, "Then remain in your mother's service, because Paradise is under her feet."

In Islam women rediscovered themselves and became highly active members of society rendering social and economic services, even during wars.

Aisha (may Allah be pleased with her) reported that Saudah (may Allah be pleased with her) went out one night with some work. Umar (may Allah be pleased with him) saw her and said, "By God, O Saudah, why do you not hide yourself from us?" She informed the Prophet (Peace be upon him). He said:

"It is permitted by Allah for you to go out for your needs."

(Bukhari)

"Laila Al-Ghifaria would nurse the wounded in battles. Suffiah Bint Abdul Muttalib even fought and killed the enemies. Women were also rewarded with booty in the same manner as Muslim men. The Second Caliph of Islam, Umar, appointed a woman, Shaffa Bint Abdullah, to supervise the market. He would often consult her and held her in high esteem. Under the Fatmids, a woman, Arwa Bint Ahmad, even served as the Governor of Yemen." (Syed Imad-ud-Din Asad, *Rights of women in Islam*, Dawn - January 6, 2006)

Women conducted trade and business during the time of the Prophet. In fact, his first wife was a successful and famous business woman of Makkah.

Responsibilities of wives of the Prophet (Peace be upon him) included, acquiring knowledge, *da'wa (tabligh)*, teaching, training. Ayesha (may Allah be pleased with her) was a *hafiza* (had committed the Quran to memory), and commentator of the Quran and Hadith. About one-fourth of ahadith are reported from her. She was outstanding in jurisprudence. Her opinion was usually accepted as final. After the Prophet's (Peace be upon him) death, she used to sit behind curtain in her room and give lectures to foreign male delegates inside the mosque. (Nilofar Ahmed, *Identifying injunctions on the veil*, The Dawn, 6.9.2003)

In Islam, husband and wife are full-fledged partners in making home happy and prosperous, and they are loyal and faithful to each other.

Once Mu'awiyah asked the Prophet (Peace be upon him), "What are the rights that a wife has over her husband?" The Prophet replied, " Feed her when you take your food, give her clothes to wear when you wear clothes, refrain from giving her a slap on the face or abusing her, and do not separate from your wife, except within the house."

Once a woman came to the Prophet with a complaint against her husband. He told her: "There is no woman who removes something to replace it in its proper place, with a view to tidying her husband's house, but that Allah sets it down as a virtue for her. Nor is there a man who walks with his wife hand-in-hand, but that Allah sets it down as a virtue for him; and if he puts his arm round her shoulder in love, his virtue is increased tenfold."

Once he was heard praising the women of the tribe of Quraish, "...because they are the kindest to their children while they are infants and because they keep a careful watch over the belongings of their husbands."

Prophet Muhammad (Peace be upon him) said that the most perfect of the believers are those one are best in morals and the best of them are those who are kindest to their wives. He said:

"Among my followers the best of men are those who are best to their wives, and the best of women are those who are best to their husbands. To each of such women is set down a reward equivalent to the reward of a thousand martyrs. Among my followers, again, the best of women are those who assist their husbands in their work, and love them dearly for everything, save what is a transgression of Allah's laws."

Prophet Muhammad (Peace be upon him) in his last sermon said:

"O my people you have certain rights over your wives and same have your wives over you. They are Allah's trust in your hands. See you treat them with all kindness."

"Men and women are each other's protecting benefactors. Both of them order what is right and stop what is wrong..." (9-71)

Under Islamic Laws, daughters before their marriage are responsibility of parents. It is sole responsibility of husband to bear all expenses of marriage. He is required to hand over amounts as agreed, to her as *Haq-i-Meher*. Ali (may Allah be pleased with him) had to sell his armour for this purpose.

Woman can not be dislodged from the house in which she was living before divorce.

"Do not expel them from their homes and neither shall they be made to leave unless they become guilty of immoral conduct." (65-1)

In addition, she is entitled to a reasonable allowance.

The Quran places responsibility for proper nutrition of mother on father (2-233) so that she can wean the infant properly. She needs special or more nutritional supplement and care. Normally also she has similar food requirements like man, as against ignorant practice in certain parts of societies, e.g., Hindu, where woman gets only the left over, if any. According to *Harvard Men's Health Watch*, despite different considerations for *optimal nutrition*, and subtle distinctions, overall *nutritional needs* of men and women are more similar than different, reports (*Men and women have different nutritional needs*, The News - September 4, 2006)

Sound administration in a harmonious home is not possible without husband and wife going in unison and hand in hand. Husband is not allowed to use high hand, just because of being responsible for family's economic and social protection and comfort. Wife is not a subordinate but, to use the words of the Prophet (Peace be upon him), 'the queen of her house'.

(Abdur Rahman, *Qur'aan and Hadith explain gender equality*, The News - August 23, 2006)

In family unit, she is an equal partner in terms of *sum total* of *different* rights and responsibilities. In society, she is an equal member as her own dignified person, matching in *aggregate of all degrees of differences* in *physical functions*, and



*spheres of activities*. For purposes of human rights, she is absolutely an equal humanbeing. As biological persons, man and woman are more or less superior (stronger or weaker) because of *degrees of differences* in certain aspects of psychological, physical, and physiological factors, which in total terms make up equal human persons. In social realm, each is assigned equally appropriate position (*adl*), commensurate to each complete person, on either side of the equation of rights and responsibilities.

If women rights are being ignored, restricted, or denied in some Muslim states and communities, it is their fault, not Islam's.

115. **And Allah is Ever All-Knower of what you do.** (283)

(2-282 to 283, Section 39)

116. **To Allah belongs all that is in the heavens and all that is in the earth.**

**And whether you disclose what is in your own selves or conceal it,**

**Allah will call you to account for it. But He forgives whom He wills, and punishes whom He wills.**

**And Allah is Ever All-Powerful over all things.**

(2-284, Section 40)

117. **Allah charges not a *self* beyond its scope.**

(2-286, Section 40)



## Surah Aal Imraan

118. **Allah! there is no god but He, the Ever-Living, the Ever Self-Subsisting, Eternal One Sustaining all that exists.**(2) (3-2 to 4, Section 1)

Paul Davies in his book *The Mind of God*, explains the concept of *Necessary* (Creator) and *contingent* (creation). It is argued that world is both rational and intelligible - *principle of sufficient reason*, i.e. everything in the world is, as it is, for some *reason*. There must be some reason why it is like that. Entire scientific enterprise is built upon the assumed *rationality* of nature. Theologians also advocate this same principle.

In confronting deep issues of existence, we have to consider possibility of two distinct classes of things: First, facts about physical universe, such as planets in our solar system. Since explanation for the features of the solar system depends on something other than itself, these features are said to be *contingent*. Something is *contingent*, if it could have been otherwise, so that the reason why it is the way it is, *depends upon something else; something beyond itself*. Second, fact or object or event that is not contingent. Such a thing is called *necessary*. *Something is necessary if it is what it is quite independently of anything else. A necessary thing contains the reason for itself within itself. And it would be completely unchanged if everything else were different. Furthermore, if something is necessarily what it is, then it must always be and must always have been what it is: it cannot change. A necessary thing makes no reference to time.*

It is not possible to find *necessary* things in nature. All objects and events depend in some or the other way on the rest of the world. Since the state of the world continually changes with time, all physical things that partake of that change must be contingent. If we examine definition of *time* and include it in *universe as a whole* - none is necessary independently or collectively: What about laws of physics? Are they necessary or contingent? Individual forces turn out to be contingent on other forces. But is it possible that there exists a super force or even

a completely unifying super law, that is necessary? Many physicists think so. They maintain that it is gratuitous to *seek for further explanation in metaphysics*. These scientists look forward to a time when all laws of physics will be combined into a single mathematical scheme.

Pope John Paul II was deeply impressed by the spectacular progress made in linking various elementary particles of matter and the four fundamental forces of nature, and recently saw it fit to address a scientific conference on the wide implications: "Physicists possess a detailed, though incomplete and provisional knowledge, of elementary particles and of the fundamental forces through which they interact at low and intermediate energies. They now have an acceptable theory unifying the electromagnetic and weak nuclear forces, along with much less adequate but still promising grand unified field theories which attempt to incorporate the strong nuclear interaction as well. Further in the line of this same development, there are already several detailed suggestions for the final stage, super unification, that is, the unification of all four fundamental forces, including gravity. Is it not important for us to note that in a world of such detailed specialization, as contemporary physics, there exists this drive towards convergence? "

Many scientists think that the *Theory of Everything* is feasible and we may almost have such a one in *Superstring Theory*, as a serious attempt to amalgamate all the fundamental forces and particles of physics, as well as the structure of, into a single, all embracing mathematical scheme- space and time. The very concept of existence of One Super force or One Unified Law, and the present research for formulating a Unification Theory is the recognition of monotheism - i.e. One God Who is Creator and Sustainer Himself Alone." (The Gateway to the Quran, pp.177-178)

119. **And He (Allah) sent down the Criterion (of right and wrong).(4).**

**And Allah is Ever All-Mighty, Ever All-Able of retribution. (4)**  
(3-2 to 4, Section 1)

120. **Truly, from Allah, nothing is hidden in the earth and in the heavens.(5)**  
(3-5, Section 1)

121. **He (Allah) it is Who shapes you in the wombs as He Wills.**  
**There is no god but He, the Ever Almighty, the Ever All-Wise.**  
(3- 6, Section 1)

122. **It is He (Allah) Who has sent down to you the Book,... (7)**  
**..No one knows its true meanings, except Allah...**  
(3-7, Section 1)

"He (Allah) it is Who has sent down to you the Book.  
In it are verses basic (fundamental, of established meaning).  
They are the foundation of the Book.  
Others are not of well-established meaning.  
But *those in whose hearts is perversity,*

follow the part thereof that is not of well-established meaning,  
 seeking discord and searching for its hidden meaning.  
 But no one knows its true meanings except Allah.  
 And those who are firmly grounded in knowledge,  
 say: 'we believe in the Book, the whole of it is from our Lord.'  
 And none will grasp the Message except men of understanding." 3-7

Galileo observed: "I have the hope that in His Infinite Wisdom, God can direct some small ray of His Grace to the purity of my mind to give me some illumination about the hidden meanings of His Words." (Balckwell, *Galileo*, p.216)

"When an attitude of obstinate resistance to Truth is adopted, the natural consequence (by Allah's Law) is that the heart and mind get more and more hardened with every act of deliberate rejection. it becomes more and more impervious to the reception of Truth, just as a sealed envelop is unable to receive any further letter or message after it is sealed." (Abdullah Yusuf Ali, Note 3577, p.1024)

Let us examine translation and explanatory note, provided by Abdullah Yusuf Ali, to another verse, in this context:

"Allah has revealed (from time to time) the most beautiful message in the form of a Book, *consistent with itself* (yet) repeating (its teaching in various aspects): the skins of those who fear their Lord tremble thereat; then their skins and their hearts do soften to the celebration of Allah's praises. Such is the guidance of Allah: He guides therewith whom He pleases but such as Allah leaves to stray can have none to guide." 39-23

"Is *Mutashabih* here to be understood in the same sense as in 3-7?, (see N 347) The better opinion is that there is slightly different shade of meaning here, as suggested by the context. In the earlier passages it was opposed to *Muhkam*: *here it is contrasted or compared to Mathani*. The root meaning is: having something similar; working by analogy or allegory, or parable; having its parts *consistent with each other*. The last meaning, I adopt here. The Qur'an was revealed in parts at different times. And yet its parts all conform to each other. There is no contradiction or inconsistency anywhere. (R)" (Abdullah Yusuf Ali, Note 4276, p.1187)

123. ...Truly, you are the Bestower. (Grantor of bounties without measure.)

(3- 8, Section 1)

124. "Our Lord (Allah)! Verily, You will gather mankind together on the Day; in that there is no doubt.

Verily, Allah never breaks His Promise."

(3-9, Section 1)

125. ...And Allah is severe in punishment. (11

(3-10 to 11, Section 2)

126. ...And Allah strengthens with His succor whom He Wills... (13)

(3-12 to 13, Section 2)

127. **...And Allah! With Him is the excellent goal (return).** (14)  
(3-14 to 17, Section 2)
128. **...And Allah is Ever All-Seer of (His) slaves.** (15)  
(3-14 to 17, Section 2)
129. **...That there is no god save Him (Allah),...** (18)  
..There is no god save Him (Allah), the Ever All- Mighty, the Ever All-Wise.  
(18) (3-18, Section 2)
130. **...Then, Surely Allah is Ever All-Swift at the reckoning.**  
(3-19, Section 2)
131. **...And Allah is Ever All-Seer of (His) slaves.**  
(3-20, Section 2)
132. **"Say: 'O Allah! Ever Owner-Lord of All the Sovereignty,  
You grant the sovereignty to whom You will, and  
You take away the sovereignty from whom You will.  
You exalt whom you will and abase whom You will.  
In Your Hand is all the Good.  
Verily, You are Ever All-Powerful over all things'"**  
(3-26, Section3)
- Another translation:  
"Say: 'O Allah! Possessor of the kingdom,  
You give the kingdom to whom You Will, and  
You take the kingdom from whom You will, and  
You endue with honour whom you Will, and  
You humiliate whom You Will.  
In Your Hand is the good.  
Verily, You are Able to do all things."  
(3-26, Section3)
133. **"You (Allah) cause the night to pass into the day, and  
You cause the day to pass into the night;  
You bring out the living from the dead, and  
You bring the dead from the living; and  
You give sustenance to whom You will, without stint."**(27)  
(3-27, Section 3)
- See notes at 23-12 to 16.
134. **"Say: Whatever you hide that is in your breasts or reveal it,  
Allah knows it all:  
He knows what is in the heavens, and what is in earth.  
And Allah is Ever All -Powerful over all things.**  
(3-29, Section 3)
135. **And Allah warns you of Him Self;  
And Allah is Ever All-Kind with (His) slaves**  
(3-30, Section 3)

136. **And Allah is Ever All-Forgiving, Ever All-Merciful.** (31)  
(3-31 to 32, Section 4)
137. **Then surely, Allah likes not the disbelievers.** (32)  
(3-31 to 32, Section 4)
138. **And Allah is Ever All-Hearer, Ever All-Knower.** (34)  
(3-33 to 34, Section 4)
139. **Verily, You (Allah), only You are  
the Ever All-Hearer, the Ever All-Knower!** (35)  
(3-35 to 37, Section 4)
140. **Verily, Allah gives without stint to whom He wills.** (37)  
(3-35 to 37, Section 4)
141. **Verily, You (Allah) are Ever All-Hearer of the prayer.** (38)  
(3-38 to 41, Section 4)
142. **Thus Allah does, what He wills.** (40)  
(3-38 to 41, Section 4)
143. **Thus Allah creates what He wills.  
When He has decreed a matter (affair), then  
He says to it only, Be! and it is.** (47)  
(3-42 to 47, Section 5)
144. **Verily, Allah is my Lord and your Lord,** (51)  
(3-48 to 51, Section 5)
145. **And Allah is the Best of the planners.** (54)  
(3-52 to 58, Sections 5 and 6)
146. **And Allah likes not the wrongdoers.** (57)  
(3-52 to 58, Sections 5, 6)
147. **And there is none of god, save Allah Only;  
And Surely, Allah - He indeed is the Ever All- Mighty, the Ever All-Wise.**  
(62) (3-60 to 63, Section 6)
148. **Then, Surely, Allah is Ever All-Knower of the mischievous.** (63)  
(3-60 to 63, Section 6)
149. **And Allah Ever Knows all, and you know not.** (66)  
(3-65 to 68, Section 7)
150. **And Allah is the Protector-Guardian of the believers.** (68)  
(3-65 to 68, Section 7)

Different scholars have translated the term *Walii* differently, e.g., Protector, Friend, Guardian. But one-word translation is not possible. The translation as Protector-Guardian may, however, convey somewhat closer meaning.

151. **Verily, the Grace is in Allah's Hand.  
He grants it to whom He Wills.**

**And Allah is Ever All-Embracing, Ever-All Knower. (73)**

(3-69 to 73, Sections 7 and 8 )

152. **He (Allah) chooses with His Mercy whom He Wills,  
And Allah is Ever Gracious Lord-Master of Kindness, Infinite.**

(3-74, Section 8)

153. **Then, Surely, Allah loves the righteous (who ward off evil). (76)**

(3-75 to 77, Section 7)

154. **And Allah guides not the wrongdoing people. (86)(3-81 to 91, Section 9)**

155. **Then, Surely, Allah is Ever All-Forgiving, Ever All-Merciful. (89)**

(3-81 to 91, Section)

156. **And whatever you spend from (any) thing, then  
Surely, Allah is Ever All-Knower.**

(3-92, Section 10)

157. **Then, Surely Allah is Ever All-Rich, free from the (need of all His)  
worlds. (97)**

(3-96 to 97, Section 10)

158. **And Allah is Witness over what you do.**

(3-98, Section 10)

159. **And Allah is never unaware of what you do.**

(3-99, Section 10)

160. **Thus Allah states clear His revelations to you, that  
happily you may be guided, (103)**

(3-102 to 109, Section 11)

161. **And Allah intends no injustice to the worlds (creations). (108)**

(3-102 to 109, Section 11)

162. **To Allah belongs all that is in the heavens and all that is in the earth;  
And all the matters (affairs) return to Allah. (109)**

(3-102 to 109, Section 11)

163. **And Allah is Ever All-Knower of the righteous [who ward off (evil)]. (115)**

(3-113 to 115, Section 12)

164. **Certainly, Allah is Ever All-Knower  
of what is within the very breasts (minds). (119)**

(3-118 to 120, Section 12)

Many scholars have translated *sadr* as *heart*. But it has much wider meaning and connotations. Every word used in the Quran has its own standing (*makaan*: place) and stands the test of time and scientific advancement. It is striking that the Quran does not *localize* intelligence in the brain. In this regard, examine following terminology, related translations and notes under '*Scientific Approach to Related Aspects*' in Vol-I.

*Qalb*: centre of intelligence and cognition, centre, core, kernel, marrow, heart, mind, soul, secret *thought*, best and purest part, essence

*Sadr*: chest, thorax, bosom, mind, the first part, highest part, fore-part, prim, breast, thorax, foremost or upper part, ***storage of memory and its processing***

*Fuaad*: ***Enlightened Heart***, centre of emotion and sentiment

English terminology:

*Head*: part of body which contains eyes (*Uyuun*, *Absaar*) nose, mouth and brain (and) top, upper end, intellect, imagination, power to reason

Head contains four of the five senses: hearing, vision, smell, taste, and touch; and the site of all perception.

*Qalb (Heart)*, acts as the *operating agency* of psyche, putting potentiality into actuality.

Zafar Afaq Ansari explains *Qalb* and its functions in '*Introduction, Quranic concepts of Human Psyche*' (p.6):

"An important characteristic of *Qalb* is that it represents that faculty or that capacity of human personality which enables the person to know and understand the reality of things, make evaluative judgements, and sift the right from the wrong. The functions of the *Qalb* are described quite frequently in the Quran along with the sensory capacities of humanbeings, indicating that what the *Qalb* does is an extension and a superior function of what is being done at the lower level by the sensory organs like eyes and ears.. However, if the functions of the *Qalb* are blocked, the sensory organs lose their utility. People in such a condition have:

" eyes with which they do not see,  
ears with which they do not hear." 7-179

"According to the Quran the *perceptual processes* - seeing and hearing being the ones most often mentioned - can be reduced to mere sensations. They can become stimulations without *meaning*, because the *Qalb* is blocked or sealed. The process has been described at several places in the Quran (see for instance 2-6 & 7, 7-100 & 101, 4-155, 63-3, and 16-106 to 108.)"

"Though you hear My words repeatedly, you wont understand them.  
Though you watch and watch, as I perform My miracles,  
still you won't know what they mean.  
Dull their understanding, close their ears, and shut their eyes.  
I don't want them to see or to hear or to understand, or  
to turn to Me to heal them." Isaiah, 6-9 & 10.

From above it would be seen that *Qalb* is not just the *heart* as is usually translated for the purposes of brevity. It denotes much more and different from heart and brain, both. Let us have a look at some scientific processes and aspects of *intelligence* and *mind*.

The brain does not just send impulses traveling in straight lines down the



trunks (axons) but it freely transmits *intelligence through out the entire body* through intelligent chemicals. Amazingly these are not only made by brain, whose function is to think, but by *immune system* also whose primary role is to protect from disease.. It is floating *intelligence*, i.e., *stream of consciousness*, as against being *localized* in brain only. It is possessed by DNA in every cell. RNA is like *active knowledge*, in comparison to DNA's *silent intelligence*. DNA works from *memory*.

Dr. Pert , Director of the Brain Bio-Chemistry Division at the National Institute of Mental Health, USA refers to the entire *mind-body* system as a *network of information* and prefers to use one term for both, *bodymind*.

Zafar Afaq Ansari explains the process of *cognitive blockage* (sealing of heart), in scientific terms: "...Such a person starts with a state of conflict between what his moral judgement demands and what is his need for immediate, unlimited and unjustified gratifications. His belief and his practice become completely at variance... Their conscience is so weak that they can not continue to keep to their belief, and have to resolve this situation by believing in what they are practicing, rather than the other way round. This is a special situation when the belief is so *subdued (sealed)* that it completely loses all practical meaning or relevance for life."

This process is emphasized in a *Hadiith* (Ibn Maajah):

"When a '*Mu'min*' (believer) commits a sin, a dark spot (dot) appears on his heart. If he repents and seeks forgiveness (of Allah), his heart becomes spotless again. If he persists in sin, the dark spot increases. This is the spot that has been mentioned in the Quran:

"But on their hearts is the stain of (the ill) which they do." 83-14

[What a beautiful and scientific explanation given about 1400 years ago! We can perhaps explain this in computer terminology. All that is written, in any computer language, appears on the screen of a monitor, as a graphic presentation of dots or pixels. (Pixel is a picture element. It is a dot of light that appears on the monitor screen, as a result of any instruction to, or processing of data by, the computer. What ever appears on the screen is a graphic arrangement or presentation of pixels.)]

"It may be noted that here the Hadiith does not speak of the sin committed by a non-believer. It describes what happens when a believer commits a sin - knowing fully well that it is a sin. The Quran says:

" This is because they believed, then they rejected Faith:  
So a seal was set on their hearts;  
therefore they understand not." 63-3

"At another place this issue has been taken up in greater detail:

"Whoever unbelieved (disbelieved) in Allah after his belief, except under compulsion, his heart remaining firm in Faith -  
but such as open their breast to unbelief (disbelief)-  
on them is wrath from Allah , and theirs will be, a dreadful penalty.

This because they love the life of this world, better than the Here-after.  
 And Allah will not guide those who reject Faith.  
 Those are they whose Hearts, Ears and Eyes Allah has sealed up,  
 And they take no heed." 16- 106 to 108

"However the Quran has not confined the process of *sealing of the heart* to the people who are believers in the formal sense. At other places it includes those people who rejected the truth from the very beginning, because of the emotional blocking." (*Introduction, Quranic concepts of Human Psyche*, pp.6-10)

For understanding the term or the concept of *heart* in the light of the Quran, following verses may be carefully considered:

Allah comes in between the man and his heart: 8-24

Affection between hearts: 8-63, 3-103

Permeating the hearts: 2-93

Piety of the Hearts: 22-32

Hearts to be Reconciled: 9-60

Satisfaction of the Hearts: 13-28, 5-113, 22-54, 3-126

Hearts becoming firm: 11-120

A void in the Heart: 14-42 & 43

Casting terror into the hearts of the unbelievers: 3-151

Hearts filled with disgust and horror: 39-45

The Heart's Inclination: 6-113

The cause of sighs and heart-felt regret: 3-156

Saying things that are not in the Heart: 3-167

Keeping secrets in the Heart: 4-63

Hearts being cut into pieces: 9-110

Hearts Deviating: 3-8, 9-117

Hearts being alike: 2-118

Hearts that refuse: 9-8

Faith not entering into the Heart: 49-14

Disease in the Heart: 2-10, 5-52, 22-53

Hearts becoming Hardened: 2-74, 6-43, 39-22

A *Seal* on the Hearts: 4-155, 47-24, 7-100 & 101, 2-7, 9-93, 6-46.

"*Consciousness* is a force that most of us under value. Generally we do not focus our inner awareness or use its real power." (*Deepak Chopra, Quantum Healing*, p. 16.) He goes on to explain: In a naive age, a driver was thought to be a tiny man, called *homunculus*, sitting in *heart*, performed all gear shifts to run the body. Some, however, thought it to be a smart *technician* inside who moved the

matter around. It was discarded in the Renaissance, when anatomists began to dissect cadavers. *Homunculus* wasn't found inside the heart...This left a huge gap between *mind* and body. Many scientists since have tried to fill the gap with the *brain*, saying that brain's function is to order and control all functions in physiology; but brain is just another *machine*. The *driver still needs to be there*. Others call it '*soul*'. Those who believe in God, say that even *nafs* (humangenome) and *soul* (spirit) are not all sufficient and all independent. They are *contingent*. There is One Who creates and sustains all. He is there. but we have made this *more abstract than homunculus* or even *brain*. *He controls intelligent power that motivates us to live, move and think*. But why some scientists hesitate to call Him, God?!

Harun Yahya in his book, "*Some Secrets of the Quran*", (pp.148-149), asks some pertinent questions: "To whom does the consciousness that sees and hears (and heals) within the brain belong? Who is it that watches an alluring world in its brain, listens to symphonies and the twittering of the birds, and smells the rose? The stimulations... travel to the brain as electro-chemical nervous impulses... Who is it that perceives these electro-chemical nervous impulses as images, sounds, odours and sensory events in the brain? There is a consciousness in the brain that perceives all this... To whom does this consciousness belong? There is no doubt that this consciousness does not belong to the nerves, the fat layer and neurons comprising the brain. This is why Darwinist-materialists, who believe that everything is comprised of matter, cannot give any answer to these questions."

Allah describes His *closeness*; closer than the closest, e.g.:

It was We (Allah) Who created man, and

We know what dark suggestions his soul makes to him:

for, *We are nearer to him than (his) jugular vein*. (50-16)

*He stands before one's own thought* :

"And know that *Allah stands between man and his heart*," 8-24

He is holding the *forelock* of all creatures Himself: 11-56

"That it is He (Allah), Who grants *laughter* and *tears*."53-43

He assures not only His closeness, but communication and response also:  
2-186

He ever Knows all Himself, and doesn't need an informer or intercessor:  
2-115

The Quran tells us that Ibrahim (Peace be upon him) said:

"And when I am ill,

it is *He (Allah) Who cures me*".26-80

I think, feel and act because He (Allah) makes me do all that. Was Umar (may Allah be pleased with him) 'on line' with 'Consciousness', in above terms, or was he using 'internet' or 'telecommunication' so to say in modern scientific

terms, when he, while sitting in Madina, is reported to have sought attention of the commander of the faithful in their encounter with the Persian Empire forces, hundreds of miles away? - more than fourteen hundred years ago! Today, more and more people are googling and yahooing their way through life. According to a survey, nearly 60 million Americans every day use Internet. (AFP) Many more possibilities are emerging in communication systems:

*Redfacton* technology, by Microsystems Integration Laboratories of Nippon Telegraph and Telephone (NTT) has developed a small device to wear and **swap data just through handshake**, into cell phones, just like e-mail. The device uses optical electric field sensors that look for similar electric fields on other bodies. (*High-tech handshake replaces business card*, AFP; The News, 13.12.2005)

Bluetooth, wireless protocol, is code name for a technology specification for small, short range radio links between mobile PCs, mobile phones and other portable, devices, without additional modems, cables, or other connection devices. It allows total coordination of fixed and mobile devices, equipped with microchip. Along with data it has voice channels. (Diana J. Choyce, *Bluetooth: The Future of Wireless?*, Pakistan & Gulf Economist. January 3 - 16, 2000)

Changing face of technology apparently has no end in sight. *Tellme Networks* designed software to make it easier to build voice-based Internet services, voice-activated websites (web-enabled phone site). (Safdar Hussain, *Voice-based portals on the rise*)

Singapore scientists looking for ways to transmit sense of touch over Internet have devised a vibration jacket and are thinking about electronic pyjamas for cyberspace hugs. They can be controlled with a computer and give feeling of being touched, researchers at Nanyang Technological University (NTU) told Monday's edition of The Straits Times. The next step would be to use the same concept to transmit hugs over the internet. (Singapore scientists embrace plan for cyberhugs, Reuters; The News - November 30, 2005)

Even if we define *intelligence*, simply as *know-how*, body is immensely credited with it. Inner intelligence is so powerful that when it goes awry, physician is faced with a truly formidable antagonist. Every body cell is *programmed* by its DNA, e.g., cell division at a certain rate. This process is not purely mechanical. It is regulated by inner intelligence. A cell divides *in response to its own internal need and signals generated from cells* around it, brain, and different organs. They *talk* to them and to each other through chemical messages.

Although we are becoming more conscious about *body's wondrous intricacy* and enormous *know-how*, yet, we persist in thinking of the body in an obsolete mould, as matter only. The bias is such that reality of body appears to be primarily material.

**Brain** consists of about 13 billion nerve cells (neurons), and about 100 billion supporting and protective *glial* cells. "Tumours mainly grow at the expense of glial cells, as if neurons are immune from cancer." Some nerve cells in various parts are

connected to about 18,000 other cells, which enable them to flash to brain, with an astounding speed, detailed reports about each cell in body ("...And We (Allah) are never unmindful of (Our) *creation*." 23-17). Brain is nourished only by glucose, having priority over all other body organs. "Every day, the brain requires 115 grams of glucose, a certain amount of phosphate, 10-15% of the oxygen consumed by the body, and at least 1000 litres of blood. If any of these nutrients is lacking, the brain will fail to perform its vital role well." It has three membranes, in addition to bony plating that securely preserves it. The cerebral liquid between membranes works as shock absorber.

**Spinal cord** has a diameter of about 1 cm, and it is about 54 cm long, with 31 pairs of nerves that branch from it. There are about 800,000 nerve cells in the front horn of spinal cord, responsible for muscle movement, while posterior centres transmit all kinds of sensation (pain, heat, cold, pressure, touch, etc.). Polio occurs if two thirds or more of these are destroyed. (Capt. Abdul Hameed Al-Qoz, *Men and the Universe, Reflections of Ibn Al-Qayyem*, pp.96-99)

To get an idea of how limited our knowledge is, consider *neurons*, that compose brain and nervous system. They *talk* to each other across gaps called *synapses*, which separate tiny branchlike filaments, the *dendrites*, that grow at the ends of each nerve cell. *Everyone possesses billions of these cells, each one capable of growing many more of dendrites (total estimated at 100 million million). It means that possible combinations of signals jumping across synapses of brain exceed the numbers of atoms in known universe. The signals also communicate with one another at lightening speed.* To read this sentence, your brain takes a few milliseconds to arrange a precise pattern of millions of signals, only to dissolve them instantly, never to be repeated again in exactly the same way. Perhaps we can give an example of pixels arranged in words, sentences, etc., which dissolve just at one command (delete).

Human brain may be considered like a fortress, with *runners* to carry its *commands* to the farthest outposts of its empire, every part of body. Physical routes are visible. Central nervous system runs through spinal column, branching out on either side at each vertebra. Major nerves then branch into millions of tinier pathways that communicate to every region of the body. Who are the runners that take messages to and from brain? Since 1970 a series of discoveries have centered on a class of minute chemicals called *neurotransmitters*. They transmit nerve impulses, act as communicator molecules whereby brain neurons *talk* to every cell and every part of body, *informing every organ about emotions, desires, memories, intuitions and dreams. They are not confined to brain only.* They are not simply mental, since they can be coded into chemical messages. No thought can exist and travel to any part of body without them. **To think is to practice brain chemistry**, promoting a cascade of responses throughout body. With material basis, neurotransmitters make *interaction of mind and matter far more mobile and flowing*.

Two brain chemicals, *acetylcholine* and *norepinephrine*, activate and slow down activity; they are 'go' and 'slow down' signals of nervous system. Computers operate using just this kind of binary switch, and apparently so does the brain.

Molecular biologists have found numerous new neurotransmitters, each with a *different molecular structure and apparently a different message to deliver*. Structurally, many of them are related, being built up as *peptides, complex chains of amino acids* of the same kind as appear in *proteins that make up every cell, including brain cells*.

Various other functions have been connected to specific neurotransmitters, e.g., *dopamine* exists in abnormally high levels in brains of schizophrenics. By mid-1980s, more than fifty such *neurotransmitters* and *neuropeptides* were known, which *can be manufactured on one side of synapses between neurons, and once they cross synapses, they can be received by receptor sites on the other side*. This implies an **incredible flexibility to communicate from cell to cell**. Individual neuron is not a producer of messages that just say 'yes' or 'no' like a computer. Brain's vocabulary is far larger, encompassing thousands of combinations of separate signals, as new neurotransmitters continue to be discovered at a fast rate. Messages are chemically coded, forming **words** and **sentences**, as in our languages: **kalimaat!** Certain segments of our *chemical vocabulary seem to be just as specific as our speech*, while others are not yet decoded. *Where does the ability to make neurotransmitters come from? Perhaps we should look to the contribution made by the mind*. But who operates mind? Re-examine 8-24. It is important to note that at many places in the Quran, hearing and sight have been mentioned alongwith processes of cognition and mind.

It is not only the world of physics and chemistry. It is not only *adrenaline* molecule that makes mother rush into burning building to save her child or an *endorphin* molecule that protects her from feeling flames. *Love* makes her rush in, and determination protects her from feeling pain. These attributes of her mind find a *chemical pathway that brain can follow to talk to body*. *Mind is nonmaterial*, yet it is able to make work these complicated communicator molecules. Their association is so close that mind cannot be projected into living body without such chemicals. But *these chemicals are not mind*. This paradoxical situation was summarized by an eminent English neurologist and Nobel Prize winner Sir John Eccles, while discussing *extra sensory perception (ESP)*, *telepathy* and *psychokinesis* (ability to move physical objects with mind). Psychokinesis is really the feat of mind-over-matter performed in brain. *It is quite astonishing that with every thought, mind manages to move atoms of hydrogen, carbon, oxygen and other particles in brain cells*. The whole function is somehow performed without any apparent physical link. *Mystery of mind-over-matter* is yet to be explained by biology, in more complicated chemical structures operating at finer levels of physiology. But it can not *ever find something like a particle or a sub-particle, that can be labeled intelligence*. This is more amazing that *all matter in our bodies, has been designed with intelligence as a built-in features*. DNA itself, the chemical mastermind of body, is made up of essentially the same basic building blocks as the *neurotransmitters* it manufactures and regulates. DNA is like a brick factory that is also made out of bricks. Hungarian mathematician, John von Neumann, founder of modern computer, conceived an ingenious machine; a robot could be built that builds identical robot: a self producing machine. *Human body is nothing more than variants of DNA built by DNA*.

"..DNA, with its billions of genetic bits, as an intelligent molecule; certainly..(is) smarter than a simple molecule like sugar. How smart can sugar be? But DNA is really just strings of sugar, amines and other simple components. If these are not *smart* to begin with, then DNA couldn't become smart just by putting more of them together. Following this line of reasoning, isn't the carbon or hydrogen atoms in the sugar also smart? In fact, it is. If *intelligence is present in the body, it has to come from somewhere*:

In *nanotechnology for medicine*, microchips and software of *electronic computers* are replaced by *strands of DNA*, and its code could also be used to make calculations. By splitting the strand down the middle, that creates an open sided line of rungs that mate up with a counterpart to form another double helix: in other words, two lines of code, when matched, come back together to form a resolution. By selecting the code strands and artfully cutting them so that a "sticky end" of unmatched rungs is left hanging over and looking for a partner, same logic circuits as in everyday computers, can be created. In this case, the computer is loaded with molecular software, a single-stranded molecule, similar to DNA, that helps convert instructions in DNA into proteins. It can be injected into patient, coursing through his blood stream to *diagnose disease and treat it*. An Israeli team says it is a **computer made of DNA**. Several trillions of *computers purely of biological molecules* can fit into a drop of water, Weizmann Institute reported. ('*Dr in a Cell*' - *A Dream Near Reality: Study*, AFP; The Dawn, 29.4.2004)

"Civilization is based on our extraordinary human intelligence," Dr. Tsien said. "That is why our society evolves and civilization evolves, and if there is a way to enhance intelligence then it may not be surprising to see a change in the evolution of society."

"The gene that he and his team altered is one that makes part of a feature known as the NMDA receptor. This structure is embedded in a nerve cell's membrane and serves as a sort of biological antenna to pick up signals from other nerve cells. In seeking to understand the basic mechanism of memory, the forming of an association between two events, biologists have long focused on the NMDA receptor because it needs two separate signals to be triggered into action. The NMDA receptor is composed of a variety of subunits. One such component, known as the NR2B subunit, is common in the young while another kind, known as the NR2A subunit, predominates later in life. The juvenile form of subunit produces a much stronger effect in the nerve cell, and this is believed to be the reason why younger animals learn more easily than older ones."

Dr. Tsien inserted a DNA sequence and showed that the electrical change to be expected from having extra copies of the NR2B subunit, a flow of calcium ions into the neuron, was indeed taking place.

Tests indicated that genetically engineered mice had enhanced intelligence as well as better memory, Dr. Kandel said. Blueprint for brain is written in genes. "Our results suggest that genetic enhancement of mental and cognitive attributes

such as intelligence and memory in mammals is feasible..." However, he emphasized that *intelligence was far from being the only mental attribute of importance. Enhancing human intelligence, he said, "is a very slippery turf from a moral point of view... It's one thing to improve memory... But to begin to mess around with normal memory is tricky. I don't think we want to emphasize in society that intelligence is the only factor that counts, because whatever allows someone to be creative and effective is probably not determined by the activity of the NMDA receptor in the hippocampus alone. "I wouldn't want to come across with some simplistic view that 'Take this pill' and we could produce a superior race."*

Psychologists agree that *both genetics and a person's environment are important in shaping intelligence.* (Nicholas Wade, *Gene alteration creates a smarter mouse*, The Dawn - September 29, 1999)

The areas of brain that mediate emotions - *amygdala* and *hypothalamus*, known as "*the brain's brain*" were both found to be particularly rich in all the substances in the neurotransmitter group. *This implied that where thinking processes are abundant (meaning that many neurons are tightly clustered), so will be the chemicals associated with thinking.* At this point there was still a rather well-defined division between chemicals that jumped the gap between brain cells and those that traveled from the brain down the bloodstream. (The transmission speed of a nerve cell has been clocked at 225 miles per hour; a signal sent from head to toe takes less than 1/50th of a second). Researchers at National Institute of Mental Health found *receptors in equal abundance at other sites outside the brain.* Starting in the early 1980s, *receptors for neurotransmitters and neuropeptides were discovered on cells in the immune system called monocytes. 'Brain' receptors on white cells in the blood! This shows intelligence pervades throughout body's entire inner space. Unlike neurons, fixed in place along nervous system, monocytes of immune system travel through bloodstream, giving them free access to every other cell in body.*

***"...In fact if being happy, sad, thoughtful, excited and so on all require the production of neuropeptides and neurotransmitters in our brain cells, then the immune cells must also be happy, sad, thoughtful, excited - indeed, they must be able to express the full range of 'words' that neurons do..."***

DNA possesses localized intelligence in every cell, with perfect net working all around. Scientists now believe that Local Area Network (LAN), works in complete harmony and total integration with Wide Area Network (WAN) in universe. Dr Haluk Nurbaki defines *intuition as reflection of universal consciousness or universal mind as a pattern of behaviour that living things obtain from universal mind in order to continue their lives.* He distinguishes it from *inspiration*, e.g. as revealed in 16-68 & 69. Creatures even non-living matter are guided by such universal consciousness or universal mind in their assignments or tasks they have to perform. Since Watson and Crick mapped structure of DNA in early 1950s, investigation proved that this remarkably complex molecule encoded all information necessary to create and sustain human life. DNA itself is the stablest chemical in body, because of which man is able to inherit genetic traits from



parents, and preserve them intact to pass on to our children.

"When your Lord drew forth  
from the Children of Adam, from their loins,  
their descendants, and  
made them testify concerning themselves, (saying):  
"Am I not your Lord (Who cherishes and sustains you)?"  
They said: "Yea! we do testify!" (this),  
lest you should say on the Day of Judgment:  
"Of this we were never mindful." 7-172

"In whatever form He (Allah) wills,  
does He *put thee together (rakaba)*." 82-8 (Abdullah Yusuf Ali)

"Into whatsoever form He will, He *casteth* thee." 82-2 (Pickthall)

"And *moulded* you in whatever form He pleased?" 82-8 (Malik)

In above verse (82-8), word **rakkaba** has been used, which means *assemble, put together, fit together, piece together, set up install, compound, combine, formulate, prepare, synthesize, compose, make, form, fabricate, construct, build, mount, fasten, fix, place, set, fit, insert, arrange and join orderly as one entity or thing*. Now consider following:

Organs in our bodies are distributed asymmetrically, i.e., what is found on the left side is not also found on the right. How body develops this complicated pattern of organ placement? Two papers in the July 4, 2002 issue of *Nature* provide clues to this orientation, also to problems in children born with organ defects as a result of impaired left-right orientation. If asymmetry is off, plumbing gets messed up, and organs may not form properly in embryo.

Dr Hiroshi Hamada of Osaka University, Japan, and colleagues found that placed in an environment with liquid flowing towards the left developed the correct left-right pattern of organ placement. But when embryos were placed in fluid flowing to the right, they did not develop organs in the proper places in their bodies. Previous research had found that beating of tiny hair structures on surface of mouse cells, called cilia, likely plays a significant role in helping a mouse embryo distinguish right from left. These cilia also enable a leftward flow of fluid, but whether that fluid helps direct organs to where they need to go in the mouse embryo remained unclear.

This specialized fluid is produced near developing embryo. But how the direction of flow influences organs placement and development? One explanation says that a certain molecule is moved to one side of embryo by the flow, which tells cells they are on a particular side of the body, and should develop accordingly. Another possibility is that cells can sense the direction of the flow of fluid, and that lets cells know where they are, almost like sensing which way the wind is blowing. "The actual flow of fluid is enough to tell cells what side of the embryo they're on". (*Clues to how organs get placed*, Reuters; Dawn, 10.7.2002)

Brain chemicals are extremely minute: it took three hundred thousand sheep brains to yield a single milligram of molecule, the brain uses to stimulate thyroid. Nor are the cell receptors easy to grasp. They constantly change their shape to receive new messages; any one cell may contain hundreds or even thousands of sites, only one or two of which can be analyzed at a time. No one has yet been able to grasp *how cascade of chemicals exactly pattern themselves to do all a mind can do*. **Memory, recollection** and all activities of mind remain a profound mystery as far as their physical mechanics is concerned. Latest discoveries in *neurobiology* build a stronger case that ***any thing that happens in mind leaves evidence in physical tracks***. (The Quran tells that the body parts will speak and provide evidence, e.g.:17-13 & 14, 75-14 & 15, and 17-36.) Brain researchers have found a way to photograph a thought's track in 3-D, like a hologram, through *positron-emission tomography (PET)*. Images look different for every thought, whole body changes at the same time, through cascades of neurotransmitters and related messenger molecules. This escapes our notice for several reasons, e.g., *physical outline of body does not change drastically with every thought*. We literally read people's mind from constant play of their facial expressions. We also register gesture or *body language* as signs of *moods* and *intentions*. Many physical changes that thinking causes go unnoticed, because, they involve minute alterations of cell chemistry, body temperature, electrical charge, blood pressure, etc. *Nothing can move without moving the whole*.

Beyond nervous and immune systems, researchers have found same *neuropeptides* and *receptors* in organs, such as intestine, kidneys, stomach and heart. There are numerous defence mechanisms and systems of body. Consider following:

*Adenoids*, glandular tissues, inside throat at the back of nose, similar to tonsils, catch and destroy bacteria entering body when a person breathes. They help build resistance, or immunity to infection.

**Kidneys** filter blood, keep it clean and collect water the body does not need. *Adrenal Gland*, one on top of each kidney, releases hormones, that help body react to stress. This means kidneys **think** in the sense that they produce identical neuropeptides found in brain. It appears that every cell thinks and communicates more fluently than we do.

Kidney, about 150 grams, contains about one million blood-filtering units, *nephrons*. In 24 hours, 1800 litres of blood pass through it. Tubules that receive urine from nephrons have a collective length of 50 kilometres. The blood is thus wonderfully purified of all its waste matter. Kidneys have a warning system that alerts bone marrow to regulate out put of red cells. They also have, in collaboration with liver, an organizing system of blood pressure. Each kidney is topped with adrenal gland, about 7 grams, whose cortex secretes scores of hormones that regulate glucose, salts and water in body, and control sex impulse. The core of this gland secretes adrenaline hormone that regulates blood pressure.

Similarly in a wondrous way works every part and organ along ***alimentary canal***.

The belly also has *taste: gut sense*: Consider following study by Robert Margolskee, a neuroscientist at Mount Sinai School of Medicine in New York.

"Cells of the gut taste glucose through the same mechanisms used by taste cells of the tongue." One may not consciously experience *gut tasting*, e.g., when sugar reaches tongue's tasters, but, Margolskee says one would feel some type of sweet sensations. Margolskee and his colleagues found gut taste cells analogous to those in tongue.

Scientists suggest, receptors work by triggering hormone release. Sugar molecules bind to and stimulate gut's protein receptors (sweet sensors), which then rev up release of hormones, including an intestinal hormone that helps regulate insulin production and also appetite. And like tongue's tasters, belly could have taste-specific cells. (*Live Science*; The Daily Times, August, 27, 2007)

Food ***digestion*** starts right from mouth. Three pairs of Salivary Glands lubricate food to make it easier to swallow and digest, assisted by tongue and 32 cutting and grinding teeth. Food is broken down as it travels through digestive organs: stomach, small intestine, large intestine. Small intestine consists of three parts *duodenum*, *jejunum* and *ileum*, each with specific function. Strong ***stomach*** muscles mash up and acids help break up food. Gastric cells, in millions, secrete hydrochloric acid. They are continuously replaced by new ones. Stomach has two sphincters, one for passing food in and another for passing it out. Former is wider, since it receives all that reaches, than latter, which works as exit. Some parts, e.g., glucose get absorbed into blood through stomach walls. Microbes which are able to reach stomach along with food, are destroyed by gastric acid, and the remaining ones on the way by digestive enzymes produced in ***small intestine***, about 8 metres long. Its surface area of about 40 square metres provides great capacity of absorption, which is performed by billions of villi on its inside lining. All kinds of nutrient material are absorbed, e.g., water, salts, vitamins.

***Liver*** is considered body's largest gland. Its about 300 billion cells, are completely renewed in four months, even faster than embryo's cells. Liver's functions are amazingly numerous, ranging from storing glycogen, fats and vitamins to detoxification of harmful substances, and converting, e.g., ammonia from protein waste to uric acid, a nontoxic substance. It is main centre for supplying blood with glucose and blood proteins, enabling it to clot by producing fibrinogen. It also produces pigments, and forms cholesterol in its seven types. Liver takes in and re-uses nutrients and other substances from blood. Bile, made in liver is passed to intestine.

***Pancreas***, gland, is joined to small intestine. Juices from pancreas help digest food. The pancreas makes insulin, a hormone that controls sugar level in blood. Multidirectional communication goes on among cells, glands, organs and brain and cascade of conversation influences multiple vital functions, e.g., growth and metabolic rate. How fast you think, how tall you are and dimensions of your eyes, for example, depend in part on advice from thyroid. In pancreas there are a cluster of glandular epithelial cells which secrete enzymes that pour into small

intestine, where proteins, carbohydrates, and fats are digested. Another cluster of cells, *Islets of Langerhans*, connected to blood stream (200000-1800000) contain *alpha cells*, which secrete glucagon hormone which raises glucose level in blood. Its *beta cells*, which secrete insulin, regulate glucose in body, and facilitate delivering it to cells, which use it as fuel for energy and heat. Main source of supply of blood sugar is liver, which contains glucogen, a concentrate sugar. Liver controls conversion of sugar, its dissolution, hydration, concentration, and dehydration.

Thus, ***mind is not confined to brain. Mind is projected everywhere inside.***

Insulin, a hormone usually identified with pancreas, is now known to be produced by brain also, just as brain chemicals like *transeron* are produced by stomach. This shows that our neat division of body into nervous system, endocrine system, digestive system and so on is only partially right. Everything is interconnected at the level of neuropeptide. Who coordinates and controls all these, and of course brain also? Each system, organ, and group of cells represents a whole with perfect *division of labour*.

***"The brain and the heart share many of the same receptors sites; more important, they share the same DNA,*** which implies that a heart cell can behave like a brain cell, a liver cell, or any other kind of cell. After open-heart surgery, patients sometimes have psychotic breaks... simply the trauma of the surgery could make the heart think... that is what it tells the brain. ***Who or what controls the messages? That turns out to be an explosive question."***

In chemistry lab, reactions run automatically by mixing right chemicals. That means someone has to select the chemicals. *With thousands of chemicals on its shelf, a cell has not only to choose and mix, but analyze results also. It has to make chemicals in first place, finding thousands of ways to create new molecules out of basically a handful of elements, carbon, hydrogen, oxygen and nitrogen.* It requires ***mind***. Immune cells have a reason for each receptor; they use them to *think, perceive, act and respond* in precise way. **Immune System** is body's defence against illness. Main components of the system are white blood cells, made in bone marrow, lymph nodes and spleen. *Lymphocytes* protect body. Hundreds of these cells surround each new cell as it is born, and destroy it immediately if it is cancerous. Nearly thirty thousand biochemical keys are given to lymphocytes in thymus gland to recognize any harmful cell. When harmful bacteria or viruses enter body, white blood cells rush to the site of infection or injury. Some white cells, *phagocytes*, eat bacteria. Others, *lymphocytes*, make antibodies which fight infection. How *intelligence* of white cell living within confines of body content, matches that of any foreign body from outside, coming from environment or any corner of cosmos? Micro enemies of various strains enter and attack in different ways. Bacteria have extra ordinary capability to develop resistance even to most harsh and severe conditions. Virus has capability of modifying its structure so that it is not identified by immune system. Virus does not survive on its own. On entering, virus uses the cell as site for producing its own copies, which exhibit extreme sophistication, skill and intelligence. It uses its special receptors to check whether the cell is an appropriate

victim and within it, selects suitable location or lodgement, so that it becomes part of it. Virus confuses the cell with tactics and even avoids observation. Thus, if, outwitted, the cell takes the new DNA of the virus into its nucleus. Mistaking that it is producing protein, the cell starts to replicate the DNA of the virus, which can eventually harm, modify or destroy it.

One of the most important factors for continuity of a body in its life time or survival of species in environment, is its defence capability. Animals are covered with hairy, furry, woolly skin, some of them with strong shells, spears and spikes; birds with feathers; according to need for protection from heat, cold, and from enemies. Since animals can not make their own clothes, they have been provided with permanent *clothing*, tools and arms for defence, e.g., hooves, pads, cloven feet, talons, claws, fangs, etc. Horse, mule and donkey are able to trot, run and race, because of hooves.

Internally, it is an extremely disciplined, organized and auto-response mechanism comprising well equipped army. In this multifaceted system, one of the main functions is to prevent enemy cells, e.g. bacteria, viruses, etc., from entering body. Skin is the main protective barrier. If wound is inflicted, rapid self-repairing mechanism swings into action. Defence cells rush to the injured site for protection and clearance of debris. Later, production of fibrin, a protein, is enhanced to spread the network and re-cover the wound. Macrophages and lymphocytes, the '*defence cells*', are produced and trained in specialized centres, e.g. bone marrow, spleen, thymus and lymph nodes. There are various types of phagocytes. '*Eater cells*', rush to act followed by macrophages, another specific type of phagocytes, to engulf and destroy enemy. They may call other defence cells to join the battle and may raise body temperature. The afflicted person may feel fatigued and take rest, reserving energy needed to fight invaders. Mobile phagocytes perform patrol duties. Immobile macrophages, situated in gaps in various tissues perform phagocytosis, from where they are, without moving. If invader antigens are few enough to destroy, no extra alarm is raised. But if the invader microbes are too great in number, and eater cells are unable to digest all of them, they expand in size, and burst, causing pus to overflow. This does not mean that war is lost. Pus formation activates reinforcements of lymphocytes, delivered from bone marrow, lymphnodes, and thymus.

When war becomes intense, macrophages operate in a specific manner, not in a one-to-one combat like antibodies, but destroy a great number of enemies together, all at a time. Macrophages have ability to absorb and digest big molecules in the cell through phagocytosis (ingestion). This characteristic makes them scavengers of defence system. They remove all materials that need to be cleaned up.

If these systems are over come by enemy, then defence system announces mass mobilization, recruiting all of its elements to fight enemy. If enemy members are more than the currently fighting macrophages can handle, a special substance is secreted, *pyrogen*, a kind of alarm call. It reaches brain and stimulates its

fever-increasing centre. Brain raises alarms and body develops fever. Thus macrophages, pyrogen, temperature-raising centre of brain, and brain all work as a system.

Lymphocytes, the *champions of the system*, come into play. Lymphocytes are of two types: B and T cells. These are further divided into sub groups. After macrophages, the helper T cells, the *administrative agents*, join the battle field, identify the besieged enemy and warn other cells. B Cells, the *armament industry*, know how to produce matching *immune globulin* (combatant molecule), i.e., *antibody*, compatible and powerful enough to encounter according to structure and properties of millions of different enemies (antigens) in nature. Twenty different types of amino acids are arranged in different sequences to form different proteins. Besides sequencing, as a result of 5200 basic intelligent combinations, 1,920,000 different antibodies are formed. (*Scientific American*, September 1993, p.54) There is no room for even slightest error. Manufacturing formula is already encoded, available in genetic data bank in cell nucleus. Genes can produce antibodies about ten times their number. Storage and use of millions of formulae in miniscule cell is perplexing! Antibodies have two main functions: (i) bind to inactivate invader cell, and (ii) decompose and destroy its biological structure. They mark, by binding, foreign molecules, so that fighter cells can identify them. After alarm is over, defence cells stop *action* to prevent the war from lasting any longer than necessary. Memory cells store necessary information about the enemy and the encounter, to meet future eventuality, with quicker response.

*Immune Globulin G (IgG)*, besides providing anti-bacterial and anti-viral protection, neutralize acidic property of toxins (poisons). Because of small size and ability to squeeze in, they can enter placenta of a pregnant woman to protect foetus against possible infections. *Immune Globulin A (IgA)*, keeps conditions under control in moist sensitive regions. *IgAs* present in mother's milk, protect suckling baby from many microbes. Antibodies are protein-structured. Proteins are digestible. But production of protein-digesting enzymes is very little at this stage. Therefore, antibodies vital for life are not digested and they protect the suckling baby from its enemies. Antibodies, which are not broken down by stomach, can be absorbed by intestine as a whole. *IgM (Immune globulin M)*, present in blood, lymph and on surface of B cells, is the first antibody that is produced in response to enemy. An unborn baby can produce *IgMs* in sixth month of gestation. If, for example, it is infected with microbe, the baby's *IgM* production will increase. *IgD (Immune globulin D)*, also present in the blood, lymph, and on surface of B cells, (not capable of acting independently), attach themselves to surfaces of T cells, and help them capture antigens. *IgE (Immune globulin E)*, circulating in bloodstream, are responsible for calling fighter cells and also raise alarm by causing some allergic reactions.

Macrophages supply lymphocytes, i.e., B and T cells, information about enemy. "After *phagocytosing the antigen*, the antigen-presenting cells go to the lymph nodes (lymphatic tissue) through the lymphatic channels. Since cell

possesses consciousness and reason, it is capable of forwarding information, pertaining to enemy, to relevant centres. For the macrophage cell to know that this information will be processed by the lymphocytes, it has to be perfectly informed about the *general strategy of the defence system*. It is very clear that the macrophage, just like all other cells, is obedient element of a totally integrated system."

Formation of lymphocyte in bone marrow is one of the most mysterious events of biology. Here, stem cells rapidly pass through a number of biological stages and take on a completely new structure turning into lymphocytes, which check on body cells several times a day to see if there are any sick cells. If they find any sick or old cells, they destroy them. There are almost 100 trillion cells in our body and lymphocytes make up only 1%.

*Spleen* is made up of two parts, white pulp and red pulp. Fresh lymphocytes produced in white pulp are first transferred to red pulp. Then they join blood stream. Spleen contributes to cell production phagocytosis, conservation of red blood cells, and immunity build up. Spleen works and organizes with intelligence, without rest.

Bone marrow of baby in mother's womb is not entirely able to fulfill its function of producing blood cells. The bone marrow can perform this function only after birth. Sensing that body needs red blood cells, thrombocytes, and granulocytes, the spleen starts to produce these cells in addition to lymphocytes, which is its main function.

Spleen contains large number of macrophages (cleaner cells), who engulf and digest old and damaged red blood cells, and some substances carried to spleen through blood - very important chemical recycling system at work. Macrophage cells convert haemoglobin protein of red blood cells they have engulfed, to bilirubin, a bile pigment. Then, bilirubin is released to venous circulation and sent to liver, to be discharged with precision, out of body. However, iron molecule, very valuable for the body, is absorbed back in small intestine. From there, it first goes to liver and then to bone marrow. Bilirubin balance is crucial for body. When it goes above a certain level, jaundice develops.

Spleen is a small organ, and it has no space as a separate compartment for storage. When a microbial infection or any some malady develops, spleen enhances lymphocyte and macrophage production. It expands to make room for red blood cells and thrombocytes.

There is a police force and a *intelligence organization* throughout body. There are alsostations which have policemen on guard, and can produce new policemen when required. In this is lymphatic system, police stations are lymphnodes, and lymphocytes are policemen.

Lymphatic vessels are diffused through out body. Lymph nodes are located at certain spotson these vessels. Lymphocytes produced by lymph nodes patrol in lymph fluid in lymphatic vessels. Lymph fluid in vessels gathers information on contact with tissues, and transmits to nearest lymphnode located on lymphatic

vessels. If any danger is detected, alarm is raised. Quick production of lymphocytes and some other warrior cells starts in lymph nodes. New soldiers travel from lymph nodes through lymph fluid in vessels, diffuse into blood stream, and reach the battleground. Lymph nodes in infected region swell to show that lymphocyte production has increased in that region. (Harun Yahya, *The Miracle of the Immune System*, pp.46-98)

A study by scientists in Brazil, reports in '*Journal*' of American Medical Association, that patients with type 1, or juvenile diabetes, caused by destruction of insulin-producing cells by patient's own immune system, were able to quit daily insulin treatments after being transplanted with stem cells from their own bodies: "The immune system of people with type 1 diabetes can be retrained or reset, at least for a period of time." It may be possible to regrow insulin-producing cells, the Juvenile Diabetes Research Foundation reported. (Anita Manning, *Immune System 'Reset' Vs. Diabetes*, US Today - April 11, 2007)

Human body can defeat many enemies with. However, for some deadly microbes, very strong chemical toxins are needed. Some lymphocytes use very strong chemical toxins, and directly participate in the war. But such substance can not be allowed to freely circulate in blood, as this would mean death of our own cells as well. Actually, toxins are placed in sacs located in cell membrane of lymphocytes. Lymphocyte injects this toxin only when it contacts enemy cell, eventually killing it.

Some lymphocytes produced in bone marrow, when mature and become fully functional, are transported to lymphatic tissues through blood. These lymphocytes, B cells, are weapon factories of body and produce antibodies. These cells first pass a severe test in order to qualify as warriors to protect health. In their initial phase, B cells rearrange gene fragments that will form an antibody molecule. These genes are actively transcribed as soon as rearrangement is complete. Thus, information is organized intelligently, as it will later be used in manufacture of antibodies. Upon order, cells produce proteins called *alfa* and *beta*, which surround the cell membrane. A range of complicated processes take place in the cell to enable it to produce some molecules that enable it to bind to antigens. At the end, the cell becomes a factory that recognizes enemy as soon as it makes contact with it, and is able to produce millions of different weapons!

If weapons produced by B cells confuse their targets and start hitting friendly cells, then other cells send a signal inside B cell, to '*commit suicide*'. Eventually, some enzymes in nucleus of the cell are activated which decompose its DNA. "A perfectly working auto-control mechanism protects the body, and finally only the B cells that produce antibodies that cause harm to the enemy can stay alive."

B cells divide repeatedly and build up thousands of assembly points in their cytoplasm for manufacture of antibodies, as well as an extensive channelingsystem for packaging and exporting antibodies. One B cell can pump out more than 10 million antibody molecules an hour! This cell can produce different weapons for



each of its millions of enemies!! Despite much lesser number of genes, B cells use them in various combinations, to manufacture antibodies.

Some B cells become *memory cells*, and do not immediately participate in body's defence, but keep molecular records of past invaders in order to accelerate a potential war in future. Their memory is very strong.

In normal humanbeing, eight million cells die every second to be replaced by new ones. Metabolism continuously renews its. Life span of memory cells is much longer than life span of other cells. This characteristic helps protect diseases; thanks to the information in their memories. These cells, however, are not everlasting. Memory cells transfer information to next generation before they die.

When B Cells encounter an invader, they rapidly divide and produce antibodies. They discriminate between enemies and body cells. In fact, the antibodies they manufacture recognize enemy directly. A receptor on their surface meets the antigen for which it was programmed, and binds on it, thus, marking it as a foreigner.

Some lymphocytes migrate to thymus in bone marrow. The lymphocytes, which multiply and mature here, are called T cells. These cells mature to form two different types: killer and helper T cells. After a three-week education, T cells migrate to spleen, lymph nodes, and intestinal tissues to wait for the time of their mission.

T cells go through a series of tests to become T Cells. It is checked whether they can recognize enemy. It "recognizes the enemy with assistance of Major Histocompatibility Complex (MHC) located on the surface of the enemy, which is a molecule that subjects the antigen to a series of chemical processes and presents it to T cells." Only successful cells survive, failures are destroyed. For their own survival, they "must also have a very good knowledge of the harmless substances and the regular tissues of the human body so as to prevent unnecessary conflict, which will eventually harm the body"

MHC molecule helps T cells penetrate host cells and locate camouflaged viruses. T cells also need a helper cell, called Antigen-Presenting Cells (APC). These cells break antigens apart and grab a very important part from the antigen. This part contains amino acid sequence that determines antigen's identity. T cell is activated when it receives this identity information from APCs.

The war has not yet ended for the T cells. Some T cells-to-be destroy themselves after receiving a specific signal from other cells. "There is very limited information on the signals that cause the cell to die a programmed death, to continue to live, or to mature and transform themselves." Mahlon B. Hoagland brings up the same question in his book, *The Roots of Life* (pp.106-107): "How do the cells know when to stop growing? What tells them that the organs of which they're a part are not just the right size?... What is the nature of the division stopping signal(s)? We don't know the answer and we continue to search for it."

"A stem cell would normally be expected to divide to form two new cells bearing the same features. However, a switch hidden in one of the cells is turned on causing a sudden transformation in the cell. This new cell is the T cell that will fight for the human body. This leads us to ask the following question:

Every T cell, i.e., helper T cells, killer T cells, and suppressor T cells, has a special MHC molecule enabling it to recognize the enemy.

Helper T cells are administrators. In initial stages of war, they decipher properties of foreigner cells absorbed by macrophages and other antigen catcher cells. They stimulate killer T and B cells to fight. This causes B cells to produce weapons - antibodies.

Helper T cells secrete a molecule called lymphokine to stimulate other cells. This molecule turns on a switch in other cells and starts off the war alarm. Production of this molecule is related to an impending war strategy. The molecule in the cell, which switched on production key in the other cell, is perfectly aware of the chemical structure of the opposite cell. An army without correct communication would be destroyed even before it launched its defence. If helper T cells failed to alert other cells with the help of this molecule, body would succumb to bacteria and viruses.

Killer T cells are the most efficient elements of defence system. When antibodies can not reach the invading virus, killer T cells kill the sick cell, which reveals great wisdom and artistry in creation.

Killer T cells distinguish between normal cells and those in which invaders hide, with the help of the innate system (MHC molecules). When they locate the invaded cell, they secrete a chemical substance, into its membrane, forming a hole by lining up sideways in close formation. Consequently, the cell starts leaking, and it dies. Killer T cells produce and store this chemical weapon in granular form, always ready for use. "When an enemy approaches the host cell, these microgranules move to the tip of the cell in the direction of the enemy. Afterwards, they come in contact with the cell membrane, melt into it, and by extending towards the outside, they release the substance contained within them."

Natural Killer Cells (NK), lymphocytes produced in bone marrow, are also available in spleen, lymph node, and thymus. Their most important functions are killing tumour cells and virus-carrier cells.

Sometimes, invader cells hide so well in body cells that neither antibodies nor T cells recognize them. When defence system suspects an anomaly, *NK* cells rush there. Killer lymphocytes surround and push the cell around, and kill the enemy by injecting a toxigenic substance.

At normal rate of pulsation, a red blood cell makes 1500 cycles during a day. There are about 25 million red blood cells. "If the red blood cells were put in a line, one next to the other (the average diameter of a red cell is 7 microns), they would make a line that circles the earth 6-7 times...Each cell has the complex

hemoglobin, which consists of 574 amino acids, in addition to fat, carbohydrates, enzymes and vitamins, etc." (Capt. Abdul Hameed Al-Qoz, *Men and the Universe, Reflections of Ibn Al-Qayyem*, pp.98-99, Darussalam)

There are other blood cells also, each one of them performs given functions perfectly well. Without blood coagulation, man would bleed to death from slightest injury. *Thrombocyte*, produced in bone marrow, serves this function. It also includes a substance called *serotonin* that plays an important role in allergic reactions. *Eosinophil* have ability to perform phagocytosis, i.e. destroy (phagocytose) any foreign cells entering body. *Basophil*, a big, rough and single-nucleus blood cell, is found in small quantities in blood, and abundantly in dermal, splenic and intestinal connective tissues. *Neutrophils*, with antibacterial quality, protect organism against foreign materials, and help defence system with their phagocytosis capabilities.

Antigen Presenting Cells (APC) break down enemy cell (antigen) and present to T cells. It is very well aware of their requirements. Accordingly, APC presents to T Cell, only the amino acid sequence. Actions such as *knowing, calculating, thinking, serving*, etc., show consciousness in these minuscule entities. (Harun Yahya, *The Miracle of the Immune System*, pp.31-98)

A person uses two eyes to view whole world; a cell however, has a different *sight* for each thing it needs to see. (See '*Quantum Healing*', pp.34, 41-45, 54-55, 60-67, 70-71 & 79)

Let us come back to the definition of *sadr*, in the light of above discussion. We have seen that *sadr* means the first highest or fore-part, which carries head at the top and contains all voluntary organs in chest and under ribs *each of which is intelligent individually, and they coordinate among themselves collectively with intelligence*. For example, cells receive war training in *thymus*. *This organ constitutes war college of our defence system*. Harun Yahya says: '*Training is an information transfer, which can be exercised on beings with a certain level of intelligence.*'

This shows that the Quran has used the most appropriate scientific word for this region containing the core system of *mind* and *intelligence*. Besides perfect intelligent coordination of neurons, neurotransmitters, and all organs including head and heart, there is perfect and intelligent coordination across and among various systems of body e.g. nervous system, immune system, etc. Is the *sub-quantum state* a *continuum* of supra-celestial world?

Before we discuss brain bio-chemistry, it may be interesting to examine *heart* as an *organ* different from others, in the light of above discussion and the Quranic terminology used in this regard, i.e., *qalb, fuaad, sadr*.

Blood vessels are not simply pipes fitted on heart, but very extensions of heart itself, extending to farthestmost cells in body, with unerring order of enormous computer calculations. There are different conditions in each part of body, which change continually from instant to instant. Various biological processes in all parts of body are supplied with their requirements, molecule by

molecule and enabled to continue the course of life. Blood is purified by oxygen in lungs, and cleansed of food remnants in kidneys. Lungs work as ventilators. These operations are accomplished through finest pressure adjustments. Even minutest error would result either in bursting forth of blood, or in its inability to return from tissues. *Heart* also acts as an *endocrine gland*, secreting a fluid which interacts with all other hormones to help the heart in these adjustments.

When heart expands arteries in memory centres of brain, e.g., during study, stomach vessels, at rest, contract. But if one takes some food at that moment, they dilate until appropriate equilibrium is achieved. Therefore, it is normally advised not to study while eating. While running, muscles require more blood, so the heart increases frequency of its beats.

Heart has a special tissue structure, basically formed by muscular cells, yet, it is different from other muscular tissues. ***Heart cells are all synchroniuzed as if they were a single cell. Muscle strands are interwoven with a formidable tissue of nerves.*** Therefore, it could also be called ***neuromuscular tissue***. Besides this, there are a couple of ***nerve centres within cardiac muscle***, on the outside of heart, and a ***bundle of nerves between its walls***. These three ***neural centres***, comparable to ***miniature brains (atrioventricle: AV complex)***, are responsible for ***coordination of all computational work***. ***Heart has a separate and independent cerebral system*** in spite of the fact that there is a ***distinct nerve connecting heart to brain***. ***Another nerve ganglion near aorta connects heart and vegetative nervous system. Glandular and emotional influences are conveyed to heart via this ganglion.***

*Cardiac membrane* protects heart from neighbouring organs while it beats. External wall of membrane, while it fastens to ribcage, secretes delicately tuned minute amounts of lubricant between itself and inner membrane. Membrane cells tirelessly adjust this moisture.

Another interesting aspect of heart is its *electromagnetic character*. Every organ generates a small electric current while it functions. But this current reaches gigantic proportions in the heart in comparison to other tissues, so that it is detectable in all regions of body. Since this electric current varies with heart's mode of functioning it can be traced graphically on paper, giving electrocardiogram (ECG).

"A little known scientific aspect of the heart is its *magnetic fields*. The heart has not been placed at random in the thoracic cavity; on the contrary, it is an almost electronic organ that has been mounted after a thousand angular computations, just like a radar-receiver. ***Due to this precise positioning the heart forms a magnetic field, with three components in three different planes.*** The first of these is a magnetic plane inclined left of centre, having an angular tilt from the right shoulder toward the left flank. The second is a vertical plane passing through the right corner of the heart parallel to the main axis of the body. The third magnetic field lies in a plane that leads from the left shoulder to the upper corner of the liver. This last axis is the main direction of ECG recordings... The magnetic

field arising from the heart's activities reflects on all the cells in the body, enveloping every point with their own energy system. *The heart is the source of all mysterious phenomena from the acupuncture points of the ancient Chinese to the biomagnetic fields surrounding man.*"

**Heart has different relationship to emotional disposition that goes beyond vegetative nervous system.** A person talking to the beloved may forget hunger or pain. Eyes wet while listening to a touching story. This role may not be confined to either brain or vegetative nervous system. One may feel *something* in the vicinity of heart during these phenomena. Nostalgia squeezes heart and its environs like a vise!

"In recent years, *Russian scientists have advanced the notion of a third nervous system apart from the brain and the vegetative nervous system.* They describe *the centre of the third system as an indeterminate point in the thoracic cavity.* But **the centre of this nervous system is actually the heart, which directs emotional events passing beyond the brain in a separate structural harmony of its own...**"

"The heart also describes the most wonderful pattern of biology when it is developing together with the blood vessels in the mother's womb. This is the phenomenon of valve formation. The interior and exterior tissues of the heart perform such marvelous gyrations within its fourfold structure, that the magnificent wings resembling royal curtains known as the tricuspid, pulmonary, aortic and mitral valves are the result. As the heart pumps blood in and out, these *veils* with their delicate strands that extend to the tip of the heart, open and close (ceaselessly)... The... furbelows of these valves slowly tense in less than a second. The contraction begins in the hundredth of a second and slowly spreads in an undulating motion as the strings of the curtain (vibrate). The mathematical precision of the valve is such a tremendous computational task that a delay in the contraction of even one of the thousands of participating cells could cost us our lives." (Haluk Nurbaki, *Verses from the Holy Koran and Facts of Science*, p.332-346)

Heart beats approximately 60-80 times per minute, about 40 million beats per year. It takes one wave of blood approximately 1.5 seconds to pass through heart. In every beat, about one quarter pound of blood enters heart, and pumps 2200 gallons of blood every day; about 56 million gallons during lifetime. Heart of a healthy man pumps during strenuous exercise about 20 litres per minute. Blood circulation extends to about 150 kilometres through out tissues of body, transferring blood loaded with nutrients and oxygen. (Capt. Abdul Hameed Al-Qoz, *Men and the Universe, Reflections of Ibn Al-Qayyem*, pp.98-99, Darussalam)

165. Certainly Allah ever Encompasses all what they do. (120)

(3-118 to 120, Section 12)

Another translation:

Allah compasses round about all that they do. 3-120

Examine following and consider some clues:

US has developed electronic implants that can be used to keep tabs on

kidnap victims and surveillance of criminals, via satellite. (*Chips to fight kidnapping*, The Dawn, 29.3.2002)

Data can also be captured, remotely, through blinking computer lights and video displays, for spying and eavesdropping by analyzing radio frequency. Code word for reconstructing data from electromagnetic signals is "*Tempest*," said Kuhn, a computer security professor at Cambridge University, England. (*Experts warn of spying risk through computer lights*, Reuters; Dawn, 10.3. 2002)

166. **And Allah is Ever All-Hearer, Ever All-Knower.** (121)  
(3-121 to 129, Section 13)

167. **And Allah was their Protector-Guardian.**  
**And in Allah should the believers put their trust.** (122)  
(3-121 to 129, Section 13)

"And (remember) when you (Muhammad) left your household  
in the morning,

to post the believers at their stations for the battle (of *Uhud*).

And Allah is All-Hearer, All-Knower.

When two parties from among you were about to lose heart, but  
Allah was their *Walii* (Supporter-Protector).

And in Allah should the believers put their trust.

And Allah has already made you victorious at *Badr*,  
when you were a weak little force.

So, fear Allah much that you may be grateful." (3-121 to 123)

168. **And there is no victory except from Allah,**  
**the Ever All-Mighty, the ever All-Wise** (126)  
(3-121 - 129, Section 13)

169. **To Allah belongs all that is in the heavens and all that is in the earth.**  
**He forgives whom He wills and punishes whom He wills.**  
**And Allah is Ever All-Forgiving, Ever All-Merciful.** (129)  
(3-121 to 129, Section 13)

170. **And Allah loves the kindly good-doers.** (134)  
(3-132 to 134, Section 14)

**"Those who spend (freely), whether in prosperity, or in adversity;  
who restrain anger, and pardon (all) men;  
for, Allah loves those who do good."**

(3-134)

See notes at 42-22 & 23.

Since '*al-muhsiniin*' includes meaning of good-doers, beneficent and kindly, it has been translated as '*kindly good-doers*'.

Barbara Rosen Wein has published '*The Anger's Past: The Social Uses of Emotion in The Middle Ages*,' a collection of articles by eminent historians on various aspects of *anger* related to various classes and how they showed it in

particular circumstances.

Marc Bloch, French historian, traces causes of emotional states of medieval people that they were angry, because they did not get nutritious food, did not have sense of cleanliness. Fear of authority, epidemics, famines, torture and violence against them, sense of insecurity, etc. aggravated their states of emotions and anger.

Anger had many features in medieval period, e.g., abuse and curse. Nature of curse indicated social and religious status. Peasants and poor people suppressed their anger against the authorities, kept silent and endured all hardships. Religious person sought help of God, and cursed adversary or enemy. It indicated that the person cursing was very weak and had no power to take revenge, and he did not want to take responsibility of someone's calamity and wished to make God responsible for that. (Examine some such instances in Muslim history, which continue even today!) Secular people abused opponents in terms, socially challenging. Those in authority accused or even abused subordinates, in various ways. Rulers' anger was visible in ruthlessness towards their opponents. Royal edict would mention that royal wrath would not spare disobedient. Peasants were regarded as uncultured savages. Their anger was seen in the light of their social status. In 1233 C.E, Pope Gregory IX proclaimed a crusade against the rebellion of peasants in Bremen calling them wild beasts. The rebellions of peasants were judged by ruling classes not as a reaction to exploitation but as disobedience to authority.

In hierarchical society, rebellion of peasants was looked down upon because the right to fight a battle was the privilege of knights while the duty of peasants was to labour and work. Their anger and subsequent rebellions were regarded as violation of tradition, which needed to be crushed without mercy.

Paul Freedman, writing on *"Peasant's Anger in the Middle Ages"* observes that: "Peasants' anger was not portrayed as a response to injustice, much less as a purposeful social movement. Rage was potentially inherent in the essentially low nature of the peasantry that could erupt if the rustics were not held firmly in check. Cold, calculated anger, either for revenge or in defense of honour, was considered generally impossible for peasants."

Jalaluddin Khilji was criticized for being too kind to rebels and criminals resulting in weakness of his rule. Balban and Alauddin were too strict and rendered severe punishment to rebels.

Both in the East and in the West manuals known as '*mirrors of princes*' were written for the rulers instructing them on how to behave in different circumstances. It was pointed out that imbalance would lead to chaos and anarchy.

Renaissance changed Europe. Norbert Elias terms it as "*a process of civilization*". *In changed environment, it became a virtue to control anger and behave like a gentleman.* Modern age has changed nature of anger; as a result of

democratization. Now, rather, rulers become afraid of people's anger. (Mubarak Ali, *The Role of Emotions*, The Dawn, 10.8.2003)

Stress triggers memory problems in later life. Patients who had recovered from stress, get age-related memory difficulties about a decade earlier than non-traumatized people. Post-traumatic stress, a condition that can cause patients feel physical pain on remembering a traumatic event, is known to have a number of effects on mind and body. One of the side effects is that patients tend to be forgetful. This problem, which could come from emotional distraction and an inability to concentrate, can interfere with everyday tasks.

Rachel Yehuda and her team at Mount Sinai School of Medicine in New York, commented about early age trauma: "It's like getting sunburn at 15 and developing melanoma later."

Some researchers think that stress hormones called glucocorticoids, which erupt in body in traumatic event such as fighting, attack hippocampus, brain area, key for memory. Some studies have shown hippocampus of traumatic patients being unusually small, perhaps because it has been eaten away by stress hormones. (*Stress and trauma may lead to memory loss*, The News - July 26, 2006)  
Consider following:

"...they bite off the very tips of their fingers,  
at you (Muhammad), in their rage.

Say: "***Perish in your rage***,..."

Allah knows well all the secrets of the heart." 3-119

*Psycho-Therapy of Stress and Anger: Negative Effects of Disbelief.*

Harun Yahya, in his book 'The Nightmare of Disbelief' (pp. 104-107) dilates upon stress, tension, pain, etc., due to disbelief (disobedience, rebellion against the truth - the law of nature). "Stress, an alarmingly widespread misery, also named the 'universal torment', is traceable to psychological origins. It is a general state of tension in mind and body caused by fear, insecurity, hopelessness, anxiety and feelings like fear...The body responds to stress, by initiating a series of biochemical reactions... Chronic stress does great damage to the body, mainly to the bodily functions...There is an important relation between stress and the tension and the pain stress causes... This is an unusual situation for the human body and its persistence over an extended period of time is detrimental to health and the natural balance of the body..."

'Overcome rage': Allah likes those who control their anger and rage.

Anger is one such emotion, which every individual expresses to show his despair, helplessness and sometime his authority over others. Besides psychologists, studying effects on human personality, historians, extending borders of history, are also now making attempts to analyze role of 'emotions' in formation of history and its progress.

Have a second look at the statement of the Quran that, *Allah likes those who*



control their anger and rage, and also look at the revolutionary doctrine presented by *Surah Al-Faatihah* in those days (more than 1400 years ago), enveloped in (1-1 to 3). Mercy, Benevolence, and Forgiveness (1-1 to 3), inculcating tolerance, accommodation, appreciation, mutual respect, help and love, through collective approach and universalism (1-5 & 6); some of which were only recognized by the West through long and painful processes of Renaissance, Reformation, Enlightenment, Industrialization, Democratization, etc. There are lessons in other aspects of 'anger' and 'wrath' in the history of those who suffered them (1-7), because of denial of the Truth (the immutable law) of which *Al-Faatihah* is the exposition.

Those who disbelieve and remain rigid in their disbelief in the prescriptions and injunctions of the Quran meant for welfare and benefit of humanbeings - individuals and society as a whole - continue to suffer from social, moral, and psychological disorders and distress. Bill Clinton, President of USA had to admit in his annual message to Muslims, on the occasion of Eid, that Islam offers solution to human problems, emerging out of destruction of the institution of family, in the West.

*Consequence of Behavioral Disorder:* Consider an example of nature's *intelligence* in the order and discipline that is working at all levels, including cellular and molecular levels. Every cell in body is programmed by its DNA. It divides and multiplies at a certain rate. It is a very *intelligent* and precisely calculated process, yet not purely mechanical or simply mathematical. It takes place according to internal need of the cell, combined with demands emanating from the body, in constant communication through chemical messages.

Deepak Chopra describes anti-social behaviour and its consequences, in very precise terms ("Quantum Healing", p.42). ***"Cancer is a wild, anti-social behaviour, whereby a single cell reproduces itself without check, heeding no signals from anywhere except, apparently, its own demented DNA...When the final crisis comes, the cancer cells perish with the rest of the body, doomed by their ungoverned appetite for self-expansion."*** Similarly society also can not afford to allow wild and anti-social behaviour of any individual or a group which brings its own as well as the doom of the whole society, explained beautifully in verse 7 of *Al-Faatihah*, and evident in innumerable examples in the history of mankind.

*The Quran encourages and inculcates divine qualities:* The Quran inculcates qualities of mercy and love for the creation of Allah. It emphasizes that there is no limit to Allah's Forgiveness and Mercy. If we don't forgive, then how can we expect forgiveness. It encourages to exercise restraint and have courage to forgive others.

"It is believed", says Ibn Majaah, "that the angels are of a simple substance (created of light), endowed with life, and speech, and reason; and that the difference between them, the Jinn and Shaitaan is a difference of species. Know", he adds, "that the angels are sanctified from carnal desire and the disturbances of

anger: they disobey not God in what He hath commanded them, but do what they are commanded.. their pleasure; His worship, and they are created in different forms and with different powers." [(Arabian Nights, Lane's edition, Notes to the Introduction, p.27), Thomas Patrick Hughes, 'A Dictionary of Islam', (p.15]

"He whose mind is untroubled by sorrows, and  
for pleasures he has no longings,  
beyond passion, and fear and *anger*,  
he is the sage of unwavering mind.  
Who everywhere is free from all ties,  
who neither rejoices nor sorrows,  
if fortune is good or is ill, his is a serene wisdom."

Bhagavad Gita 2- 56 & 57

"There are also certain evil qualities in one's inner self which are unlawful and one must shun them. They are '*Razaail*' - worthless or vile manners, meaning the low and base qualities. If these characteristics are found in the inner self, they are destroyed and eradicated so that they do not lead man to sin.. Arrogance, jealousy, hatred, ostentation and impatience are unlawful qualities, the last named implies displeasure on Divine Decree and to complain against it. Anger is also one of these qualities if used at the wrong time. In short, there are many '*Fazaail*' (meritorious qualities) in the inner self which, it is necessary to develop. And there are many '*Razaail*' (worthless qualities) that must be abandoned." (Muhammad Taqi Usmani, *Reality of Tasawwuf*, Al-Balagh International, July 2003, pp.13-14)

171. **And none can forgive sins, but Allah only.** (135)

(3-135 to 136, Section 14)

172. **And Allah likes not the wrong-doers.** (140)

(3-139 to 143, Section 14)

173. **And Allah will reward the thankful.** (3-144, Section 15)

174. **And We (Allah) shall reward the thankful.**

(3-145, Section 15)

175. **And Allah loves the steadfast.** (146) (3-146 to 148, Section 15)

176. **And Allah loves the kindly good-doers.** (148)

(3-146 to 148, Section 15)

177. **Nay, Allah is your Lord-Patron.**

**And He is the best of helpers.** (150)

(3-149 to 150, Section 16)

178. **And Allah is Ever Gracious Lord- Master of Kindness to believers.** (152)

(3-151 to 152, Section 16)

179. **And Allah is Ever All- Informed of what you do.** (3-153, Section 16)

180. **Indeed, the affair belongs wholly to Allah.**

**And Allah is Ever All-Knower of what is within the very breasts (minds).**

(3-154, Section 16)

181. **Verily, Allah is Ever All-Forgiving, Ever All-Forbearing.**

(3-155, Section 16)

182. **And Allah gives life and causes death;**

**And Allah is Ever All-Seer of what you do. (156)**

(3-156 to 158, Section 17)

183. **Certainly, Allah loves those who put their trust (in Him).**

(3-159, Section 17)

*"It is part of the Mercy of Allah that*

*you (Muhammad) do deal gently with them.*

*Were you severe or harsh-hearted,*

*they would have broken away from about you:*

*so pass over (their faults), and ask for (Allah's) forgiveness for them; and consult them in affairs .*

Then, when you have taken a decision, put your trust in Allah.

For Allah loves those who put their trust (in Him). (3-159)

Examine following observation:

It is generally projected that humour and Christianity are incompatible. Clementina Mazzucco says: "On the contrary, there are many episodes and dialogues in the scriptures where irony and sarcasm are being used." 'Isaac' means laughter in Hebrew, because of the joy his parents, Abraham and Sarah had, when he was born (See Quran 11-71 also). Such signs of humour may have been suppressed when the church adopted a strict interpretation of the Gospel. *If Jesus had been too serious a man he wouldn't have had such a following.* (Sophie Arie, *Comedy in the Bible*)

Keeping the last observation in mind, consider following statement also in the Quran about Prophet Muhammad (Peace be upon him):

"Now has come unto you a Messenger from amongst yourselves:

it grieves him that you should perish:

ardently anxious is he over you:

*to the believers is he kind and merciful."* 9-128

184. **If Allah helps you none can overcome you,**

**And if He forsakes you, then who is there after Him who can help you?**

**And in Allah (alone), the believers should put their trust.**

(3-160, Section 17)

185. **And Allah is Ever All- Seer of what you do. (163)**

(3-161 to 164, Section 17)

186. **Verily, Allah is Ever All-Powerful over all things. (165)**

(3-165 to 166, Section 17)

187. **And Allah knows fully well of what they hide. (167)**

(3-167 to 168, Section 17)

**This is about the hypocrites of the Battle of Uhud**

(3-167 to 168).

188. **And that Allah wastes not the reward of the believers.** (171)

(3-169 to 171, Section 17)

189. **Allah (Alone) is sufficient for us, and**

**He is the Best Disposer of affairs.** (173)

(3-172 to 174, Section 18)

190. **And Allah is Ever Gracious Lord- Master of Kindness, Infinite.**

(3-174, Section 18)

191. **And to Allah belongs the heritage of the heavens and the earth,**

**And Allah is Ever All- Informed of what you do.**

(3-180, Section 18)

192. **And that Allah is never unjust to (His) slaves.** (182)

(3-181 to 182, Section 19)

193. **To Allah belongs Sovereignty of the heavens and the earth; and**

**Allah is Ever All-Powerful over all things.**

(3-189, Section 19)

194. **Verily, You (Allah) never break the tryst.** (194)

(3-191 to 194, Section 20)

195. **Surely, never will I (Allah) let lost,**

**the work of any worker from amongst you, be he, male or female.**

**And Allah, with Him is the best of rewards.** (195)

(3-191 to 195, Section)

196. **Surely, Allah is Ever All-Swift in the reckoning.**

(3-199, Section 20)



## Surah-4 Nisaa'

197. **Surely, Allah is since Ever All-Watcher over you.**

(4-1, Section 1)

'*Kaana*' is the verb '*to be*'. Perfect of *Kaana* is used with perfect of another verb to express the pluperfect of the latter. (Arabic Grammar, G.W.Thatcher). (Pluperfect expresses action completed before some past time stated or implied, e.g., 'as he had received my letter, he came'. The use of word '*Kaana*', as in above verse emphasizes the fact which is there since ever. Therefore an effort has been made to convey emphasis on the ever existent fact by translating it as '*since ever*'.

198. **And Allah is All-Sufficient as Reckoner.** (6)

(4-5 to 6, Section 2)

199. **And Allah is since Ever All-Knower, Ever All-Wise.** (4-11, Section 2)

200. **And Allah is Ever All-Knower, Ever All-Forbearing.** (12)

(4-12 to 14, Section 2)

201. **Surely, Allah is since Ever All-Relenting, Ever All-Merciful.** (16)

(4-15 to 16, Section 3)

202. **And Allah is since Ever All-Knower, Ever All-Wise.** (17)

(4-17 to 18, Section 3)

203. **Surely Allah is since Ever All-Forgiving, Ever All-Merciful.** (23)

(4-22, Section 3, and 4-23 to 24, Section 4)

204. **Surely, Allah is, since Ever-All Knower, Ever All-Wise.** (24)

(4-22, Section 3, and (4-23 to 24, Section 4)

205. **..And Allah Knows fully well about your faith.**

**..And Allah is Ever All -Forgiving, Ever All-Merciful.**

(4-25, Section 4)

206. **Allah does wish to make clear to you and to show you**

**the ways of those before you; and  
turn to you (in Mercy); and  
Allah is Ever All-Knower, Ever All-Wise.**

(4-26, Section 5)

**207. And Allah does wish to accept your repentance.**

(4-27, Section 5)

**208. Allah does wish to lighten the burden for you,**

(4-28, Section 5)

**209. Surely Allah is, Since Ever All- Merciful to you. (29)**

(4-29 to 30, Section 5)

**210. And that is, in fact, ever easy for Allah.**

(4-30, Section 5)

"O you who believe!

Eat not up your property among yourselves in vanity.

But let there be amongst you traffic and trade by mutual good will.

Nor kill (or destroy) yourselves.

For, verily, Allah has been to you Most Merciful."

"If any do that in rancour and injustice,

soon shall We (Allah) cast them into the Fire; and

it is easy for Allah."(4-29 & 30)

**211. Surely, Allah is, Since Ever All-Knower of all things.**

(4-32, Section 5)

**212. Surely, Allah is Since Ever Witness over all, every thing. (33)**

(4-33, Section 5)

**213. Surely, Allah is, Since Ever Most High, Most Great. (34)**

(4-34 to 35, Section 6)

**214. Surely, Allah is, Since Ever All-Knower, Ever All-Aware. (35)**

(4-34 to 35, Section 6)

**215. Verily, Allah likes not such who are since proud and boastful  
(arrogant). (36)**

Who are themselves miserly or enjoin miserliness on people, or

hide what Allah has bestowed upon them from His bounties. (37)

(4-36 to 38, Section 6)

**216. And Allah is, Since Ever All-Knower of them. (4-39, Section 6)**

**217. Surely, Allah never wrongs**

**even of the *weight of* (an elementary) *particle*.**

**If there is any good (done) He doubles it, and**

**gives from Him a great reward. (40)**

(4-40 to 42, Section 6)

*asghar*: much smaller, being minimum, rather than just smaller

*misqaala zarratin*: the smallest particle, *measurable* physically

"2000 years ago, the Greeks used the term *atom* for the smallest unit of matter. The term particle (*zarra*) was in use in Egypt, Assyria and India 5000 years ago. The *atom*, conceived as the smallest part into which matter is divisible (*a-tom: in-divisible*), introduces only the concept of smallness. The word *misqaal* in Arabic, however, is slightly different...For if the smallest measurable objects are recorded in the computer of Divine Omniscience, this clearly means that these particles possess *mathematical* and *physical properties*... The physical structure of particles is determined by their records in this centre. The particles take their invariant mathematics from this computer." (Dr Haluk Nurbaki, Verses from the Holy Koran and Facts of Science, p.237-238)

In this background, let us examine translation of '*Zarratin*'. Earlier, *atom* was considered to be the basic building block of matter. But now science has shown that at one stage matter exists dually, as *particle* and as *wave*. The Quran has used the most scientific terminology '*Misqaala*' (*weight*) alongwith '*Zarratin*'. As we go on breaking matter to the minutest material level, it is only the *weight* that reduces towards that level. For example if we break up a molecule we may get more than one atoms (i.e. the number in terms of counting of *items* increases depending upon the constitution of the molecule). On breaking an atom we still get more *items* in terms of numbers e.g., electrons, positrons, neutrons, protons etc. Even energy increases in the surroundings due to its release on break up of an atom. Same is the case with wavelength and frequency. In the breaking process to the sub-particle level, it is in terms of *weight* only that it reduces further with each sub-particle or sub-constituent being sub-divided. Allah has not given an example of any *thing*, *item*, *number* or even *atom*, but that of the ***smallest weight of a particle*** - not even its wave length or frequency, in *dual* state. The verse invites attention to existence of smaller particles, conceivably leading to indivisible level. *Quarks* are supposed to be building blocks of protons and neutrons. Physics, thus, goes from smaller to much smaller in an endeavour to understand unfolding realm of the term '*asghar*' (much smaller, being the minimum: 4-40).

All atoms comprise microscopic infinitesimal building blocks of elementary particles. "In the nucleus, the capital of the atom, the following elementary particles lie hidden in addition to protons and neutrons: the meson, the neutrino and anti-neutrino, *bremsstrahlung* (rays excited by the entry of a particle into the nucleus), and quanta of various x-rays and gamma rays trapped in nuclear energy levels. All of them are much much smaller than the atom itself." (Dr Haluk Nurbaki, Verses from the Holy Koran and Facts of Science, p.238)

218. **Surely, Allah is Since Ever All-Pardoning, Ever All-Forgiving.** (43)

(4-43, Section 7)

219. **And Allah ever knows all of your enemies:**

**And Allah is Sufficient as a Protector-Guardian, and  
Allah is Sufficient as a Helper.**

(4-45, Section 7)

220. **And The Commandment of Allah is always executed.**

(4-47, Section 7)

221. **Verily, Allah forgives not that partner should be set up with Him. He forgives (all) except that, to whom He wills.**  
(4-48, Section 7)
222. **Nay, Allah purifies whom He wills. (49)**  
(4-49 to 50, Section 7)
223. **Surely, Allah is, Since Ever All-Mighty, Ever All-Wise.**  
(4-56, Section 8)
224. **Surely, Allah is, Since Ever All-Hearer, Ever All-Seer. (58)**  
(4-58 to 59, Section 8 and 4-60 to 70, Section 9)
225. **Allah ever knows what is in their hearts. (63)**  
(4-58 to 59, Section 8 and 4-60 to 70, Section 9)
226. **They would have indeed, found Allah Ever All-Forgiving, Ever All-Merciful. (64)**  
(4-58 to 59, Section 8 and 4-60 to 70, Section 9)
- "We (Allah) sent no Messenger, but to be obeyed, by Allah's leave.  
If they were, when they had been unjust to themselves,  
to come to you (Muhmmad), and  
begged Allah's forgiveness, and  
the Messenger had begged forgiveness for them,  
indeed they would have found Allah Ever All-Forgiving, Ever All-Merciful.  
(4-64)
227. **And Allah is Ever All-Sufficient as Ever All- Knower. (70)**  
(4-58 to 59, Section 8 and 4-60 to 70, Section 9)
228. **And Allah is Ever All- Sufficient as Witness (of all). (79)**  
(4-78 to 79, Section 11)
229. **And Allah is Ever All-Sufficient as Ever Disposer of affairs. (81)**  
(4-81, Section 11)
230. **And Allah is Ever All-Strong in Force, and Ever All-Strong in subjugation**  
(4-84, Section 11)
231. **AndAllah is Since Ever All-Able over all things.**  
(4-85, Section 11)
232. **Surely, Allah is Since Ever All-Reckoner over all things.**  
(4-86, Section 11)
233. **Allah! there is no god but He:  
Surely, He will gather you together on the Day of Resurrection,  
about which there is no doubt.  
And who is truer in statement than Allah?**  
(4-87, Section 11)
234. **And he whom Allah lets go astray, you will never find for him any way.**  
(88) (4-88 to 91, Section 12)



235. **And Allah is Since Ever All-Knower, Ever All-Wise.** (92)  
(4-92 to 93, Section 13)
236. **Certainly, Allah is Since Ever All-Aware of what you do.** (94)  
(4-94, Section 13)
237. **Unto each Allah has promised good,** (95)  
(4-95 to 96, Section 13)
238. **Degrees of rank from Him (Allah), and Forgiveness and Mercy.  
And Allah is Since Ever All-Forgiving, Ever All-Merciful.** (96)  
(4-95 to 96, Section 13)
239. **And Allah is Since Ever All-Pardoning, Ever All-Forgiving.** (99)  
(4-97 to 100, Section 14)  
**And Allah is, Since Ever All-Forgiving, Ever All-Merciful.** (100)  
(4-97 to 100, Section 14)
240. **And Allah is, Since Ever All-Knower, Ever All-Wise.** (104)  
(4-101 to 104, section 15)
241. **Certainly Allah is, Since Ever All-Forgiving, Ever All-Merciful.** (106)  
(4-105 to 106, Section 16)
242. **Verily, Allah likes not any one who is treacherous, sinful.** (107)  
(4-107 to 109, Section 16)
243. **And they can not hide from Allah.  
And Allah, Since Ever Encompasses what they do.** (108)  
(4-107 to 109, Section 16)
244. **Allah is Ever All-Forgiving, Ever All-Merciful.** (4-110, Section 16)
245. **And Allah is Since Ever All-Knower, Ever All-Wise.** (111)  
(4-111 and 112, Section 16)
246. **And Since Ever Great Grace of Allah unto you (Muhammad) is infinite.**  
(4-113, Section 17)
247. **Allah's Promise is Truth.  
And who can be more truthful than Allah, in utterance?**  
(4-122, Section 18)
248. **But to Allah belong all that is in the heavens and all that is in the earth;  
and Allah since ever Encompasses all things.**  
(4-126, section 18)
249. **And whatever of good you do, then,  
surely, Allah is Since Ever All-Knower of it.**  
(4-127, Section 19)
250. **Then Verily, Allah is Since Ever All-Aware of what you do.** (128)  
(4-128 to 130, Section 19)
251. **Then verily, Allah is, Since Ever All-Forgiving, Ever All-Merciful.** (129)  
(4-128 to 130, Section 19)

252. **And Allah is, Since Ever All-Embracing, Ever All-Wise.** (130)  
(4-128 to 130, Section 19)

253. **...And to Allah belongs whatever is in the heavens, and  
whatever is in the earth .  
...Then Surely to Allah belongs whatever is in the heavens, and  
whatever is in the earth.  
And Allah, is Since Ever All-Rich, Ever Owner of all-praise.**  
(4-131, Section 19)

254. **And unto Allah belong all that is in the heavens, and  
all that is in the earth.  
And Allah is Ever All-Sufficient as Disposer of affairs.**  
(4-132, Section 19)

255. **And Allah is, Since Ever All-Powerful over that.**  
(4-133, Section 19)

"If He (Allah) wills, He can take you away, O people; and bring others.  
And Allah is, Since Ever All-Powerful over that." (4-133).

256. **And Allah is, Since Ever All-Hearer, Ever All-Seer.**  
(4-134, Section 19)

257. **Then Verily, Allah is, Since Ever All-Aware of what you do.** (135)  
(4-135, Section 20)

258. **Then Verily, all Honour-Power-Glory belong to Allah.** (139)  
(4-139, Section 20)

*Izzatun:* Might, Power, Strength, Honour, Nobility, Glory

*Power:* ability to do or act, particular faculty of body or mind, governance, influence, authority, ascendancy or control, authorization, personal ascendancy, strength, state having influence, vigour, energy, active property or function, large number or amount, capacity for exerting force for doing work, supply of energy, particular source or form of energy, product obtained when a number is multiplied by itself a certain number of times, magnifying capacity

259. **And never will Allah give the disbelievers  
any way (of success) over the believers.** (141)  
(4-140-141, Section 20)

260. **And Allah is, Since Ever All-Appreciative, Ever All-Knower.** (147)  
(4-147, Section 21)

261. **And Allah is Since Ever All-Hearer, Ever All-Knower.** (4-148, Section 21)

262. **Then verily, Allah is, Since Ever All-Pardoning Ever All-Powerful.** (149).  
(4-149, Section 21)

263. **And Allah is, Since Ever All-Forgiving, Ever All-Merciful.** (152)  
(4-150 to 152, Section 21)

264. **And Allah is Since Ever All-Mighty, Ever All-Wise** (158)  
(4-153 to 159, Section 22)

"That they said: 'We killed Christ Jesus the son of Mary, the Messenger of Allah'; but *they killed him not, nor crucified him*, but so it was made to appear to them,

*and those who differ therein are full of doubts, with no (certain) knowledge, but only conjecture to follow, for, of a surety they killed him not.*" 4-157

"Nay, Allah raised him (Jesus) up unto Himself; and

*Allah is Exalted in Power Ever All-Wise.*" 4-158

Crucifixion was widely practised by Romans to punish criminals and rebels. If the empire ever circulated instructions for the gruesome task, none has survived. But the few eyewitness descriptions available today of crucifixions in the first century AD show the Romans had a broad and cruel imagination. Their crucifixion methods probably evolved over time and depended on social status of the victim and on the crime he allegedly committed, says April issue *RSM journal*. The cross could be erected "in any one of a range of orientations", with the victim sometimes head-up, sometimes head-down or in different postures.

"The image of the crucifixion, one of the most powerful emblems of Christianity, may be quite *erroneous*, according to a study which says *there is no evidence to prove* Jesus was crucified in this manner." Jesus Christ is shown nailed to the cross by his hands and feet, with his head upwards and arms outstretched. But a paper published by Britain's prestigious Royal Society of Medicine (RSM) says this image has never been substantiated in fact. Christ could have been crucified in any one of many ways, all of which would have affected the causes of his death, it says."

"The evidence available demonstrates that people were crucified in different postures and affixed to crosses using a variety of means," said one of the authors, Piers Mitchell of Imperial College London. "Victims were not necessarily positioned head up and nailed through the feet from front to back, as is the imagery in Christian churches...If crucified head-up, the victim's weight may also have been supported on a small seat. This was believed to prolong the time it took a man to die," says the study, co-authored by Matthew Masien, also of Imperial College London's medicine faculty...*Nor is there any detailed account of the method of Jesus' crucifixion in the four Gospels of the Bible (Matthew, Mark, Luke and John) which are believed to be near contemporary accounts of the life of Christ.*" Only one piece of archaeological clue in one case has ever been found about any crucifixion, mainly because crucified people were not formally buried but left on a rubbish dump to be eaten by wild dogs and hyenas, say Masien and Mitchell.

"Over the past 150 years, there have been at least 10 books and studies to try to understand the physical causes of Jesus' death, and one US attempt, in 2005, even featured a "humane re-enactment" in which volunteers were attached to a cross in safe and temporary way, using gloves and belts."

*"These explorations have yielded a wide range of hypotheses, from heart failure and pulmonary embolism to asphyxia and shock induced by falling blood pressure. Excruciating*

*pain endured over the six hours between crucifixion and death, loss of blood, dehydration and the weight of the body on the lungs are cited as contributing factors."*

*"But, the study says, **these efforts have all been prejudiced by the automatic assumption, derived from religious images, that Jesus was crucified head-up.**"*

*"Given the uncertainty as to exactly how he was crucified, the answer may only ever come if some new archaeological evidence or piece of writing emerges from the shadows of the past, it says." (Richard Ingham, *Image of Jesus' crucifixion 'may be wrong'*: Jesus crucifixion method questioned, The News - March 30, 2006)*

**265. And Allah is Since Ever All-Mighty, Ever All-Wise. (165)**  
(4-165, Section 23)

**266. And Allah is Ever All-Sufficient as Witness (of all).**  
(4-166, Section 23)

**267. And that is ever easy unto Allah. (169)**  
(4-167 to 169, Section 23)

*"Verily those who disbelieve and prevent from the Path of Allah, they have certainly strayed far away.  
Verily, those who disbelieved and did wrong, Allah will not forgive them, nor will He guide them to any way; except the way of Hell, to dwell therein for ever *and that is ever easy unto Allah*".*  
(4-167 to 169)

**268. Then certainly, to Allah belongs  
whatever is in the heavens and the earth.  
And Allah is Since Ever All-Knower, Ever All-Wise.**  
(4-170, Section 23)

**269. For, Allah is (the Only) One God.  
Glory is to Him (Far Exalted is He) above having a son.  
His is whatever is in the heavens and what ever is in the earth.  
And Allah is Ever All-Sufficient as Disposer of affairs.**  
(4-171, Section 23)

Some scholars have translated '*fil ardh*' as '*on the earth*'. Earth is made up of many parts. Life exists not only on the earth but also within it and over it, e.g., in its Hydrosphere, etc. Therefore it may be more appropriate to translate the above phrase as '*in the earth*'.

**270. Then He (Allah) will assemble them all together unto Him; (172)**  
(4-172, Section 24)

**271. And they will not find for them, besides Allah,  
any protector-guardian or helper.**  
(4-173, Section 24)

**272. Allah does state clear to you, lest you go astray.  
And Allah is Ever All-Knower of all things.**  
(4-176, Section 24)



## Surah-5 Al-Maaidah

273. **Then, Surely, Allah is Ever All-Forgiving, Ever All-Merciful. (3)**  
(5-1 to 5, Section 1)
274. **Verily, Allah is Ever All-Swift in the reckoning. (4)**  
(5-1 to 5, Section 1)
275. **Certainly, Allah is Ever All-Knower  
of what is within the very breasts (mind).**  
(5-7, Section 2)
276. **Verily, Allah is Ever All-Aware of what you do.**  
(5-8, Section 2)
277. **Verily, Allah loves the kindly good-doers. (13)**  
(5-12 to 13, Section 3)
278. **And soon Allah will inform them of what they used to do. (14)**  
(5-14, Section 3)
279. **And for Allah is the Sovereignty of the heavens and the earth, and  
all that is between them.  
He creates what He wills.  
And Allah is Ever All-Powerful over all things.**  
(5-17, Section 3)
280. **He (Allah) forgives whom He wills, and punishes whom He wills.  
And to Allah belongs the Sovereignty of the heavens and the earth, and  
all that is between them, And to Him is the return. (5-18, Section 3)**
281. **Verily, Allah accepts only from those who ward off (evil). (27)**  
(5-27 to 30, Section 5)
282. **Indeed I fear Allah, the Lord of the worlds-creations. (28)**  
(5-27 to 30, Section 5)

The two sons of Adam (Peace be upon him) offered a sacrifice to Allah. It was accepted from the one but not from the other. The latter said to the former: "I will surely, kill you. The former said: "*Verily, Allah accepts only from those who ward off (evil).*" (5-27).

"If you do stretch your hand against me to kill me,  
I shall never stretch my hand against you to kill you:  
for, indeed I fear Allah, the Lord of the worlds-creations." (5-28)

Then Allah sent a raven, who scratched the ground,  
to show him how to hide (*bury*)  
the shame (corpse) of his brother (Abel).

'Woe is me!' said he (Cain); 'Was I not even able to be as this raven,  
and to hide the shame of my brother?'  
Then he became full of regrets. 5-31

Consider following and its far reaching implications, carefully:

Since first launch in 1997, carrying remains of 24 persons, Texas company specializes in extra-terrestrial delivery into orbit at the level of satellite, of one's ashes, post-cremation. The company charges by weight per gram in capsule. (*Space Burials, Star Names on Sale by US Company, The News, 28.12.2005*)

283. **That verily, Allah is Ever All-Forgiving, Ever All-Merciful.** (34)  
(5-33 to 34, Section 5)

284. **And Allah is Ever All-Mighty, Ever All-Wise.** (38)  
(5-38 to 40, Section 6)

285. **Verily, Allah is Ever All-Forgiving, Ever All-Merciful.** (39)  
(5-38 to 40, Section 6)

286. **And Allah is Ever All-Powerful over all things.** (40)  
(5-38 to 40, Section 6)

287. **Verily, Allah loves the equitable.** (42) (5-41 to 43, Section 6)

288. **To Allah, you all will return.**  
**He will then inform you of that wherein you used to differ.** (48)  
(5-48 to 49, Section 7)

289. **And who is better than Allah in judgment**  
**for a people who believe firmly.** (50)  
(50-48 to 50, Section 7)

290. **Verily, Allah guides not the wrong doing people.** (51)  
(5-51 to 53, Section 8)

291. **That is the Grace of Allah which He grants to whom He wills.**  
**And Allah is Ever All-Embracing, Ever All-Knower.** (5-54, Section 8)

292. **And Allah ever knows all of what they used to hide.** (5-61, Section 9)

293. **Nay, both His (Allah's) hands are widely out-stretched,**  
**full of Bounty-Grace.**

**He goodly spends as He wills.  
And Allah likes not the mischievous.**

(5-64, Section 9)

**294. Verily, Allah guides not the disbelieving people.**

(5-67 to 68, Section 10)

**295. And Allah is Ever All-Seer of what they do. (71)**

(5-70 to 71, Section 10)

**296. (Allah) my Lord and your Lord. (72)**

(5-72 to 77, Section 10)

**297. There is no god save the One God. (73)**

(5-72 to 77, Section 10)

**298. And Allah is Ever All-Forgiving, Ever All-Merciful. (74)**

(5-72 to 77, Section 10)

**299. And Allah Ēt is He, Who is the Ever All-Hearer, the Ever All-Knower.**

(76) (5-72 to 77, Section 10)

**300. And we wish that our Lord will admit us along with righteous people**

(84) (5-82 to 86, Section 11)

"Verily, you will find the strongest among men in enmity to the believers (Muslims) the Jews and those who are the *polytheists*, and you will find the nearest in love to the believers, those who say: 'We are Christians.'

That is because amongst them are priests and monks, and they are not proud."

"And when they (who call themselves Christians) listen to what has been sent down to the Messenger (Muhammad), you see their eyes overflowing with tears because of the truth they have recognised. They say: 'Our Lord! We believe; so write us down among the witnesses.'"

"And why should we not believe in Allah, and in that which has come to us of the Truth?

*And we wish that our Lord will admit us along with the righteous people."*

"So, because of what they said, Allah rewarded them gardens under which rivers flow.

They will abide therein forever.

Such is the reward of the kindly good-doers."

"But those who disbelieved and belied Our (Allah's) Signs), they shall be the dwellers of the Fire". (5-82 to 86)

**301. Verily, Allah likes not the transgressors. (87)**

(5-87 to 88, Section 12)

**302. Thus Allah makes clear to you His revelations**

**so that you may give thanks.**

(5-89, Section 12)

303. **And Allah loves the kindly good-doers.** (93)  
(5-90 to 93, Section 12)
304. **And Allah is Ever All-Mighty, Able of retribution.** (95)  
(5-94 to 96, Section 13)
305. **That Allah is Ever All-Knower of all things.**  
(5-97, Section 13)
306. **Know that Allah is severe in punishment, and  
that Allah is Ever All-Forgiving, Ever All-Merciful.** (98)  
(5-94 to 98, Section 13)
307. **And Allah knows of all that you reveal and of all that you conceal.** (99)  
(5- 99, Section 13)
308. **And Allah is Ever All-Forgiving, Ever All-Forbearing.** (101)  
(5-101 to 102, Section 14)
309. **To Allah you all will return.  
He will then inform you of that you used to do.** (105)  
(5-103 to 105, Section 14)
310. **And Allah guides not the disobedient people.** (108)  
(5-106 to 108, Section 14)
311. **Verily, You (Allah) only You  
are the Ever All-Knower of the unseen-hidden.**  
(5-109, Section 15)
312. **...O' Allah, our Lord!  
...And You are the Best of sustainers.** (114)  
(5-112 to 115, Section 15)
313. **...You (Allah) are Glorified.  
...You know what is within my (own)-self (mind), and  
I know not what is in Your's.  
Truly, You, only You are the Ever All-Knower of unseen-hidden.** (116)  
(5-116 to 120, Section 16)

"And (remember) when Allah will say (on the Day of Resurrection):

O Isa (Jesus), son of Maryam (Mary)! Did you say unto men:

'Worship me and my mother as two gods besides Allah?'

He will say: '*Glory is to You!*

It was not for me to say what I had no right.

Had I said such a thing, You would surely, have known it.

*You know what is in my heart.* Though I know not what is in Your's;

*Truly, you, only You, are the Ever All-Knower*

*of all that is hidden-unseen". 5-116*



314. **...Allah, my Lord and your Lord.**

**...You, were Since Ever All-Watcher over them.**

**And You are Witness over all things. (117)**

(5-116 to 120, Section 16)

Jesus (Peace be upon him) said:

"Never did I say to them aught, except  
what You (Allah) did command me to say:

'Worship *Allah, my Lord and your Lord.*'

And I was a witness over them while I dwelt amongst them, but  
when You took me up,

You were *Since Ever All-Watcher over them; and*

*You are a Witness to all things.*" 5-117

315. **Then Verily You (Allah), only You are**

**the Ever All-Mighty, the Ever All-Wise. (118)**

(5-116 to 120, Section 16)

316. **To Allah belongs Sovereignty of the heavens and the earth, and all that is  
therein. And He is Ever All-Powerful Able over all things. (120)**

(5-116 to 120, Section 16)



## Surah-6 Al-An'aam

317. **All thankful praises are to Allah,  
Who has created the heavens and the earth, and  
caused to be the darkness and the light. (1)**  
(6-1 to 3, Section 1)
318. **He is (Allah) Who Himself has created you from clay, then  
He has decreed a term.  
And term is fixed with Him. (2)**  
(6-1 to 3, Section 1)
319. **And He is Allah (to be worshiped Alone) in the heavens and in the earth.  
He knows what you conceal and what you reveal, and  
He knows what you earn. (3)**  
(6-1 to 3, Section 1)
320. **He (Allah) has prescribed for Himself all the Mercy.  
Indeed, He will gather you all together to the Day of Resurrection.  
There is no doubt in it. (12)**  
(6-12 to 13, Section 2)
321. **And to Him (Allah) belongs whatsoever comes to dwell calm  
in the night and the day.  
And He is the Ever All-Hearer, Ever All-Knower. 6-13**

*Sakana*: to be quiet, rest, dwell, inhabit

*Sakkana*: means of rest or quiet, habitation, that remains quiet

*Saakin*: subside, become quiet, calm down, be quiescent, still

*Sukuun*: come to rest after motion

Some scholars have translated verse 6-13 as follows:

"And to Him (Allah) belongs whatso-ever exists,

in the night and the day...." Dr Khan & Dr Al-Hilali

"Unto Him (Allah) belong whatsoever resteth,  
in the night and the day." M.M. Pickthall

"To Him belongeth all that dweleth  
(or lurketh) in the night and the day." Abdullah Yusuf Ali

"His (Allah's) is whatever takes its rest,  
in the night or in the day." Muhammad Y. Zayad

322. **(Allah) The Originator-Creater of the heavens and the earth.  
And it is He Who feeds and is never fed. (14)**

(6-14 to 16, Section 2)

323. **And if Allah touches you with harm, none can remove it but He, and  
if He touches you with good, then  
He is Ever All-Powerful over all things.**

(6-17, Section 2)

324. **And He (Allah) is Omnipotent-Supreme over His slaves.  
And He is Ever All-Wise, Ever All-Knower.**

(6-18, Section 2)

325. **...Say (O Muhammad): What thing is the most great in witness?  
Say: 'Allah is Witness between me and you'  
(literally within me and within you).  
...Say: 'But in truth', He is only One God. (19)**

(6-19 to 20, Section 2)

326. **And none can alter the Words of Allah. (34)**

(6-33 to 35, Section 4)

327. **Allah will raise them up; then to Him they will be returned.**

(6-36, Section 4)

"It is only those who *listen*, will respond, but as for the dead, *Allah will raise them up, then to Him they will be returned.*" 6-36

328. **Certainly, Allah is Ever-All Powerful to send down a Sign.**

(6-37, Section 4)

329. **Whom Allah wills, He lets him astray,  
whom He wills, He makes him on a straight path.**

(6-39, Section 4)

330. **And all thankful Praises are to Allah,  
Ever Lord-Master-Owner-Sustainer of the worlds-creations. (45)**

(6-44 to 45, Section 5)

331. **That they will be gathered to their Lord (Allah);  
they will have no protector guardian nor intercessor beside Him.**

(6-51, Section 6)

332. **...Your Lord (Allah) has prescribed for Himself all the Mercy.**

**....Then Surely, He is Ever-All Forgiving, Ever All-Merciful. (54)**  
(6-52 to 55, Section 6)

**333. Thus do We (Allah) explain the Signs (Revelations). (55)**  
(6-52 to 55, Section 6)

**334. Surely, the decision is for none, except Allah Only.**  
**He tells the truth and He is the Best of all who expound.**  
(6-57, Section 7)

**335. And Allah is Ever All-Knower of the wrong-doers. (58)**  
(6-56 to 58, Section 7)

**336. And with Him are keys of the *ghayb* (all that is hidden-unseen),  
none knows them but He.  
And He knows whatever is in the land and in the sea;  
*nothing of a leaf falls, but he knows it.*  
There is not a grain in the darkness of the earth, nor  
anything fresh or dry, but is written in a clear Record.**  
(6-59, Section 7)

Let us examine the terminology used in this verse:

Different shades of meanings and connotations of words and nouns from the root *Fataha* (F T H):

*Fataha*: open, disclose, give victory, conquer, judge, grant, let out, to decide, conquer and take possession, explain, reveal

*Miftaahun*: key

*Al-fathu*: to remove restriction or complication of something, whether pertaining to *sight* or *vision*, and whether *physical*, *metaphysical*, or *spiritual*. Some scholars interpret *Mafaatih* as treasures: means and methods of creation and increasing of everything and all.

*Ghayb*: unseen, secret, absent, hidden (according to context and content of the verse). Muhammad Asad prefers translation as 'that *which is beyond reach or conception*'.

*Ghayb* is unseen or hidden from senses of humanbeings or other creatures.  
Nothing is hidden from or unseen for Allah.

*Ghayaabatan*: bottom (of well)

*Ghaaba*: *Ghayban*: distant, remote, set (sun), disappear, mystery

*As-suquutu*: Fall in value, use, power, energy, age,

*Saqata*: fall down, drop. be dropped or born abortively, fall into error,

*Asqata*: let fall, throw down, make a miscariage, leave out, omit, annul, *abate price*, *discount*

*Tasaaqata*: drop one after another, tumble, fall by degrees.

*Saqatun*: defective goods, refuse, offal, sweepings, defect, vice, fault, damage,

shameful thing, evil

*Isqaatun*: abatement of price, discount

*Sagtatun*: slip

*Saaqatun*: low, worthless, ignoble, base, bad, weak, feeble

*Waraqatun*: defect, leaves trodden under feet of animals, animal, young men, amusement of life, bad person, failure in objective

*Waraq*: coat with mortar, to paper (a wall)

*Mawaraqatun*: cause of increase

*Waraqun*: leaf, foliage, leaf of a paper, book, sheet of metal, card

*Warraqun*: paper maker, rich

*Wariqun*: coined money, money

*Waraqatun*: thin layer or coating of plaster, piece of paper, ticket

*Habbatun*: grain, pustule, morsel, trifle, pill, grain (of weight), noun of unity, one grain

*Habba*: love, beloved

*Zalama*: be unjust, wrong, oppress, despoil, impose something above one's power

This verb is frequently used in the Holy Quran. Almost all translators have rendered this verb as *to do wrong* or *to wrong*. As the context governs, it has also been rendered as *to disbelieve*, *associate partners*.

*Zalamun*: person, mountain

*Zalamatun*: darkness, obscurity, ignorance

*Ratbun*: fresh herbage, foliage, moist, tender, fresh, ripe, delicate

*Ratuubatun*: humidity

*Yabisa*: dry up, wither

*Ya'bisa*: be silent

*Yabisun*: dryness, aridity

*Alyabiisu*: dry land

In above verse (6-59), examine the statement: "...nothing of a leaf falls, but *He Knows it*." It implies that leaf falls with His Knowledge (Science). Now consider wisdom and artistry in the **science of falling leaf**: *String of interlinked events is necessary for just one leaf to fall. All precisely planned processes follow in perfect order.*

Leaves may fall during any time of year due to different reasons. In winter phenomenon, air grows colder, days shorter, and less light reaches earth from sun, causing changes in plants, and aging process in leaves, so that *leaf fall* begins.

Before trees lose their leaves, they absorb all nourishing substances in leaves, e.g., potassium, phosphate, nitrate, etc. These substances are directed by pipelines,

running through layers of bark and centre of trunk, for collection in xylem, which makes it easier to be digested.

Trees shed their leaves, because in cold weather, water in soil increasingly becomes harder to absorb. But perspiration in leaves continues, and due to less water they become burden on plant. Cells in leaf freeze and break up in cold. Therefore, tree acts early and frees itself of its leaves as winter approaches, and adjusts to limited water reserves.

*Leaf fall*, apparently physical process, actually takes place through chemical process. Leaf cells have pigments (*phytochromes*), sensitive to light, giving colour to plants. These molecules make tree realise that nights are growing longer and less light is reaching leaves. Phytochromes cause various changes and begin leaf's aging programme. One of first signs is that cells begin to produce *ethylene*, which destroy chlorophyll, i.e. leaf loses green colour. Ethylene also prevents production of *auxine*, growth hormone, which delays falling of leaf. Leaf starts receiving less energy from sun, and produces less sugar. Carotenoid, which give leaf its rich colour, and were hitherto suppressed, appear changing leaf colour. When ethylene, spreads and reaches leaf stalk, small cells there start to swell up and increase tension in stalk. Number of cells in stalk where it joins trunk increases, and produce special enzymes. First of all, *cellulase* enzymes tear apart membranes formed from *cellulose*, then *pectinase* enzymes tear apart *pectin* layer which binds cells to one another. Leaf can no longer bear this rising tension and splits, from the outer part of stalk, and cells produce *suberin*, which settles over cellulose wall and strengthens it. All these cells leave behind them a large gap replacing fungus layer, and die. When leaf falls, it leaves a scar. It is immediately covered with water proof, fungus-like layer, which prevents infections. Before leaf is shed, a special layer of thin-walled cells across basal end of leaf stalk becomes active and cells *self-destroy* by process of digestion. Before leaf is completely detached from trunk, it no longer receives water from transport tubes, due to which its grip grows progressively weaker. At that stage, to break leaf stalk, even moderate wind is enough.

Falling leaf has food substances that fungi and bacteria use in soil, which undergo changes brought about by micro-organisms. Trees take these substances up again from soil by their roots as nutriment. (Harun Yahya, *The Miracle of the Creation in Plants*)

**337. It is He (Allah), Who takes your souls by night (when you are *asleep*), and has knowledge of all that you have done by day, then he raises (*wakes*) you up again, that a term appointed (your life period) be fulfilled, then (in the end) unto Him will be your return. Then He will inform you of that which you used to do.**

(6-60, Section 7)

Also see notes at 78-9, 30-23, and 25-47.

Here the Quran is referring to some specific phenomena like *sleep* and *death*. Some of them need to be understood to *differentiate* *sleep*, 'when souls are taken by night', from such other conditions, e.g.:

*Dizziness* is a feeling of being light-headed and unsteady. It may happen when a person's *sense of balance* is upset, or when not enough blood reaches brain.

*Faint* describes unconsciousness for a short time, caused when brain does not get enough blood. In *unconsciousness* person *may* be not awake, and *seem* to be in deep sleep. In *semi-conscious* state one may be half awake.

*Coma* is *deep unconsciousness* caused by illness or injury, for days, or months.

*Sleep* is a *time of rest* during which person is not conscious. During sleep, the *heart beat and breathing slow down*, and *muscles relax*. Sleep *restores energy* to body and brain. Most adults sleep for about seven or eight hours a night. Most people have periods of light and deep sleep during night. People dream while they sleep, but often do not remember their dreams. Growing children need more sleep than adults.

*Death* is end of life. Everyone dies eventually. When people live for a long time, parts of their body stop working and they die. This is part of the aging process. But death may also be caused earlier due to different reasons.

**338. And He (Allah) is the Omnipotent-Supreme over His slaves.  
And He sends guardians over you.**

(6-61, Section 8)

**339. Then they are returned to Allah, their True True Master.  
Surely, for Him is the judgement, and  
He is the Swiftest in taking account.**

(6-62, Section 8)

**340. Allah delivers you from this and from all distresses. (64)**

(6-63 to 64, Section 8)

"Say: Who rescues you from the darkness of the land and the sea;  
you call upon Him (Allah) in humility and in secret:

"If He only saves us from this, we shall truly, be *grateful*." 6-63

"Say: 'It is Allah, That delivers you from these and all (other) distresses; and yet you worship false gods!'" 6-64

*Shukr* means thanking Almighty Allah for whatever He has given us. Prophet Muhammad (Peace be upon him) said, "The case of a *mu'min* (believer) is unique. Whatever Allah decides for him is best for him. If he gets into difficulty, he shows forbearance and trust in Allah, which is good for him. If he is blessed with happiness, he thanks Allah, which is also good for him. Only the true faithful are blessed with this inner satisfaction and solace."

Also see 8-26, 3-144, 4-147, 7-17, 11- 9 to11, 28-73, 100-6 to 8.

**341. He (Allah) is the Ever All-Powerful to send torment**

**upon you from above you or from under your feet, or  
to bewilder you with dissension, and  
make you taste the tyranny one of another.**

(6-65, Section 8)

342. **He has beside Allah no protector-guardian and no intercessor, (70)**  
(6-68 to 70, Section 8)

"And leave alone those who take their religion as play and amusement,  
and whom the life of this world has deceived.

But remind (them) with it (the Quran)

lest a person be given up to destruction for that which he has earned.

*He will find for himself no protector or intercessor besides Allah,* and  
even if he offers every ransom, it will not be accepted from him.

Such are they who are given up to destruction  
because of that which they have earned.

For them will be a drink of boiling water and a painful torment  
because they used to disbelieve (disobey)." 6-70

343. **And He (Allah) it is unto Whom you shall be gathered. (72)**  
(6-71 to 72, Section 9)

344. **It is He (Allah) Who has created the heavens and the earth in truth, and  
on the Day (Day of Resurrection) He will say: "Be!", and it is!  
His Word is the Truth.  
His will be the dominion on the Day when the Trumpet will be blown.  
All-Knower of the unseen-hidden and the seen.  
He is the Ever All-Wise Well-Aware.**

(6-73, Section 9)

345. **Verily, I have turned my face towards Him,  
Who has created the heavens and the earth,  
*hanifa* (worshipping-obeying none but Allah Alone), and  
I am not of the *polytheists*." 6-79**

(6-74 to 82, Section 9)

Prophet Abraham (Peace be upon him) was shown the *kingdom* of the  
heavens and the earth that he be one of those who have Faith with certainty. He  
rejected star, and moon as his lords, saying:

"Unless my Lord (Allah) guides me, I shall surely, be among the people who  
went astray."

Similarly he rejected the setting sun and said:

"O my people! I am indeed free from all that you join as partness (to Allah)."  
*Verily, I have turned my face towards Him Who has created the heavens and the earth,  
hanifa (worshipping-obeying none but Allah Alone), and I am not of Al-Mushrikun  
(polytheists)."*

(Also see 2-105).



346. **My Lord (Allah) comprehends all things in His Knowledge:** (80)  
(6-74 to 82, Section 9)
347. **We (Allah) raise in degrees whom We will.**  
**Certainly your Lord is Ever All-Wise, Ever All-Knower.** (83)  
(6-83 to 84, Section 10)
348. **And Thus do We (Allah) reward the kindly good-doers.** (84)  
(6-83 to 90, Section 10)
349. **That is the Guidance of Allah with which He guides, whom He wills, of His slaves.** (88)  
(6-83 to 90, Section 10)
350. **Verily, it is Allah Who splits the seed grain and the date stone (for sprouting).**  
**He brings forth the living from the dead, and is the Bringer forth of the dead from the living.** (95)  
(6-95 to 100, Section 12)
351. **(Allah) Cleaver of the daybreak.**  
**He has appointed the night for resting, and the sun and the moon for reckoning.**  
**Such is the measuring of the All-Mighty, the All-Knowing.** (96)  
(6-95 to 100, Section 12)
352. **It is He (Allah) Who has set the stars for you, so that you may guide your course, with their help, through the darkness of the land and the sea.**  
**We (Allah) have, indeed, explained in detail Our Signs for people who know.** (97)  
(6-95 to 100, Section 12)
353. **It is He (Allah) Who has created you from a single 'self', and has given you a place of residing and a place of storage.**  
**Indeed, We have explained in detail Our Revelations for people who understand."** (98)  
(6-95 to 100, Section 12)
354. **It is He (Allah) Who sends down water (rain) from the sky, and with it We (Allah) bring forth vegetation of all kinds, and out of it We bring forth green stalks, from which We bring forth thick clustered grain.**  
**And out of the date-palm and its spathe come forth clusters of dates hanging low and near, and gardens of grapes, olives and pomegranates, each similar yet different.**  
**Look at their fruits when they begin to bear, and the ripeness thereof.**  
**Verily, in these things there are signs for people who believe."** (99)  
(6-95 to 100, Section 12)

Elements in sea-based aerosols, that fall with rain, e.g., calcium, magnesium, potassium, etc., increase fertility, and development of plants. Alongwith rain water, about 150 million tons of fertiliser falls on earth every year. If there were no such natural fertilisation, there would be very little vegetation and ecological balance would be impaired.

**355. He (Allah) is Glorified and High Exalted**

**above (all) that they ascribe (unto Him). (100)**

(6-95 to 100, Section 12)

**356. He (Allah) is the Originator of the heavens and the earth.**

**How can He have children when He has no wife?**

**He created all things and He is the All-Knower of everything. (6-101)**

**357. Such is Allah, your Lord!**

**None has the right to be worshipped but He, the Creator of all things.**

**So worship Him (Alone), and He is the Trustee over all things. (6-102)**

(6-101 to 105, Section 13)

**358. No vision can grasp Him, but He grasps all vision.**

**He is the Most Subtle-Courteous, Ever All-Acquainted with all things.**

(6-103)(6-101 to 105, Section 13)

See notes at 17-12.

**359. Verily, proofs have come to you from your Lord..." (6-104)**

(6-101 to 105, Section 13)

**360. Thus We (Allah) explain variously the verses, so that**

**they (the disbelievers) may say: 'You have studied well', and that**

**We may make the matter clear for the people who have knowledge.**

(105) (6-101 to 105, Section 13)

**361. ...There is no god but He... (6-106, Section 13)**

**362. If it had been Allah's Plan they would not have taken false gods...**

(6-107, Section 13)

*"If it had been Allah's Plan they would not have taken false gods:*

*And We have not set you as a keeper over them,*

*nor are you responsible for them." (6-107)*

**363. Thus We (Allah) have made fair-seeming to each people its own deeds.**

**Then to their Lord is their return, then**

**He will inform them of that they used to do.**

(108, Section 13)

**364. Certainly (all) the Signs are with Allah (109)**

(6-109 to 110, Section 13)

**365. Say: "'Shall I seek a judge other than Allah, while**

**it is He Who has sent down unto you the Book, explained in detail.'**

**Those unto whom We gave the Scripture know, that**

it is revealed from your Lord in truth.

So be not you of those who doubt." (114)

(6-114 to 115, Section 14)

366. **And the Word of your Lord has been fulfilled in truth and in justice.**

**None can chage His Words.**

**And He is the Ever All-Hearer, the Ever All-Knower. (115)**

(6-114 to 115, Section 14)

367. **Verily, your Lord (Allah)!**

**It is He Who knows best who strays from His Way, and**

**He knows best the rightly guided ones. (177)**

(6-116 to 117, Section 14)

368. **Certainly your Lord (Allah), He ever All-Knows of the transgressors.**

(119) (6-118 to 119, Section 14)

369. **...Then We (Allah) gave him life, and set for him a light...**

(6-122, Section 15)

"Is he, who was dead and *We gave him life and set for him a light* whereby he can walk amongst men, like him, who is in the darkness from which he can never come out? Thus it is made fair-seeming to the disbelievers that which they used to do." (6-122)

370. **And whomsoever Allah wills to guide, He opens his breast to Islam; and whomsoever He wills to send astray,**

**He makes his breast closed and constricted,**

**as if he is climbing up to the sky.**

**Thus Allah puts the wrath on those who believe not.**

(6-125, Section 15)

371. **We (Allah) have, indeed, detailed Our Revelations**

**for a people who take heed. (126)**

(6-126 to 127, Section 15)

372. **And He (Allah) will be their Protector-Guardian. (127)**

(6-126 to 127, Section 15)

"Those who take heed from the Revelations of Allah, and

follow His Straight Path,

for them will be the home of Peace (Paradise) with their Lord (Allah).

And He will be their Protector-Guardian,

because of what they used to do."

(6-126 to 127)

373. **... And on the day when He (Allah) will gather them together.**

**... Certainly your Lord is Ever All- Wise, Ever All- Knower. (128)**

(6-128 to 129, Section 15)

374. **...your Lord (Allah) would not destroy the towns for their wrong-doing while their people were unaware (so the Messengers were sent). (131)**

(6-130 & 131, Section 16)

"O you assembly of jinn and mankind!  
 'Did not there come to you Messengers from amongst you,  
 reciting unto you My (Allah's) Verses, and  
 warning you of the meeting of this Day of yours?"  
 They will say: 'We bear witness against ourselves.'  
 It was the life of this world that deceived them.  
 And they will bear witness against themselves, that  
 they were disbelievers. (130)  
 "This is because *your Lord would not destroy the towns*  
*for their wrong-doing while their people were unwarned*  
 (so the Messengers were sent)" (131)

(6-130 &amp; 131)

375. **And your Lord (Allah) is not unaware of what they do.**

(6-132, Section 16)

376. **And your Lord is Rich (Free of all need), full of Mercy;  
 if He wills, He can destroy you, and  
 in your place make whom He wills, as your successors,  
 as He raised you from the seed of other people.**

(6-133, Section 16)

377. **Surely, that which you are promised will, verily, come to pass, and  
 you cannot escape.**

(6-134, Section 16)

378. **Verily He (Allah) is Ever All-Wise, Ever All-Aware.**

(6-139, Section 16)

379. **And it is He (Allah) Who *produces gardens trellised and untrellised,*  
*and the date palm, and*  
*the crops of different fruit-foods,*  
*and the olives, and the pomegranates, like and unlike.*  
**Verily, He likes not the prodigals.****

(6-141, Section 17)

Also see 23-19 and 56-72 & 73, particularly 13-4, carefully. Consider brief notes on some interesting phenomena in plant life, mainly taken from Harun Yahya's book, *The Miracle of the Creation in Plants*:

Most important step in sexual reproduction is *seed formation*. In center of most flowers are one or more *carpels, female reproductive parts*. Carpel has a swollen end (*stigma*), under which there is a stalk (*style*), and at bottom an ovary, which contains blue print for seeds.

Pollen coming from male organs lands on stigma, surface of which is covered with a sticky liquid, and then reaches ovary by means of *style*. The sticky liquid sticks pollen together, so that it does not go to waste.

After landing on stigma, each individual pollen, i.e., each male reproductive

cell, develops a thin tube downwards, and enters ovary through *style*, and sperm cells come free. There are two sperm cells in each of these pollen tubes, In this way nucleus of one of sperm cells unites with egg in ovary. This fertilized egg cell develops into embryo, which forms seed. Nucleus of the second sperm cell unites with the two nuclei of the central cell and they form a specialized tissue which surrounds and nourishes embryo.

Embryo grows to become seed with food sources stored around it, because, in early stages, when it is underground, the seed has no roots or leaves to produce its nutrients. Embryo and its surrounding food storage, what we call fruit, possess high levels of proteins and carbohydrates. They are also an indispensable source of nourishment for both human beings and other living things. Every fruit possesses best qualities and structures for protecting and nourishing the seeds it contains.

Each plant can fertilise another plant of same species only. If pollen of other species lands on stigma, it does not allow growth of the tube to reach to its ovary, so there is no fertilisation.

External layers protect seed from external threats. It carries out modifications according to environment in which it is found. For example, in final stage of development of some seeds, a resistant waxy substance forms on surface, due to which they become resistant to effects of water, gas, etc. Seeds have different shapes, sizes, and coats covered with different substances, according to species. Coats of seeds resistant to water are harder and thicker than others. Amounts of nourishment are different in seeds which last longer before sprouting (e.g., coconut seeds) and those which sprout early after coming into contact with water (melon, water melon, etc.). Seeds have very intricate systems to enable them to reproduce easily and to endure without any breakdown.

Plants, according to their seed structure, employ different methods, most effective, built upon most sensitive balances, for dispersal (spread), during specific time. In above verse (6-141), word *ansha'* is used, which includes different processes and phenomena, with following meanings and connotations: *establish, found, set up, institute, create, originate, make, build (up), form, start, bring into being, produce, generate, engender, give birth to, give rise to, bring about, construct, erect, put up, raise, install, write, compose, draw up, fabricate, manufacture, begin, commence, initiate.*

Small and light seeds which can fly off on slight breeze, fall off when stirred by wind and are fertilised easily. Consider 15-22. Others disperse their seeds by a natural catapult method, i.e., by releasing tension which develops when seed grows inside its coat. Seed coats of some plants split open after drying. Others open and disperse their contents when affected by external factors, e.g., animals.

Some plants disperse their seeds by bursting. They use their own power to spread their seeds, e.g., when Mediterranean *squirting cucumbers* ripen, they fill with a slimy juice, which develops pressure to burst off its stalk, and it sprays the liquid inside it like trail of a rocket fired into air.

Reproduction of the *broom* takes place with self bursting of seeds due to

evaporation. As pod warms on a summer day, the side facing sun dries faster than that in shade. The pod splits into two halves as a result of difference in pressure between two sides. In this way tiny black seeds are dispersed. Brazilian tree, *Hura*, when dries out, hurls up its seeds up to about 12 metres.

European *maples* and *sycamores* seeds, equipped with single wing, sprout from one side. Weight of seed and length of wing are perfectly balanced to spin. Sycamores often grow in relatively isolated locations, where wind provides them necessary assistance. Spinning around themselves, these seeds, called *helicopter seeds*, can travel great distances in even slight breeze.

Seeds inside pods of *Bertholletia* trees, stay on ground after falling, because they have no properties to attract animal attention. They have no smell, their exterior is not striking, and they are very difficult to break. To reproduce, pods have to be broken, nuts taken out and buried underground. There is a creature, in same environment, who does this jobs.

Agouti, a rodent, knowing that there is food inside, cuts through tough shell easily, with its chisel-sharp front teeth to get the seed. There are about 20 nuts inside each shell, more than agouti can eat at a time. Therefore, it stuffs nuts in its cheek pouches to burry them in holes it digs. Since, agouti does not have a perfect memory, majority of seeds are forgotten and left to germinate.

Normally, reproductive cells die shortly after leaving their own natural environment. But there are seeds which can withstand very different conditions. Both pollen and seeds can remain alive miles away from the parent plant. There are seeds which remain viable after years, or even hundreds of years, e.g., lupine, found in arctic tundra, is able to survive for long periods. Re-examine 41-39.

When heat is insufficient, even if all other conditions are met, seeds do not burst, but wait for temperature to rise. When perfect environment is attained, they start to grow and finally germinate. Seeds have even been found in fissures between rocks. Some seeds, 10,000 years old taken from inside glaciers, can return to life when given conditions are provided. Re-examine 11-6 and 41-39. Information and mechanism of survival is provided in genetic code.

Some seeds possess structures which enable them to remain in water for long time, even about 80 days without germinating or spoiling, e.g., coconut has a supply of rich food and about half a pint of water, inside its hard shell. On the outside, its fibre keeps it afloat.

Sea bean disperses seeds by water. Even after a year at sea, it can still be viable. Plants which disperse their seeds by water, germinate when they reach dry land, although usually other seeds begin to germinate as soon as they come into contact with water.

Structural features of seeds vary widely. For example, a seed may be covered in an oily, edible tissue. Multiplication of these plants takes place by means of ants. Oily tissue cover is most attractive food for ants. They eagerly gather and

carry seeds to their nests, where they bury them underground. Ants eat only casing, and leave fleshy inside part, which carries out reproduction. The plant, which is unable to place its seeds under ground by itself, is assisted by ants to accomplish the task on its behalf. God has created harmony between the way ants feed and the way these plants reproduce.

After fertilization, flower needs water for hydration of cells to start metabolic activity for germination. Dormant seed comes into action, when required factors, i.e., warmth, moisture, light, etc., become available *together*, and its cells start to divide, seed coat opens, and root and shoot begin to grow. Examine 48-29. Energy is provided by seed's food reserves formed during fertilization process, till it gives off its shoot. Then buds develop to produce stem and leaves. The new little plant heads up towards light and grows stronger. Once first leaves open, the plant begins to produce its own nutrition by means of photosynthesis. Tiny soft seedlings penetrate, against force of gravity, through compacted soil on top, which normally tends to rot and destroy things. Examine 80-24 to 32, particularly 80-26, carefully. The seed grows and turns into a copy of the parent plant.

When seedlings are stopped from getting daylight, they put out shoots long enough to get around to reach daylight. This process is known as *phototropism*. While growing, plants develop considerable pressure around. Seedlings growing in cracks can actually open them up still further, i.e., split the soil. Re-examine 80-26. Shoots usually grow vertically against gravity. Roots, however, head downwards. How is it that two organs formed on the same plant grow in different directions? Basically two factors govern growth of plants: light and gravity. Root and shoot possess systems sensitive to these two factors.

Cells in root of a germinating plant sense gravitational signals. Shoot has light-sensitive cells. Specific sensitivity of cells governs different parts of plant heading in correct direction.

It is extremely interesting to note that cells begin to grow *different* from one another, and change shapes to *form different parts* of plant. Examine 27-60 and 56-63 to 67, particularly 56-64. Different systems develop together. All systems and processes reveal existence of conscious choice.

There are also localized areas of cell division, known as *meristems*, generally at tips of growing roots and stems. If cells in growth areas always grow in the same way during germination, this leads stem to grow straight. Every plant takes shape according to the

growth direction of plant cells in *meristems* of roots and shoots. If the growth of these cells is more on one side and less on other, then stem will grow at an angle. If conditions are appropriate, plant growth starts at the same moment in all areas. Growth control mechanism is different from plant to plant, because in conformity with its own genetic information. For this reason, maximum growth rates are

different for every plant.

Roots spread rapidly, using drilling techniques, over wide underground, form network and draw up water and minerals, meters away. Despite their delicate structure, roots fix plants, weighing up to tons, in soil, also important for preventing landslides.

Roots carry water and nutrients to *stele*, where it enters vascular system in stem, right up to farthest leaves and tips. *Red Maple* tree growing in humid climate may evaporate about 200 liters of water per day, which is replaced constantly.

Water enters root through external membrane and capillary cells. Then it passes through cells to stem tissue, and gets transported to every part of plant, in a sort of *pressure tank* system. When internal pressure in root cells is lower than outside pressure, plants take in water from outside, i.e., they take water only when they need it. Pressure produced by water in roots is balanced with that outside. When inside pressure is higher than outside, plant gives off water through leaves to re-establish balance. Plants have balance-control mechanism to regulate level of pressure needed at a precise moment. Consider following laser-driven *microfluidics* (science of controlling fluid flow through channels thinner than a human hair), and compare with mechanics of capillary system in plants.

Scientists have found a way to bend and direct liquid using only force of light. French and American physicists used a laser beam to produce a long and steady jet of soapy liquid, narrower than a human hair. When directed at a different angle, it pushed the liquid into a hump-like shape. Laser has been used to generate bulk flow in fluids. Discovery can lead to advances in biomedical and biotechnological research.

Heat can set liquid in motion. In this case, instead, it was the gentle radiation pressure generated by photons, particles of light, which moved the liquid. Further research is needed to determine whether this light-driven flow could improve upon *microfluidics*. Conventional microfluidics use etched channels in computer chips to control fluid flow. (*Scientists bend liquid with laser, AFP; Dawn - March 28, 2007*)

Cells in roots *select ions* from soil to use in chemical reactions. They take particular ions, despite internal concentration being a thousand times greater than that in the soil solution. Usually transfer of materials would be expected from higher to lower concentration. But, here, just the opposite takes place in roots' absorbing ions from soil. Membrane's permeability, and concentration of ions on either side of membrane, influence passage of ions through cell. This requires quite substantial amounts of energy. Root cell knows chemistry of plant, and when it needs what form and quantity of each element. Plants possess ion-selection mechanism.

Plant life makes very important contribution to carbon and nitrogen cycle in environment. Plants can take most of substances directly from soil, but it is different in case of nitrogen, which makes up almost 80% of atmosphere by volume. Ammonia formed by nitrogen is oxidized by soil bacteria to nitrates,



which is absorbed through plant roots. Humanbeings and animals meet their nitrogen needs by eating plants. Too much nitrogen from soil leads to brittleness, especially under high temperatures and succulent growth, while too little can lead to yellowing, red and purple patches, reduced lateral bud, etc.

Balanced intake of other elements, and building blocks of oxygen, hydrogen, and carbon, too, are necessary for development. Phosphorus deficiency causes reduced growth, browning or purpling in foliage in some plants, thin stems, reduced lateral bud breaks, loss of lower leaves and reduced flowering.

Belgian physicist, Jan Baptista van Helmont, conducted experiments on growth and weight of willow tree and later discoveries also show that, besides minerals in soil, plants use water and CO<sub>2</sub> (carbon dioxide) from atmosphere, and carry out photosynthesis.

General structural studies and microbiology, shows that leaves possess planned, very complex, and detailed systems to produce required energy. Wide external surfaces of leaves enables absorption of carbon-dioxide and release of oxygen. Leaves' flat shape provides more open space to cells, for exposure to sunlight and exchange of gases. Leaf tissue, due to physiological structure, turns towards light. Light-sensitive leaf cells, like miniature radar station, track sun, i.e., follow direction of sun, to take sunlight. Photosynthesis increases with size and surface of leaf. In areas, e.g., tropical forests, where sunlight reaches with difficulty, it is of vital importance for leaf surfaces to be large enough to produce nutriment. Small leaves are found in dry, harsh climates, where basic climatic disadvantage is water evaporation and heat loss. Thus leaves are designed for heat and water conservation. In deserts shrinking of leaves is quite conspicuous. Cactus plants have thorns instead of leaves. In these plants photosynthesis is carried out by fleshy stems themselves. Stem moreover, stores water. Howsoever small leaf is, water loss continues through minute pores in epidermis, called stomata. Therefore plants have mechanism to regulate evaporation. Stomata are formed by sausage-shaped guard cells. Their concave structures permit opening of pores, to regulate exchange of gases and water. Opening of pores depends upon external conditions, e.g., light, heat, moisture, carbon-dioxide levels, etc., and internal state, particularly water levels. When they open, oxygen and water vapour are exchanged for carbon-dioxide required for photosynthesis. Surplus production is given off, and required substances are absorbed for use. Stomata are generally found on underside of leaves, to reduce harmful effects of radiation to minimum.

Properties of pores in dicot and monocot plants differ, so that every plant gets required amount of carbon-dioxide and water sufficiency. For example, pores of sugar cane and corn plants, which remain exposed to heat and dry air for long time, stay completely or partially closed all day in order to conserve water. But these plants need to absorb carbon-dioxide during daytime for photosynthesis. Therefore, such plants of hot climates, have chemical pump to absorb carbon dioxide more efficiently from air into leaf.

A small organelle in plant cells called chloroplast, gives plants their green colour and carries out these processes. Chloroplast is about one thousandth of a millimetre, and its wall which plays very important role in photosynthesis, is about one hundred millionth of a metre. In microscopic environment of chloroplast, are a number of subsidiary organelles and various formations such as thylakoids, internal and external membranes, stromata, enzymes, ribosomes, RNA, and DNA to bring about photosynthesis. These formations are all interlinked, both structurally and in terms of functions. Chloroplast's outer membrane regulates flow of materials in and out. Internal membrane system consists of flattened sacs, or thylakoids resembling discs. Pigment molecules (chlorophylls) and enzymes essential for photosynthesis are embedded in thylakoids, which are stacked, forming structures called grana, that allow maximum absorption of sunlight.

Surrounding thylakoids is a lipid solution, stroma, which contains other enzymes as well as DNA, RNA, and ribosomes. With ribosomes and DNA, chloroplasts both reproduce and produce certain proteins.

Thousands of chlorophylls in chloroplasts simultaneously produce long chemical chain reaction with sunlight in thousandth of a second. Photosynthesis involves two stages: light reactions and dark reactions.

Radiations from sun form continuous series. Shorter wavelengths (blue light) are more energetic than longer wavelengths (red light). Different pigments absorb different wavelengths. Chlorophyll, main pigment of photosynthesis, absorbs light primarily in blue and red regions of visible spectrum. Green light is not appreciably absorbed by chlorophyll; instead, it is reflected, that is why plants appear green.

There are two types of chlorophylls, chlorophyll-a and chlorophyll-b. Light-dependent reactions of photosynthesis begin when chlorophyll and accessory pigments absorb light. Chlorophyll molecules, accessory pigments, and associated electron acceptors are organized into two types of units called *photosystems*, I and II. Light energy is transferred to chlorophyll-a molecule, called reaction center. Energy obtained from absorption of sunlight gives rise to loss of energy-rich electrons in reaction centres, which are used in subsequent stages to obtain oxygen from water. The electrons lost by Photosystem I are replaced by electrons lost from Photosystem II.

Electrons lost by Photosystem II are replaced by electrons removed from water. As a result, oxygen, protons and electrons are separated in water, and electrons, alongwith protons are transported to inside of thylakoid and combine with hydrogen-carrier molecule NADP<sup>+</sup> (nicotinamide adenine dinucleotide phosphate). NADPH molecule results from this.

"As electrons flow from carrier to carrier along the electron transport system, a proton gradient is established across the thylakoid membrane; the potential energy of the gradient is used to form ATP (an energy package which the cell will

use in its own processes). At the end of all these processes, the energy which plants need to create their own nutrition is ready for use."

*Dark Reactions* or *Calvin Cycle*, second stage in photosynthesis, take place in chloroplast region known as *stroma*. Energy-charged ATP and NADPH molecules produced by light reactions are used to reduce carbondioxide to *organic carbon*. *Organic carbon*, which cannot be produced in any other manner in world, is produced by plants. This molecule is energy source for all living systems.

End-product of dark reactions is used as starting material for other organic compounds needed by cell.

During photosynthesis reactions, enzymes and other structures with different features and tasks work in complete cooperation. Like everything else necessary for photosynthesis, sunlight has also been specially arranged, with features to meet energy requirement of chloroplast to produce correct chemical reactions. Chloroplast organelles in leaf cells turn light energy into chemical energy. Chlorophyll substances use light of a particular wavelength. Sun rays have just the right wavelength needed by chlorophyll. In his book, *The Symbiotic Universe*, American astronomer George Greenstein points out flawless harmony:

"... the Sun functioning as the transmitter in the analogy and the chlorophyll molecule as the receiving TV set. If the molecule and the Sun are not tuned to each other - tuned in the sense of color - photosynthesis will not occur. As it turns out, the Sun's color is just right."

Greenstein, further observes:

"...within broad limits all molecules absorb light of similar colours. The absorption of light accomplished by the excitation of electrons in molecules to higher energy states, and the general scale of energy required to do this is the same no matter what molecule you are discussing. Furthermore, light is composed of photons, packets of energy, and photons of the wrong energy simply cannot be absorbed... As things stand in reality, there is a good fit between the physics of stars and that of molecules (Re-examine 55-1 to 13). Failing this fit, however, life would have been impossible." (*The Symbiotic Universe*, pp.96-97)

Turkey's evolutionist professor Ali Demirsoy (*Inheritance and Evolution*, p.80), makes following observation:

"Photosynthesis is a rather complicated event, and it seems impossible that it should happen in a tiny organelle inside a cell. Because it is impossible for all the levels to come about at once, and meaningless for them to emerge separately."

By photosynthesis plants absorb carbon-dioxide from atmosphere, to convert into nutrition, and release oxygen, in order to maintain equilibrium. Amount of carbon-dioxide given off to atmosphere, every year, is about 147 billion tons. Out of which plants absorb about 129 billion tons for cleaning atmosphere. Remaining

gap of about 18 billion ton in carbon-dioxide/oxygen cycle on land, is made good by carbon-dioxide/oxygen cycle in oceans.

A plant and a piece of stone in same place do not warm up to same degree, even though they receive same amount of solar energy. All living creatures are affected by long exposure to Sun. How do plants manage this? Beside their own internal warming, plants absorb heat from environment to maintain temperature balance in world. For remaining constantly under sun, they should need more water than other living things. They also constantly lose water by perspiration through leaves. In order to prevent over loss, surface of leaves which always turns towards sun, is generally covered with waterproof protective wax, *cuticle*.

Furthermore, there are two important heat dispersal mechanisms in plants:

- (i) if temperature of leaf is higher than its surrounding, air circulates from leaf outwards. Air movements stem from heat distribution. Hot air rises and leaves surface of leaf, being less dense, and cold air, being denser, descends to it. In this way heat is reduced and leaf is cooled down.
- (ii) leaves perspire by giving off water vapour, and cool down.

Plants possess heat dispersal systems they need in their environments. Desert plant tissues are thick and fleshy, designed to desert conditions to conserve rather than evaporate water, although these plants can disperse heat by both methods.

Evaporation is very important for regulating level of water vapour in air. Trees work like water pumps, taking tons of water from soil, separating their nutrients, and releasing into atmosphere purified water; an important feature of water cycle.

Leaves, while cleaning air, give off oxygen. Thousands of tiny filters of hairs and pores, on surface of leaf, trap pollutants in air and send them to other parts of plant to be absorbed. When it rains, these substances are washed to ground. For example, an old tree has about 500,000 leaves. About a thousand square meters of plane trees can trap 3.5 and pine trees 2.5 tons of pollutants. In winter, when trees lose their leaves, they still filter 60% of dust in air. Trees can trap dust weighing 5 to 10 times more than their leaves. They reduce bacteria levels also in atmosphere.

From smallest grass to largest tree, every plant distributes water and minerals which it takes up through its roots to all its parts. Vital functions of transport system include:

- maintain vitality and tension of cells,
- photosynthesis,
- absorption of food substances dissolved in soil,
- distribution of foods to different parts of body,
- produce cooling effect on surface of leaves in hot climates,
- regulate temperature,
- regulate *plant's own water cycle*,

- help regulate level of water vapour in air, in over all water cycle system of planet,
- regulate carbon-dioxide/oxygen cycle.

It is difficult to raise water against gravity, and it requires appropriate technology to do that upto heights of hundreds of metres. Transport systems in plants use *pressure water tank system*, which involves chemical and physical processes, besides water engineering and technology.

Distribution network in plants, comprising *transport tubes* with different features, and different cells performing storage process, supplies food substances to delivery points where demand lies, in appropriate quantities, in shortest possible time. Plants apply different methods in supply system.

Transport tubes are about 0.25 mm (in oak) to 0.006 mm (in linden) wide, some made up of dead plant cells, others of living cells, and woody tissues, with ideal design. Transport system works more as leaves lose water. Processes in stomata (pores) of leaves, set it into operation. If external humidity level is less than 100%, even if it is 99%, there exists potential for water in leaves to exude, and evaporation occurs, as stomata give off water. Plants make good this loss by drawing water from soil. Mechanisms in leaves are sensitive enough to identify difference of even 1% in humidity level.

Theory of Cohesion explains that force of cohesion, produced by tree's transport tubes, known as xylem, moves liquids from soil to leaves. This force increases attraction between molecules of water in xylem. Xylem is made up of two kinds of cells, *tracheids* and *vessels*; both form pipes through which liquid moves. Individual cells die when they attain their determined size and form. Protoplasm disappears to leave cellulose cell wall, thick. Xylem pipe work in living plants, thus, consists of dead cells. Any obstruction enroute can give rise to chain reaction or series of faults in whole system. This is prevented by death of cells and formation of empty tubes.

Pipes must be able to withstand pressure, that develops when water is sucked up, in order to transport water in secure manner. This is ensured by means of holes between cells. Most of *tracheids*, elongated cells with thick, strong walls in plant stem, are known as pitted tracheids. They have small holes or pits, where they are joined to their neighbours. Cell cavity is connected to interior cavities of neighbouring cell above, below and on either side. A strand of tracheids thus forms a series of pipes along the stem with constrictions at holes in walls where two cells make contact. Such constructions increase strength of pipe.

Cell walls of xylem tubes are quite thick, with enough tensile strength to be able to withstand quite strong pressure of water column forming within, and take it to furthest point. Thus, water can rise up to 120 metres. Root cells forming internal layer comprise protoplasm structures made up of mostly water, and other elements, i.e., carbon, hydrogen, oxygen, nitrogen, sulphur, sometimes proteins containing phosphorus, carbohydrates, such as starch, sugar, oils, and various

salts. Semi-permeable membrane allows certain ions and compounds to pass through. This special structure of root allows water transport to xylem tubes easily.

Phloem tubes, which carry nutriment are made up of two kinds of elongated, thin walled living cells, different in structure from dead cells in xylem tubes: *Sieve Cells*, through which nutrients are transported, and *Companion Cells*. Sieve Cells lack a nucleus, because such a bulky object in each cell would impede flow of nutrient solution. Here, come in, companion cells, containing very dense cytoplasm and a prominent nuclei.

In annual renewal of both xylem and phloem pipes, all elements which bring about root-leaf connection are renewed, with all peculiarities, features and functions.

Difference between xylem and phloem pipes is very important. Minerals move forward in phloem pipes, because their living cells operate directly. But dead cells in xylem form just pipes for transport of water.

According to Pressure-Flow Hypothesis, water and dissolved sugars flow through sieve tubes from an area of higher pressure to lower pressure. Leaf cells export sugars into phloem cells by active transport. Resulting high concentration of sugar causes water to diffuse into phloem cells, increasing water pressure there. This area of higher pressure forces sugar-water solution to move into next phloem cell. In this manner, sugars are moved from cell to cell. Cells identify regions where sugar is at low levels, and conduct it where needed.

Roots deliver nutriment to stem, which distributes minerals to regions where needed in most appropriate manner. For example, more calcium is required in leaf stem, because as transporter, it needs resistant structure. Less calcium is needed in seed.

Both, plants and animals possess a time-measuring mechanism, or biological clock. In 1920s, two scientists in Germany, Erwin Bünning and Kurt Stem, discovered that plants were moving their leaves towards sun throughout the day, and that at night they were gathering their leaves vertically upwards and assuming a sleeping position. Earlier, French astronomer Jacques d'Ortous de Marigny, had also observed that plants possess such a regular sleep rhythm. Experiments in a dark environment where temperature and moisture were controlled showed that plants possess systems which measure time.

Under natural conditions, plants select certain times for certain activities, in line with certain changes in sunlight. Because their internal clocks are tuned to sunlight, they complete their rhythmic activities in 24 hours. In some cases, there are rhythms, much longer than 24 hours. (John King, *Reaching for the Sun*, 1997, p.97, Harun Yahya, *The Miracle of the Creation in Plants*, p.143) These motions ensure life of plant and survival of generations, to take place at most appropriate time, for which several complicated processes are completed without any flaw. In most plants, flowers open at particular, best possible time of year. Plant clocks,

which regulate time, calculate, in accordance with plant's particular features, duration of sunlight.

Plants use perfect sense of timing in their functions. They do not disperse pollen all the time. For example, it determines time the poppy flower disperses its pollen to coincide with days and hours when pollinators are most prevalent. These days and hours vary from plant to plant. With time regulation, every plant disperses its pollen in a manner guaranteed to give best results. Poppy flowers disperse their pollen in July and August between 05:30 and 10:00 in morning, when bees and other insects emerge to look for food. At this point flower has to include in its calculation not just its own characteristics, but also those of other living things, down to finest detail. Plants have accurate knowledge of creatures which fertilize, as to time when they emerge, length of their journey, number of times they feed, etc. Scientists believe that biological clocks in living things, other than plants, generally reflect function of pituitary gland. But where biological clock is located in plants?

Plants have their defence mechanisms, which vary with species. Some plants fight by giving off different secretions against parasites and insects. They apply wide variety of strategies in using poisonous secretions. For example, toadstools and cucumbers have poisonous tips, which they use in attack. With the help of a special liquid which it exudes from its leaves, the plane tree systematically poisons soil under its trunk, so that grass can not grow in it.

There is ability to communicate within these mechanisms. Some plants give off secretion from the place where they are bitten, harming insect's digestive system or giving it false feeling of fullness. The leaf gives off jasmonic acid also from the damaged part, thus warning other leaves to be on defensive.

To defend themselves, corn and bean plants use parasitic wasps just like mercenaries. When caterpillar visits their leaves, they draw wasps to the spot by giving off a special secretion. Wasps leave their larvae on caterpillars which attack the plant. Growing larvae cause death of caterpillar, rescuing the plant. Some plants contain *allelochemicals*, i.e., toxic compounds, with different effects, e.g., attracting or frightening animals and insects, causing allergic reactions, and sometimes lethal.

Butterflies avoid plants of *cruciferae* group (mustards), because their flowers contain toxic substance called sinigrin. But, they forage avidly among *umbelliferae*, which do not carry poison. Maples', and particularly sugar maples' protection of their leaves and shoots from harmful living creatures is usually more effective than insecticides we produce.

Although sugar maple has very sugary water in its trunk, it sends a substance called *tannin* to its leaves, which makes insects ill. Insects, which escape to uppermost leaves, containing less tannin, are hunted by birds. Sugar maple is, thus, saved. (Science and Technology Journal, March 1993, p.226, Harun Yahya, *The Miracle of the Creation in Plants*, p.147)

*Passion Vine* of Central and South America, is an attractive food to

caterpillars of black, yellow and red heliconius butterfly. Female lays eggs on this particular vine, so that when offspring hatch they feed on this delicious food. These butterflies check leaves very carefully before laying eggs. If she finds eggs like hers already deposited, she goes to search for some other plant, for there may not be enough food. Passion vine also takes advantage of the insects' choosy nature to protect itself from attack.

Some types of Vine plant form little green nodules on upper parts of their leaves. Other species develop little marks in colours resembling butterfly eggs. Caterpillars and butterflies mistake that other insects have laid eggs before them, therefore, don't lay eggs on it. (David Attenborough, *The Private Life of Plants*, p.66, Harun Yahya, *The Miracle of the Creation in Plants*, p.148)

Beautiful *Passion Flower*, fights caterpillars, with its tiny needles on surface of its leaves. These needles with slight positioning, penetrate newly hatched caterpillars. In this way it takes precautions against any harm from caterpillars, even before they are born! (Dr herbert Reisigh, *The World of Flowers*, p.94; Harun Yahya, *The Miracle of the Creation in Plants*, p.150)

When *Arum Lily* is ready for fertilization, it emits sharp smelling ammonia gas (NH<sub>3</sub>). Lily warms up outer part of flower. Glutamic acid, emerging from chemical processes as the result of speeding up of metabolism, creates these effects. This scent and warming, which only happen on one day, in daylight, are very attractive to insects.

Pollen lies at bottom, inside, invisible from outside, in little closed sacks. Because of its oily outer surface, insects slide down inside the flower, but cannot climb back up the slippery walls. There is sugary liquid formed by flower's female organs. The little sacks containing pollen open up at night and the insect gets caught in them, and spend the night inside the flower. In morning, thorns on surface of flower bend inwards, to serve as a ladder for the insect to climb up. As soon as insect climbs up the ladder and regain their freedom, they visit another lily, carrying their load of pollen, to fulfil their function as pollinators. (David Attenborough, *The Private Life of Plants*, p.67, Harun Yahya, *The Miracle of the Creation in Plants*, p.150)

*Snowbells*, in winter, protected from freezing, under layer of snow, open their flowers in spring when snow melts.

*Stone Cactus* plant is not real *cactus*. When its flowers are closed they are indistinguishable from rocks. (Michael Scott, *The Young Oxford Book of Ecology*, 1995, p.95, Harun Yahya, *The Miracle of the Creation in Plants*, p.153)

**380. And of the cattle (some are) for burden (and riding), and (some are) for food.**

(6-142, Section 17)

**381. Certainly, Allah guides not the wrongdoing people. (144)**

(6-143 to 144, Section 17)



382. **Then , Verily, your Lord (Allah) is Ever All-Forgiving, Ever All-Merciful.**  
(6-145, Section 18)

383. **And Verily, We (Allah) are Truthful.**  
(6-146, Section 18)

384. **Your Lord (Allah) is the Lord-Owner of All Embracing Mercy,  
And never will His wrath be turned back from the guilty people.**  
(6-147, Section 18)

385. **Say: "With Allah is the perfect proof and argument;  
had He so willed, He would indeed have guided you all." (149)**  
(6-148 to 150, Section 18)

386. **Their affair is only with Allah,  
Who then will tell them what they used to do.**  
(6-159, Section 20)

387. **He (Allah) has no partner. (163)**  
(6-162 to 163, Section 20)

388. **...While He (Allah) is the Lord of all things?  
...Then unto your Lord is your return, and  
He will tell you that wherein you differed.**  
(6-164, Section 20)

Say: "Shall I seek a lord other than Allah, *while He is the Lord of all things?*  
No person earns any (sin) except against himself, and  
no bearer of burdens shall bear the burden of another.  
*Then unto your Lord is your return,*  
*so He will tell you that wherein you have been differing."* 6-164

389. **And it is He (Allah) Who has made you  
generations coming after generations,  
replacing each other on the earth.  
And he has raised you in ranks, some above others, that  
He may try you in that which He has bestowed on you.  
Surely, your Lord is Swift in retribution, and  
certainly, He is Oft-Forgiving, Most Merciful.**  
(6-165, Section 20)



## Surah-7 Al-A'raaf

390. Then surely, We (Allah) shall question those to whom it (the Book) was sent, and verily, We shall question the Messengers. (6).  
Then surely, We shall narrate unto them (their whole story) with knowledge, and indeed We have not been absent . (7)  
(7-6 to 9, Section 1)
391. And Surely, We (Allah) gave you power in the earth, and appointed for you therein a livelihood.  
(7-10, Section 1)
392. And surely, We created you, then We fashioned you, then We told the angels: Prostrate yourselves to Adam! (11)  
(7-11 to 18, Section 2)
393. Certainly, Allah, never commands for lewdness.  
(7-28, Section 3)
394. Certainly, He (Allah) likes not the prodigals.  
(7-31, Section 3)
395. Thus do We (Allah) recompense the guilty. (40)  
(7-40 to 41, Section 5)
396. Thus do We (Allah) recompense the wrong-doers. (41)  
(7-40 to 41, Section 5)
397. We (Allah) charge not any *self* beyond its scope. (42)  
(7-42 to 43, Section 5)
398. And We (Allah) shall remove of whatever rancor may be in their hearts. (43) (7-42 to 43, Section 5)

399. **Indeed your Lord is Allah,  
Who created the heavens and the earth in Six Days, and  
then He rose over the Throne.  
He brings the night as a cover over the day, seeking it rapidly, and  
the sun, the moon, the stars subjected to His Command.  
Surely, His is the Creation and Commandment.  
Blessed is Allah, the Lord of the worlds-creation.**  
(7-54, Section 7)
400. **Surely, He (Allah) likes not the transgressors.**  
(7-55, Section 7)
401. **Surely, the Mercy of Allah is Ever near unto the good-doers.**  
(7-56, Section 7)
402. **And it is He (Allah) Who sends the winds as heralds of glad tidings,  
going before His Mercy (rain).  
Till when they have carried a heavy-laden cloud,  
We drive it to a land that is dead,  
then We cause water (rain) to descend thereon.  
Then We produce every kind of fruit therewith.  
Similarly, We shall raise up the dead, so that  
you may remember (take heed). (57)**  
(7-57 to 58, Section 7)
403. **As for the good land, its vegetation comes forth  
by permission of its Lord (Allah); (58)**  
(7-57 to 58, Section 7)
404. **You have no other god but Him (Allah). (59)**  
(7-59 to 64, Section 8 and Section 12)
405. **(Allah) Ever Lord of the worlds-creation. (61)**  
(7-59 to 64, Section 8, and Section 12)
- Kasar* under [ (i.e. – ء, creates *closer sense of belonging* in the meaning of *my* Lord as *my very own Lord*.
406. **You have no other god but Him (Allah). (65)**  
(7-65 to 72, Section 9, and Section 12)
407. **(Allah) Ever Lord of the worlds-creation. (67)**  
(7-65 to 72, Section 9, and Section 12)
408. **You have no other god but Him (Allah) (73).**  
(7-73 to 84, Section 10, and Section 12)
409. **"We (Allah) also (sent) Lut: he said to his people:  
"Do you commit *lewdness* such as no people in creation  
committed before you? (7-80)**

**Examine following:**

Even in animals such a *lewdness* is abnormal. Sheep that mate only with other rams have *different brain structures* from "straight" sheep, a finding that may shed light on human sexuality. Differences are similar to those seen in some homosexual humans, but go a small way to explaining causes of different sexual preferences, the team at Oregon Health & Science University said. "There had been reports in humans that a certain area of the hypothalamus, the preoptic area ... was usually larger in males than females," Roselli said. This area was also found to be larger in heterosexual humans than in homosexual men.

Brain cells in this area also made greater amounts of enzyme, *aromatase*, in heterosexual rams. *Aromatase* is involved in action of testosterone, the so-called male hormone. This does not mean these rams had less testosterone in their brains, Roselli stressed. "***It is not necessarily the activational effect of the hormone,***" he said. Other types of neurons are probably active. They just have not been identified yet. No differences in testosterone relating to sexuality have been found.

Roselli believes that exposure to hormones while still in mother's womb may ***affect the brain*** and cause differences in sexual preference, which needs investigation. (*Gay Sheep May Help Explain Biology of Homosexuals*, Yahoo News - Nov. 5, 2002)

Examine 7-80, 27-54, 29-28.

410. **You have no other god but Him (Allah).**(85)  
(7-85 to 93, Section 11, and Section 12)

411. **And He (Allah) is the best of all judges.** (87)  
(7-85 to 93, Section 11, and Section 12)

412. **...Our Lord(Allah) comprehends all things in knowledge.  
...For, You (Allah) are the Best of the deciders.** (89)  
(7- 85 to 93, Section 11, and Section 12)

"The chiefs of those who were arrogant among his people said:

'We shall certainly drive you out, O Shu'aib,  
and those who have believed with you from our town,  
or else you shall return to our religion.'

He said: 'Even though we hate it!' 7-88

'We should have, indeed, invented a lie against Allah,  
if we returned to your ways, after Allah has rescued us from it.  
And it is not for us to return to it unless Allah, our Lord, should will.

*Our Lord comprehends all things in His Knowledge.*

In Allah (Alone) we put our trust.

Our Lord! Judge between us and our people in truth,  
for, *You are the Best of those who give judgment.*"

7-89

413. **Thus Allah does seal up the hearts of the disbelievers.** (101)  
(7-100 to 102, Sections 13 to 21)

*Taba'*: print, type, typewrite, stamp, imprint, impress, mint, coin, instill, impress deeply in mind, engrave, implant, infix to mold, fashion, form, shape, frame, work, create, make, impart or lend one's character to

*Taba-a*: normalise

*Tubi-a*: have a natural disposition (propensity, tendency, aptitude, inclination) for, be disposed by nature for, be innate, (inherent, inborn) in someone, be in someone's nature

*Tab-a*: character, moral constitution, temper, makeup, setup, surely

414. **"Then after them We (Allah) sent Moses with Our Signs to Pharaoh, and his chiefs, but they wrongfully rejected them: so, see what was the end of those who made mischief." 7-103**

History of mankind appears to be series of imposition of moral order in chaotic situations (Examine e.g., 7-103). Each search for moral order is part of whole process of history (continuity of the same message of monotheism, the *Diin*. Examine e.g., Surahs 11, 21 and 28), and essence of progressive success. The sum total of its cumulative effort contributes in raising edifice of civilisation.

415. **(Allah) Lord of the worlds-creation. (104)**

(7-104 to 109, Section 13 to 21)

416. **We believe in (Allah) Lord of the worlds-creation, (121)  
(Allah) The Lord of Moses and Aaron. (122)**

(7-109 to 126, Section 13 to 21)

417. **Verily, the earth is Allah's.**

**He gives it as a heritage to whom He wills of his slaves. (128)**

(7-127 to 129, Sections 13 to 21)

418. **So We (Allah) sent (plagues) on them:**

**Wholesale Death, Locusts, Lice, Frogs, and Blood:**

**Signs openly self-explained: but**

**they were steeped in arrogance, - a people given to sin. (133)**

(7-133, Section 16)

Examine following:

*Auspicia*: "The auspicia (omens) were the special of the Roman augurs, and were (imagined to have been) sent by Jupiter, as the chief state-god. The senior officials (magistrates) in charge, either in Rome or on campaign, had the right to take the auspicia, to consult the gods about the coming action; the augur was the expert adviser or interpreter. The original auspicia were taken from the flight of birds, interpreted in relation to the appointed *templa* (Roman *templae* were rectangular areas either in the sky or on the earth, so defined by the augurs, as to provide the basis for interpreting signs either from lightening or from the flight of birds.). There were other techniques too. The signs were held to be valid only if actually observed by the magistrate.

"In early times all action, public or private, was supposed to be accompanied by auspices but by the late Republic (100-31 BCE) constitutional change had separated command from the old rituals and under the empire, although augurs continued to be appointed until the 4th century CE, their importance was lost". (Dictionary of Religions, John R. Hinnells)

*Prodigia*: These were the Signs believed to have been received by Romans about disorder between men and gods, contrary to their normal standards of perception e.g., when 'peace of gods' was disturbed. **They included various disasters, e.g., abnormal births, strike by lightning, the rain of blood, milk or stones or animals speaking.** *"Lists survive from the republican period (509-31 BCE) of such prodigies, reported year by year to the authorities* so that the priests could identify the god or goddess offended and recommended appropriate measures ('remedia') to restore the balance. The evil threatened was thus to be avoided. *The lists provide a valuable index of Roman categories of the 'natural' and the 'supernatural' (disasters). They were no longer kept under the Empire (after 31 BCE), when prodigies ceased to be part of the state's routine, and were attached rather to the lives of individuals or to great catastrophes.*"[Dictionary of Religions, John R. Hinnells, has further referred to following books: Grant, F.C., *Ancient Roman Religion*, (pp. 32-34) New York, Liberal Art Press, 1957, Indianapolis, Ind., Bobbs-Merrill, 1957; and Bloch, R., *Les Prodiges dans l'antiquité classique*, Paris, Presses Universitaires de France, 1963.]

Consider following and re-examine 7-133:

Medical theory about Severe Acute Respiratory Syndrome (SARS) virus is that it is an animal virus that mutated and leapt species barrier, crossed from farm animals to man, most probably in Guangdong, southern China.

Chandra Wickramasinghe of Cardiff University's Center for Astrobiology; Milton Wainwright of Sheffield University's Department of Molecular Biology and Biotechnology; and Jayant Narlikar of Inter-University Center for Astronomy and Astrophysics in Pune, India, have published a letter in journal *The Lancet*: "Large quantities of viable micro-organisms" were captured at an altitude of 133,250 feet. It means **"a ton of bacterial material falls to Earth from space daily."** In case of SARS, a small quantity may have entered atmosphere east of Himalayas, where it is thinnest, and deposited in southern China.

***"The annals of medical history detail many examples of plagues and pestilences that can be attributed to space incident microbes in this way. New epidemic diseases have a record of abrupt entrances from time to time, and equally abrupt retreats.*** The great flu pandemic of 1918-19, which slew tens of millions of people, may have been just such an ***example of a disease sown from space.***

***Many astrobiologists contend that life on Earth is not an enclosed evolutionary kettle, but a biosphere that has been influenced by arrivals from space.***

One theory, called "pan-spermia," suggests that life on Earth was kickstarted by bugs or constituent chemicals which hitchhiked a ride on an asteroid or comet

that collided with the planet. The idea, initially ridiculed, is now taken seriously. (*SARS Came from Space*, AFP; Dawn - May 23, 2003)

Consider following also and re-examine 7-133:

A 50,000-strong swarm of spider crabs gathered off a Melbourne beach. Museum Victoria scientists Mark Norman and Julian Finn said they filmed the mass gathering, which was up to a meter (3.3 feet) deep in places, with crabs piled 10 high. Spider crabs are about 20 centimeters long with legs extending up to 40 centimeters. Norman told *The Age* newspaper, the reason for *mass swarming* was unknown, but it was likely related to breeding. The crabs are normally found in small groups in Melbourne's Port Phillip Bay and the Bass Strait, but few people have encountered an invasion of this scale, he said. "It was like something out of a science-fiction movie... as far as you could see there were crabs," he said. (*Australian scientists stunned by crab invasion*, AFP; The News - 27th May, 2005)

"**Fish rained down** on the Indian village of Manna last week, startling locals who hailed the phenomenon as a miracle. In an echo of the Bible's manna from heaven, fish up to 55 millimetres long plummeted to earth for 15 minutes in the remote village in the southern state of Kerala.

"I saw fish falling from the sky. At first, we could not believe our eyes," said shopkeeper V.K. Satheeshan. Residents quickly collected the fish, with some gathering them in jars. "When I rushed to the spot, I found lots of small fishes on the road. Some of the shopkeepers collected fishes in jars," said M. Rajeevan, a local journalist from Manna.

"*The pencil-thin fish were likely lifted into the sky from rivers by a waterspout, or mini-tornado, according to professor Godfrey Louis of Mahatma Gandhi University, Kerala*". (Manna's fish from heaven, Thiruvananthapuram, July 24, 2006, AFP; Dawn - July 25, 2006)

419. **Glory is to You (Allah).** (143)

(7-142 to 144, Sections 13 to 21)

420. **And You (Allah) are the Most Merciful of all who show mercy.** (151)

(7-151, Sections 13 to 21)

421. **Thus do We (Allah) recompense those who invent a lie.** (152)

(7-152, Sections 13 to 21)

422. **Verily, your Lord (Allah), after (all) that,  
is indeed Ever All-Forgiving, Ever All-Merciful.**

(7-153, Sections 13 to 21)

"And those who wrong, but repent thereafter and believe,  
*verily, your Lord, (Allah), after (all) that, is Oft-Forgiving, Most Merciful.*" 7-153

423. **...It is only Your (Allah's) trial by which,  
You let astray whom You will and guide whom You will.  
...You are our Protector-Guardian.**

**...You are the Best of all who forgive. (155)**

(7-155 to 157, Sections 13 to 21)

"And Moses (Peace be upon him) chose out of his people, seventy men for Our (Allah's) appointed time and place of meeting, and when they were seized with a violent earthquake, he said:

'O my Lord, if it had been Your Will, You could have destroyed them and me before;

would You destroy us for the deeds of the foolish ones among us?

*It is only Your trial by which You lead astray whom You will,*

*and keep guided whom You will.*

*You are our Protector-Guardian, so forgive us and have Mercy on us: for, You are the Best of those who forgive."* 7-155

424. **"He (Allah) said: I afflict with My punishment whom I will, and My Mercy embraces all things.**

**That (Mercy) I shall ordain it for those who ward off (evil), and pay the poor due and those who believe in Our Signs". (156)**

Above part of verse 7-156, is in response to prayer of Moses (Peace be upon him), which forms its first part:

"And ordain for us that which is good in this life and in the Hereafter, for, we have turned unto You (Allah)."

(7-155 to 157, Sections 13 to 21)

425. **Him (Allah), unto whom belongs the Sovereignty of the heavens and the earth.**

**There is no god but Him.**

**It is He Who gives life and causes death. (158)**

(7-158, Section 13 to 21)

426. **Ask them concerning the town standing close by the sea.**

**Behold! they transgressed in the matter of the Sabbath.**

**For, on the day of their Sabbath,**

**their fish did come to them, openly holding up their heads, but**

**on the day they had no Sabbath, they came not:**

**thus, did We make a trial of them, for they were given to transgression.**

(7-163)

The statement "*they were given to transgression*", indicates that because of general irresponsible conduct, they must have transgressed limits in over exploiting stocks of certain kind or species of *fish*, in that region or zone.

At present also man has transgressed limits, all over the globe. UN Food and Agriculture Organization has warned of increasingly unsustainable consumption of fish, underscoring urgent need to rebuild depleted stocks. "Stock depletion has implications for food security and economic development, reduces social welfare in countries around the world and undermines the well being of underwater



ecosystems," Ichiro Nomura, FAO Assistant Director General for Fisheries reported. (*World Fish Stocks Strained*, The Dawn, 9.3.2005)

427. **Verily Your Lord (Allah) is swift in the retribution.**  
**And certainly, He is Ever All-Forgiving, Ever All-Merciful.** (167)  
 (7-167 to 169, Sections 13 to 21)
428. **Certainly, We (Allah) never waste the earnings**  
**of the righteous-reformers.**  
 (7-170, Sections 13 to 21)
429. **Thus do We (Allah) explain Our revelations, in detail, that**  
**haply they may return (to Us).** (174)  
 (7-172 to 174, Section 22)
430. **And the Names of the Excellent Beauty are for Allah.**  
 (7-180, Section 22)
431. **And I respite them. Certainly , My arrangement is firmly strong.** (183)  
 (7-182 to 186, Section 23)
432. **Those whom Allah lets astray, there is no guide for them.**  
**He leaves them wander blindly in their contumacy.** (186)  
 (7-182 to 186, Section 23)
433. **...Knowledge thereof (the Moment) is with my Lord (Allah Alone)**  
**None but He (Allah) can reveal as to when it will occur.**  
**...Knowledge thereof is with Allah (alone).** (187)  
 (7-187 to 188, Section 23)

"They ask you about the *Moment*:

'When will be its appointed time?'

Say: '*knowledge thereof is with my Lord (Allah Alone).*

*None can reveal its time but He (Alone).*

*Heavy is its burden through the heavens and the earth.*

*It shall not come upon you except all of a sudden.'*

They ask you as if you have a good knowledge of it.

Say: '*The knowledge thereof is with Allah (alone), but most of mankind know not.*'

7-187

See following topics in *The Gateway to the Quran*, by Shahzad Shaikh:

*Yaumud-Diin,*

*Science of the End of the World,*

*Reckoning and Accountability,*

*Computation of data (Recording of data and accountability),*

*What next?*

*Where Do We Go?*

*Science of Reckoning,*

*Brain Cells Speak - Evidence from within,*

*Possibility and Similitude in Science,*

*Accountability of the Trust*

Also see following:

Dr Mohammad Humayoun Khan, *The physics of the Day of Judgement*, pp. 4-12,

Thomas A. Harris, M.D., *I'm OK - You're OK*,

*American scientists develop 'brain chip'*, Sciencedotcom, The Dawn, March 22, 2003

In above verse (7-187), word *saa'ah (moment)*, has been used, and the statement following ("When will be its appointed time?"), clarifies that it is the appointed specific point in time. Those who ask such questions dont understand that time is specific to location on earth, and in broader context relevant to position. In other words, it is necessary to know ,whose time and where? Although it will be one *saa'ah (moment)*, but it would indicate different times in different places. There was no concept of standard time, when such questions were raised. Even now, which standard time, where and under which calendar?

Day is of a different duration on different planets, in terms of earth's 24 hours. Similarly outside our solar system measurement of time differs at different locations. (*Life runs like clock for scientists on Martian time*, The News, 28.2.2004) (Consider 22-47, 32-5, & 70-4.) And somewhere in universe, 24 hours equivalent of our time (equivalent of our one day) may be equal to total life of our earth.

Scientists say that when *compared* to a 24 hour clock, the planet is currently at 4:30 am after about 4.5 billion years of existence. At 5:00 am, animal and vegetable life will end after one billion years on Earth. By 8:00 am, oceans will have vaporised and at midday, after 12 billion years, the Earth will have been absorbed by the sun. Possibility of man moving to another planet in that time is remote. Even if a planet could be found it would be virtually impossible to get there. At the rate at which the Sun is growing and becoming hotter, it is certain to absorb Mercury and Venus, the two planets closer to the Sun. And .even if the Earth were to escape the star's expansion, it would still make life on Earth impossible. And ***Man's time will come long before the end of the planet.*** Rising temperatures will force all living creatures to seek refuge in sea, and those that can adapt will survive for a while. But eventually even oceans will become too hot to support life. "***The last life may look much like the first life - a single-celled bacterium, survivor and descendant of all that came before.***" (*Man will disappear in 500 million years: scientists*, AFP, Dawn, 15.1.2003)

There can be many scientific explanations, but one thing is agreed that the world is destined to end. Their a wisdom and mercy in keeping its science hidden.

Sir Isaac Newton, wrote 4500 pages in his attempt to decode the Bible and pin down the date of the apocalypse, (when the end of the world would come). The handwritten manuscripts were discovered by researchers in a library in Jerusalem. It was not known whether he ever wrote down a final figure. But it shows that it is ***nigh***. (*End of the world is nigh*, Reuters - Dawn, March 1, 2003)

Catastrophic reversal of earth's magnetic field, takes about 7,000 years. Most

recent one took place about 780,000 years ago. The 180 degree switch occurs when there is a change in circulation patterns in molten iron flowing around earth's outer core, and creates magnetic field, like dynamo.

Intensity of the field drops for a while before circulation rhythm is established and new polarity occurs. How long the switching process takes before new poles become established is guessed to range from a couple of thousand years to 28,000. Eventually the two poles are established again, but on opposite sides, and restore their primacy. No one knows what would happen to life on earth, but speculation borders on the *doomsday*.

We would also be more exposed to deadly bursts of solar radiation from which we are normally protected by earth's magnetic field. Loss of the shield would cause solar particles to smash into upper atmosphere, warming it and potentially causing wrenching climate change.

There was a scare in 2002 after French geophysicist Gauthier discovered a weakening of earth's magnetic field near the poles, which could be interpreted as *an early sign that a flip is near*. (AFP/The Dawn, April 9, 2004)

Polarity reversals seem to occur randomly in time, says University of Washington scientist Ronald Merrill. The shortest interval between flips is between 20,000, and 30,000 years and the longest is a mighty 50 million years. (*Flip of Earth's Magnetic Field*, AFP, Dawn, 9.4.2004)

Earth took about 4.5 billion years to evolve a '*thinking life*' that could reason, communicate, generate knowledge and invent. Scientists believe that present conditions of universe are too unstable to support another evolution for such a long period on any other planet. Therefore their hope is that there might already have evolved a form of life on some other planet, which they are trying to discover. But any form of life or existence on this planet or any other point of reference in this universe is not sustainable indefinitely. The universe itself is finite in all its dimensions and description. They try to explain the beginning of it (Big Bang). They also believe in the end of it - they call it '*Big Crunch*'.

According to the journal *Science*, researchers led by Yuri Fialko of Scripps Institution of Oceanography, announced measurements of ground movements in earthquakes using radar signals from satellites. Recent research suggests that greatest shakes come not from power inside but from sky, in collisions of asteroids and comets with our planet's surface. Scientists led by Cathy Busby at University of California, have found evidence of devastation caused by *impact earthquakes*. (Matthew Genge, *Quakes may be measured from space*, The Guardian; Dawn 22.9.2002) Any such event creating ultimate disequilibrium can also trigger process leading to '*Big Crunch*'.

'Critics and disbelievers of the Quran are usually horrified by the graphic accounts presented by the Quran about the end of earth, solar system, stars, universe, doomsday, resurrection, etc. What do they say about the increasing accounts of such evidence being presented by scientific enquiry into the

phenomena and facts already mentioned in the Quran?

"Men ask you of the Hour, Say the knowledge of it is with Allah only, What can convey to you that it may be the Hour is *near*." 33-63

"Superficially it seems that if we knew the rate at which the expansion of the universe is slowing down then we would be able to predict when the Day of Judgement will begin. However, if time is related to the expansion of space, we can not observe the slowing of the expansion... as the expansion of the universe slows down, our time and our motion will also slow down and the rate of expansion will appear the same.. The nature of time is such that slowing of time also can not be perceived. This of course means that the Day of Judgement can not be predicted and may come at any time. Only Allah, Who is independent of time, knows of the timing of the Day of Judgement."

"The threatened Hour (Moment) is *near*.

None beside Allah can disclose it,

Are you surprised then at this statement?" 53- 57 to 59.

"And it will come upon them suddenly,  
when they perceive not." 29-53

(Dr Mohammad Humayoun Khan, *The physics of the Day of Judgement*)

Earth could be about to turn upside down. The planet's magnetic field is showing signs of wanting to make a gigantic somersault, so that the magnetic north heads towards Antartica, and the magnetic south goes north.

Magnetic power comes from earth's hot outer shell of molten iron sloshing around a solid inner core. As this subterranean ocean of liquid metal slowly whirls around, it behaves like a dynamo generating electrical currents and magnetic fields. Just like flickering light on a bicycle powered by a dynamo, the earth's currents are a little erratic, and so the magnetic field at the surface of the earth fluctuates.

Along the middle of the Atlantic runs a gigantic crack from which lava oozes. As the lava solidifies into rock, it records earth's magnetic polarity at the time. These *records show that we are due for another flip about now*. But the *earth does not keep a regular rhythm*, so *no one could make a prediction based on past performance* alone. Each time the magnetic field heads for a reversal, it grows weaker over several thousand years until it almost disappears. Then it *switches and starts up again with renewed vigour*.

Magnetism trapped in ancient pottery shows that over the past 4000 years the magnetic field has weakened by more than 50 %. In past century, the strength has dropped by 5%. At this rate, *the field might disappear in the next a few hundred or thousand years*. Another *warning sign* of an *imminent flip* has come recently from satellite measurements of earth's magnetic field.

A team led by Gauthier, Institute de Physique du Globe de Paris, has spotted patches of *reversed magnetism* concentrated in two places just underneath the

earth's outer mantle. In the largest patch, beneath southern tip of Africa, the magnetic field is pointing towards centre of earth, instead of outwards. The other patch is near north pole. The process may take anything between 100 and a few a thousand years - not even a blink in the history of earth (Examine 10-45, 17-52, 20-103 & 104, 30-55, 79-46,)

Creatures such as bees and some bacteria use sense of magnetism for finding their way for a north/south or up/down axis. Earth's magnetic field stretches several hundred miles into space and protects us from sun's charged particles and cosmic rays. Sun's highly charged particles batter upper atmosphere so hard that some of the assault filters down into atmosphere around us, influencing wind, atmospheric pressure, temperature, etc. (Paul Simons, *Is the Earth on the point of doing a summersault?* The Guardian; The Dawn, 6.7.2002)

In their book "*The Life and Death Of Planet Earth*", Donald Brownlee and Peter Ward, University of Washington professors, describe the way Earth will eventually *self-destruct*. They encourage man to take better care of the planet. They have warned that ***end of world has started***. It will take about 500 million years to life to disappear from Earth.

The last time the earth was warm, the waters of the Pacific Ocean may have been stuck in an El Nino pattern that lasted more than a million years. "It's an indication we need to focus on how El Nino may change as the earth warms," said Dr. Michael W. Wara, University of California, Santa Cruz, according to journal *Science*.

During first half of an epoch known as Pliocene, about 4.5 million years to 3 million years ago, global temperatures averaged about 5 degrees Fahrenheit warmer than today's temperatures. Scientists look to Pliocene for clues about how earth's current warming trend could affect climate.

Surface waters of western tropical Pacific Ocean are now usually about 10 degrees warmer than those of eastern Pacific. But during a Nino event, east-to-west winds die down and warmer water sloshes eastward, causing a shift in weather patterns.

Dr. Wara and his colleagues studied shells of plankton taken from two drill cores of the ocean floor, one from western Pacific near Indonesia and one from eastern Pacific near the Galapagos Islands.

The shells are mostly made of calcium carbonate, but occasionally an atom of magnesium substitutes for an atom of calcium. These substitutions occur more frequently in warmer water; measuring the magnesium indicates the temperature of the water where the plankton lived.

The data indicated that western and eastern Pacific waters were closer in temperature during Pliocene, as during El Nino. However, two researchers from University of Oxford, England, said that during Pliocene, water in eastern Pacific was much cooler. (Ocean evidence points to a *million-year* El Nino, The New

York Times, 25.6.2005)

Human species have only one to two generations to rescue themselves, according to the *2003 State of the World* report by Worldwatch Institute, Washington. The longer that no remedial action is taken, the greater the degree of misery and biological impoverishment that humankind must be prepared to face. Overuse of resources, pollution and destruction of natural areas continue to threaten life on the planet. Conditions continue to deteriorate rapidly. (Very carefully consider 55-5 to 13.) Some hopeful signs could be found in technical solutions and political will, though, nothing is being done, in most cases.

Another threat is movement of highly invasive species to regions where they may pose problems to native species. The state of world's natural life support system is one of the most worrying indicators for future. (Paul Brown, *Think tank says time is running out for humans*, The Guardian; The Dawn, 10.1.2003)

Have fear and consciousness of Allah and ponder over events that happen around. Learn lessons from them and remember - the intelligent remembers and takes admonition. Without doubt, in it is a lesson for those who take lesson and reminder, so that they may return to their Lord, the Creator.

434. **He is (Allah) Who has created you from a single self** (189)  
(7-189 to 192, Section 24)
435. **But Allah is High, Exalted above all that they associate.** (190)  
(7-189 to 192, Section 24)
436. **Verily, my Protector-Guardian is Allah Who revealed the Book. He supportively protects the righteous.** (196)  
(7-193 to 198, Section 24)
437. **Verily, He (Allah) is Ever All-Hearer, Ever All-Knower.** (200)  
(7-199 to 202, Section 24)



## Surah-8 Al-Anfaal

438. **And there is no victory except from Allah.**  
**Verily, Allah is Ever All-Mighty, Ever All-Wise. (10)**  
 (8-7 to 10, Section 1)
439. **Verily, Allah is severe in punishment. (13)**  
 (8-11 to 14, Section 2)
440. **Verily, Allah is Ever All-Hearer, Ever All-Knower. (17)**  
 (8-17 to 18, Section 2)
441. **And certainly Allah weakens deceitful plots of disbelievers. (18)**  
 (8-17 to 78, Section 2)
442. **And certainly, Allah is with the believers.**  
 (8-19, Section 2)
443. **And know that Allah comes in between the person and his own mind.**  
**And verily, He it is unto Him you shall be gathered.**  
 (8- 24, Section 3)
444. **That Allah is severe in punishment.**  
 (8-25, Section 3)
445. **And that with Allah is immense reward. (28)**  
 (8-27 to 28, Section 3)
446. **And Allah is the Owner-Lord of Great Bounty.**  
 (8-29, Section 4)
447. **And Allah is the Best of the arrangers.**  
 (8-30, Section 4)

448. **But Allah would not punish them, while you (Muhammad) were amongst them, nor will He punish them while they seek forgiveness.** (33)  
(8-32 to 34, Section 4)
449. **Then certainly Allah is Ever All-Seer of what they do.** (39)  
(8-39 to 40, Section 5)
450. **That Allah is your Lord-Patron; A Transcendent Lord-Patron, A Transcendent Helper!** (40)  
(8-39 to 40, Section 5)
451. **And Surely, Allah is Ever All-Hearer, Ever All-Knower.**  
(8-42, Section 5)
452. **Certainly He (Allah) ever knows all that is in the breasts (minds).**  
(8-43, Section 5)
453. **And to Allah return all matters.**  
(8-44, Section 5)
454. **Allah is surrounding (thoroughly comprehending) all that they do.** (47)  
(8-45 to 48, Section 6)
455. **And Allah is severe in punishment.** (48)  
(8-45 to 48, Section 6)
456. **Then surely, Allah is Ever All-Mighty, Ever All-Wise.**  
(8-49, Section 7)
457. **And Verily, Allah is not unjust to His slaves.** (51)  
(8-50 to 51, Section 7)
458. **Verily, Allah is All-Strong, severe in punishment.**  
(8-52, Section 7)
459. **And Verily, Allah is Ever All-Hearer, Ever All-Knower.** (53)  
(8-53 to 54, Section 7)
460. **Certainly, Allah likes not the treacherous.**  
(8-58, Section 7)
461. **Let the disbelievers not think that they have outstripped. They can not frustrate (Allah's Will)**  
(8-59, Section 8)
462. **Allah does know them. And whatever you spend in the way of Allah, it shall be repaid to you in full, and you shall not be treated unjustly.**  
(8-60, Section 8)
463. **Verily, it is He (Allah) Who is the Ever All-Hearer, the Ever All-Knower.**  
(8-61, Section 8)



464. **Then, verily, Allah is Ever All-Sufficient for you (O Muhammad).  
He it is Who has supported you with His Help and with the believers,**  
(8-62, Section 8)
465. **Certainly, He (Allah) is Ever All-Mighty, Ever All-Wise.**  
(8-63, Section 8)
466. **(O Muhammad) Allah is Sufficient for you and those  
who follow you, of the believers.**  
(8-64, Section 8)
467. **And Allah is with the steadfast. (66)**  
(8-65 to 66, Section 9)
468. **And Allah is Ever All-Mighty, Ever All-Wise. (67)**  
(8-67 to 69, Section 9)
469. **Certainly, Allah is Ever All-Forgiving, Ever All-Merciful. (69)**  
(8-67 to 69, Section 9)
470. **And Allah is Ever All-Forgiving, Ever All-Merciful. (70)**  
(8-70 to 71, Section 10)
471. **And Allah is Ever All-Knower, Ever All-Wise. (71)**  
(8-70 to 71, Section 10)
472. **And Allah is Ever All-Seer of what you do.**  
(8-72, Section 10)
473. **Verily, Allah is Ever All-Knower of all things. (75)**  
(8-74 to 75, Section 10)



## Surah-9 At-Taubah

474. **And know that you can not frustrate the Will of Allah,  
And that Allah will disgrace the disbelievers.**  
(9-2, Section 1)
475. **Then (again) know; you can not frustrate the Will of Allah.**  
(9-3, Section 1)
476. **Surely, Allah loves those who keep their duty (fearing Him).**  
(9-4, Section 1)
477. **Verily, Allah is Ever All-Forgiving, Ever All-Merciful.**  
(9-5, Section 10)
478. **Verily, Allah loves those who keep their duty (fearing Him). (7)**  
(9-7 to 10, Section 2)
479. **We (Allah) explain the Revelations in detail for a people who know.**  
(9-11, Section 2)
480. **Then Allah has more right that you should fear Him, if you are believers.**  
(13) (9-12 to 14, Section 2)
481. **And Allah relents toward whom He wills.  
And Allah is Ever All-Knower, Ever All-Wise.**  
(9-15, Section 2)
482. **And Allah ever Knows all of what you do.**  
(9-16, Section 2)
483. **And Allah guides not the wrongdoing people**  
(9-19, Section 3)
484. **Verily, with Allah is immense reward. (22)**  
(9-20 to 22, Section 3)

485. **And Allah guides not the disobedient people.**  
(9-24, Section 3)
486. **And Allah is Ever All-Forgiving, Ever All-Merciful. (27)**  
(9-25 to 27, Section 3)
487. **While they were commanded to worship none but One God (Alone).  
There is no god save Him.  
He is Glorified from all that they ascribe as partners (unto Him)! (31)**  
(9-30 to 31, Section 5)
488. **But Allah will not have it so except that He shall perfect His Light,**  
(9-32, Section 5)
489. **He is (Allah) Who has sent His messenger  
with the Guidance and Religion of the Truth, that  
He may cause it to prevail over all religions,**  
(9-33, Section 5)
490. **That Allah is with those who keep their duty (fearing Him). (36)**  
(9-36 to 37, Section 5)
491. **And Allah guides not the disbelieving people. (37)**  
(9-36 to 37, Section 5)
492. **And Allah is Ever All-Powerful over all things (39)**  
(9-38 to 39, Section 6)
493. **...Surely, Allah is with us.  
...Allah is Ever All-Mighty, Ever All-Wise.**  
(9-40, Section 6)
494. **And Allah is Ever All-Knower of those who keep their duty (fearing Him).  
(44) (9-42 to 52, Sections 6 to 7)**
495. **And Allah is Ever All-Knower of wrong-doers. (47)**  
(9-42 to 52, Sections 6 to 7)
496. **Say: 'Nothing shall ever happen to us, except  
what Allah has ordained for us. He is our Lord-Helper-Protector.'  
And in Allah let the believers put their trust.**  
(9-42 to 52 Section 6 to 7)
497. **Allah is Sufficient for us. (59)**  
(9- 58 to 60, Sections 7 to 8)
498. **And Allah is Ever All-Knower, Ever All-Wise. (60)**  
(9-58 to 60, Sections 7 to 8)
499. **Certainly, Allah will disclose what you fear. (64)**  
(9-64 to 70, Section 8 to 9)

"The hypocrites fear  
lest a *Surah* (chapter of the Qur'an) should be revealed about them,

showing them what is in their hearts.

Say: 'mock you! *But certainly Allah will bring to light all that you fear.*' 9-64

500. **Surely, Allah is Ever All-Mighty, Ever All-Wise.**

(9-71, Section 9)

501. **And the Greatest Bliss is the Good Pleasure of Allah.** (72)

(9-72, Section 9)

502. **And that Allah is the Ever All-Knower of the unseen hidden.** (78)

(9-73 to 80, Section 10)

503. **And Allah guides not the disobedient people.** (80)

(9-73 to 80, Section 10)

504. **And Allah is Ever All-Forgiving, Ever All-Merciful.** (91)

(9-81 to 99, Section 11 to 12)

505. **Then you will be brought back unto Him (Allah).**

**Who knows the unseen-hidden and the visible.**

**Then, He will inform you what you used to do.** (94)

(9-81 to 99, Sections 11 to 12)

506. **However Allah certainly is not pleased with the disobedient people.** (96)

(9-81 to 99, Sections 11 to 12)

507. **And Allah is Ever All-Knower, Ever All-Wise.** (97)

(9-81 to 99, Sections 11 to 12)

508. **And Allah is Ever All-Hearer, Ever All-Knower.** (98)

(9-81 to 99, Section 11 to 12)

509. **Certainly, Allah is Ever All-Forgiving, Ever All-Merciful.** (99)

(9-88 to 99, Sections 11 to 12)

510. **We (Allah) know them.**

(9-101, Section 13)

"And among the bedouins around you, some are hypocrites, and so are some among the people of *Madina* who persist in hypocrisy; you (O Muhammad) know them not; *We (Allah) know them.*

We shall punish them twice, and

thereafter they shall be brought back to a great torment." 9-101

511. **Surely, Allah is Ever All-Relenting, Ever All-Merciful.** (102)

(9-102 to 105, Section 13)

512. **And Allah is Ever All-Hearer, Ever All-Knower.** (103)

(9-102 to 105, Section 13)

513. **Know they not that Allah does accept repentance from His votaries, and receives their gifts of charity, and that**

**Allah is verily He, the Oft-Returning, Most Merciful?** (104)

(9-102 to 105, Section 13)

514. **And you will be brought back to the Ever All-Knower of the unseen-hidden and the visible (Allah), Then He will inform you what you used to do. (105)**  
(9-102 to 105, Section 13)
515. **And Allah is Ever All-Knower, Ever All-Wise. (106)**  
(9-106, Section 13)
516. **Allah loves the purifiers. (108)**  
(9-107 to 110, Section 13)
517. **And Allah guides not the wrongdoing people. (109)**  
(9-107 to 110, Section 13)
518. **And Allah is Ever All-Knower, Ever All-Wise. (110)**  
(9-107 to 110, Section 13)
519. **Verily, Allah is Ever All-Knower of all things. (115)**  
(9-115, Section 14)
520. **Verily, Allah! Unto Him belongs the dominion of the heavens and the earth, He gives life and He causes death. And besides Allah you have neither any protector-guardian, nor any helper. (116)**  
(9-116, Section 14)
521. **Certainly, unto them, He is Full of Kindness, Ever All-Merciful. (117)**  
(9-117, Section 14)
522. **Verily, Allah! He is the Ever All-Relenting, the Ever All-Merciful. (118)**  
(9-118, Section 14)
523. **Surely, Allah wastes not the reward of the kindly good-doers. (120)**  
(9-120 to 121, Section 15)
524. **That Allah is with those who keep their duty (fearing Him). (123)**  
(9-123, Section 16)
525. **Allah is Sufficient for me. There is no god save Him. In Him I have put my trust, and He is Lord of the Supreme Throne. (129)**  
(9-128 to 129, Section 16)



## Surah-10 Yuunus

526. **Surely, your Lord is Allah Who created the heavens and the earth in *six days*, then He ascended the Throne, directing all affairs. There is no intercessor save after His permission. That is Allah, your Lord, therefore dutifully worship Him.**  
(10-3, Section 1)

527. **To Him (Allah) is the return of all of you; The Promise of Allah is true. (Verily) It is He Who originates creation, then repeats (restores) it, (so) that He may reward with justice those who believe, and do good righteous deeds.**  
(10-4, Section 1)

"To Him is the return of all of you.

The Promise of Allah is true.

It is He Who begins the creation and then will repeat it, that

He may reward with justice those who believed and did deeds of righteousness.

But those who disbelieved will have a drink of boiling fluids and painful torment

because they used to disbelieve (disobey)." 10-4

528. **It is He (Allah) Who made the sun a shining, and the moon as a light and measured out for it stages, that you might know the number of years and the reckoning. Allah did not create this but in Truth.**

**He explains the Signs in detail for people who have knowledge.**

(10-5, Section 1)

529. **Verily, in the *alternation* of the night and the day, and in all that Allah has created in the heavens and the earth, are Signs for those people, who keep their duty to Allah, and fear Him much.**

(10-6, Section 1)

Also see verse 23-80, and notes at 45-5.

Specific position and precise distance, are important in earth's rotation on its axis every 24 hours, with fairly short alternating periods of *daylight* and *darkness*, which maintain quite modest thermal gradient between light and dark sides. On Mercury, a day lasts longer than a year and difference between *daytime* and *nighttime* temperatures is almost 1000 degrees C. Examine verses 28-71 to 73. Rotational speed ensures thermal distribution and maintains its balance.

If our earth completed one revolution every 30 hours, hurricane will grind entire globe into desert. If it rotated every 20 hours, most plants would not be able to complete their biological activity and die due to drought.

530. **...Glory is to You , O Allah!**

**...All the thankful praises are to Allah, Lord of the worlds-creation! (10)**

(10-9 to 10, Section 1)

531. **So We leave those who expect not their meeting with Us (Allah) in their contumacy wandering blindly in distraction. (10-11, Section 2)**

532. **And indeed We (Allah) destroyed the generations before you, when they did wrong; thus do We recompense the guilty people: (13)**

(10-13 to 14, Section 2)

533. **Glorified is He (Allah) and High Exalted above all that they associate (with Him)! (10-18, Section 2)**

534. **Verily the unseen-hidden belongs to Allah, Alone.**

(10-20, Section 2)

535. **Say: Allah is more swift in planning-arrangement.**

(10-21, Section 3)

536. **He (Allah) it is Who enables you to travel through the land and the sea (22). (10-22 to 23, Section 3)**

537. **Then unto Us (Allah) is your return, and We shall inform you of that you used to do. (23)**

(10-22 to 23, Section 3)

538. **Thus do We (Allah) explain in detail the revelations for the people who reflect. (24)**

(10-24 to 26, Section 3)

539. **Allah calls to the Home of Peace (Paradise), and**

**guides whom He wills to the Straight Path. (25)**

(10-24 to 26, Section 3)

**540. So Ever All-Sufficient is Allah as a Witness. (29)**

(10-28 to 30, Section 3)

**541. And they will be brought back to Allah, their Lord-Patron in truth. (30)**

(10- 28 to 30, Section 3)

**542. "Say: 'Who provides for you from the sky and the earth? Or who owns hearing and sight? And**

**who brings out the living from the dead, and**

**brings out the dead from the living? And**

**who disposes of the affairs?'**

**They will say: 'Allah.'**

**Say: 'Will you not then be fearfully dutiful?'" (31)**

(10-31 to 33, Section 4)

**543. Then Such is Allah, your Lord-Sustainer in truth. (32)**

(10-31 to 33, Section 4)

**544. Say : Is there of your partners, one that originates the Creation?**

**Say: 'Allah originates the creation, then**

**recreates it', then**

**repeats (restores) it. (34**

(10-34 to 36, Section 4)

**545. Say: Is there of your partners, one that guides to the Truth?**

**Say: 'Allah guides to the Truth.' (35)**

(10-34 to 36, Section 4)

**546. Surely, Allah is Ever All-Knower of what they do. (36)**

(10-34 to 36, Section 4)

**547. And your Lord (Allah) is Ever All-Aware of the mischevous. (40)**

(10-37 to 40, Section 4)

**548. Truly, Allah wrongs not mankind in aught; (10-44, Section 5)**

**549. More over, Allah is Witness over what they do. (46)**

(10-45 to 46, Section 5)

**550. No doubt, surely, all that is in the heavens and the earth is Allah's.**

**No doubt, surely, Allah's Promise is True.**

**But most of them know not. (10-55, Section 6)**

**551. It is He (Allah) Who gives life, and causes death, and**

**to him you (all) shall return. (10-56, Section 6)**

**552. Truly, Allah is Ever Full of Bounty to mankind (60)**

(10-59 to 60, Section 6)

**553. In whatever business you may be,**

**whatever portion you may be reciting from the Quran, and**



whatever deed you may be doing,  
 We (Allah) are Witnesses thereof,  
*when you are deeply engrossed therein.*  
 And escapes not from your Lord from the *weight of a particle*  
 (sub particle, wavicle) in the earth and not in the sky, and  
 not lesser from that and not greater, but it is in a Clear Record.

(10-61, Section 7)

See note at 4-40

554. **No change can there be in the Words of Allah.** (64)

(10-62 to 64, Section 7)

555. **Verily The Supreme Power-Honour belongs wholly to Allah (Alone).  
 He is the Ever All-Hearer, the Ever All-Knower.**

(10-65, Section 7)

556. **No doubt, verily, to Allah belongs  
 whosoever is in the heavens and whosoever is in the earth.**

(10-66, Section 7)

557. **He it is (Allah) Who has appointed for you the night, that  
 you may rest therein, and the day to make things visible.  
 Verily, in this are Signs for a people who listen.**

(10-67, Section 7)

558. **He (Allah) is Glorified.**

**He is Absolute Rich (free from all needs).**

**His is all that is in the heavens and all that is in the earth.** (68)

(10-68 to 70, Section 7)

559. **My reward is not but only on Allah.** (72)

(10-71 to 73, Section 8)

"And recite to them the news (story) of Noah (Peace be upon him),  
 when he said to his people:

'O my people, if my stay, and my reminding of the Signs of Allah is hard on  
 you, then

*I put my trust in Allah.*

So devise your plot, you and your partners, and let not your plot be in doubt  
 for you.

Then pass your sentence on me and give me no respite." (71)

'But if you turn away, then no reward have I asked of you.

*My reward is only from Allah,* and I have been commanded to be of the  
 Muslims

(who submit to Allah's Will)." (72)

"They denied him, but We (Allah) delivered him, and those with him in the  
 ship, and

We made them generations replacing one after another, while

We drowned those who belied Our Signs.

Then see what was the end of those who were warned." (73)

(10-71 to 73)

560. **Thus We (Allah) seal up the hearts of the transgressors.** (74)

(10-71 to 74, Section 8)

561. **Verily, Allah does not set right the work of the mischievous.** (81)

(10-75 to 82, Section 8)

562. **"And Allah will *make apparent establishing* the truth by His Words, however much the criminal-sinners may hate,"** (82)

(10-75 to 82, Section 8)

563. "Moses prayed:

'Our Lord! You have indeed bestowed

on Pharaoh and his Chiefs splendor and wealth in the life of the present and so our Lord they mislead (men) from Your Path.

Deface our Lord the features of their wealth and

send hardness to their hearts,

because they will not believe until they see the grievous Penalty." (88)

"Allah said: 'Accepted is your prayer (O Moses and Aaron)!

So stand you straight and follow not the path of those who know not." (89)

"We took the Children of Israel across the sea:

Pharaoh and his hosts followed them in insolence and spite.

At length when overwhelmed with the flood he said:

'I believe that there is no god except Him,

Whom the Children of Israel believe in:

I am of those who submit (to Allah)." (90)

(It was said to him): "Ah now! but

a little while before you were in rebellion! and

you did mischief (and violence)! (91)

"This day shall We save you in your body, that

you may be a Sign to those who come after you!

But verily many among mankind are heedless of Our Signs!" (92)

(10-88 to 92)

Egyptologist Zahi Hawass, who supervised CT (computed tomography) scan of mummy of boy pharaoh, Tutankhamun, said experience suggested it might be unwise to write off the legendary "*curse of the pharaohs*." "I cannot dismiss the legend of the curse because today many things happened. We almost had an accident in a car, the wind blew up in the Valley of the Kings and the computer of the CT scan was completely stopped for two hours," Hawass said in videotaped remarks released by his office.

Tutankhamun ruled during a troubled period, starting shortly after death of heretic pharaoh Akhenaten in 1362 BC, who may have been his father. Mystery

surrounded Tutankhamun ever since 1922. Lord Carnarvon, among the first to enter the tomb, died shortly afterwards from an infected mosquito bite. Newspapers at the time said it had unleashed *pharaonic curse* which killed Carnarvon and others linked to the discovery. Scientists in the past suggested that *a disease lying dormant in the tomb may have killed the British aristocrat*. (The 'curse of the pharaohs', Reuters; The Dawn, 8.1.2005) Re-examine narrations in the Quran and whole history of Pharaoh, upto latest archaeological discoveries:

"This day shall We save you (Pharaoh) in your body, that you may be a Sign to those who come after you!" (10-92)

564. **Verily, your Lord (Allah) will judge between them on the Day of Resurrection, in that in which they used to differ.**

(10-93, Section 10)

565. **It is not for any self to believe, except by the Will of Allah. He sets uncleanness upon those who don't comprehend.** (100)

(10-99 to 100, Section 10)

566. **Then (in the end) We (Allah) save Our Messengers and those who believe! Thus it is incumbent upon Us to save the believers.**

(10-103, Section 10)

567. **I worship Allah Who causes you to die,** (104)

(10-104 to 105, Section 11)

"Say (O Muhammad): 'O you mankind!

If you are in doubt as to my religion (Islam), then (know that)

I will never worship-obey those whom you worship-obey, besides Allah.

But I worship Allah Who causes you to die, and

I am commanded to be one of the believers." 10-104

Also see Surah 109.

568. **And if Allah touches you with hurt, there is none who can remove it, but He; and if He intends any good for you, there is none who can repel his favour, which he causes it to reach whomsoever of his slaves he wills. And He is the Oft-Forgiving, the Most Merciful.** (107)

(10-106 to 107, Section 11)

569. **And He (Allah) is the Ever Best of those who deal in judgement.** (109)

(10-108 to 109, Section 11)



## Surah-11 Huud

570. **(Allah) Ever All-Wise, Ever All-Aware, (1)**  
(11-1 to 3, Section 1)
571. **To Allah is your return, and He is Able to do all things.**  
(11-4, Section 1)
572. **He (Allah) knows what they conceal and what they reveal.**  
**Verily He is Ever All-Knower of that is very innermost in the breasts.**  
(11-5, Section 1)
573. **And none from moving creatures is in the earth, but**  
**sustenance is on Allah.**  
**He knows its course and its repository.**  
(11-6, Section 1)
574. **And He (Allah) it is Who created the heavens and the earth**  
**in six days, and**  
**His Throne was on the water.**  
(11-7, Section 1)
- Following translations by Abdul Wadud may be examined:  
"And We (Allah) made from (with) water everything, *living*" 21-30  
"And He (Allah) kept His control post (of life) on water." 11-7
575. **And Allah is Trustee- Guardian over all things.**  
(11-12, Section 2)
576. **No doubt the curse of Allah is upon wrong-doers, (18)**  
(11-18 to 22, Section 2)
577. **Allah ever Knows all of that is in their (innermost) selves.**  
(11-31, Section 3)

578. He (Noah) said:

**'Only Allah will bring it (the punishment) on you, if He wills, and then you will escape not'. (33) (11-32 to 33, Section 3)**  
**"They said: 'O Noah! you have disputed with us, and (much) have you prolonged the dispute with us: now, bring upon us what you threaten us with, if you speak the truth!'" (32)**  
**"He said: 'Truly, Allah will bring it on you if He wills, and then, you will not be able to frustrate it!'" (33)**  
 (11-32 to 33)

579. He (Allah) is your Lord and unto Him you will be brought back.  
 (11-34, Section 3)

580. In the Name of Allah is its course and its mooring.  
**Verily, my Lord is indeed Ever All-Forgiving, Ever All-Merciful. (41)**  
 (11-36 to 49, Section 4)

This is the prayer of Prophet Noah (Peace be upon him) when he embarked the Ark alongwith the believers before the Deluge. (11-37 to 41)

581. This day there is no saviour from the Decree of Allah, except him on whom He has Mercy. (43)  
 (11-36 to 49, Section 4)

582. And surely Your (Allah's) Promise is the Truth, and You (Allah) are the Ever Most Just of those who deal in judgement. (45)  
 (11- 36 to 49, Section 4)

583. You have no other god save Him (Allah). (50)  
 (11-50 to 60, Section 5)

584. "I put my trust in Allah, my Lord and your Lord!  
 There is not a moving (living) creature, but He has the grasp of its forelock.  
 Verily, my Lord is on the Straight Path. (56)  
 (11-50 to 60, Section 6)

585. And you cannot harm Him (Allah) in the least.  
**Surely, my Lord is Protector-Guardian over all things. (57)**  
 (11-50 to 60, Section 5)

586. You have no other god save Him (Allah).  
**He brought you forth from the earth and settled you therein. Certainly, my Lord is ever nigh, Ever All-Responsive. (61)**  
 (11-61 to 68, Section 6)

587. Verily, your Lord (Allah)!  
**He is the Ever All-Strong, the Ever All-Mighty. (66)**  
 (11-61 to 68, Section 6)

"When Our (Allah's) Decree issued We saved Saleh and those who believed with him

by (special) Grace from Ourselves, and  
from the Ignominy of that Day.

For your Lord He is the Strong One and Able to enforce His Will. (66)

The (mighty) Blast overtook the wrongdoers and  
*they lay prostrate in their homes before the morning* (67)

*As if they had never dwelt and flourished there.*

Ah! behold! for, the Thamud rejected their Lord and Cherisher!

*Ah! behold! removed (from sight) were the Thamud!* (68)

(11-66 to 68)

Consider following:

"...A spectacular ruined city lies almost hidden in the northern deserts of Saudi Arabia. More than 100 tombs and burial chambers are carved elaborately into rocky outcrops across the sands of this city, still bearing names and ornate religious symbols chipped into the sandstone 2,000 years ago. Nearby volcanic mountains, decorated with the 10,000-year-old art of prehistoric hunters, tower over a palm filled oasis and an abandoned mud house village. Through them all snake the remains of an Ottoman railway, built to carry Muslim pilgrims from Damascus to Madina and blown up by Lawrence of Arabia's bedouin army in World War One.

"Just a few small groups of foreign visitors and Saudis explored Meda'in Saleh, the southern capital of a Nabatean trading kingdom which flourished two millennia ago. Its northern sister city Petra, the "rose-red city half as old as time", is the centre-piece of neighbouring Jordan's tourist industry and attracts half a million people a year. But the empty tombs at Meda'in Saleh - nearly 1,000 km northwest of the capital Riyadh - have never drawn crowds, despite holding a strategic position on the pilgrim trail from Syria. Religious texts and local legend about Meda'in Saleh's ancient misdeeds intertwined over the years until it was considered to be cursed... "But they were corrupted and rejected His (God's) message..." When Prophet Muhammad (Peace be upon him) passed through the area he rejected food and water offered from Meda'in Saleh. For centuries, pilgrims trekking south to Makkah averted their eyes as they passed, fearful of stirring the divine wrath which they believe struck its early pampered inhabitants.

The ancient curse lingered on into the 20th century, when Saudi Arabia's highest council of Muslim scholars decreed that residents living close to the ancient tombs should be relocated. (Dominic Evans, *Ancient Civilization Lies Unexplored in Arabian Desert*, Reuters; Dawn 30th November, 2004)

**588. Surely, He (Allah) is Ever All-Owner-Worthy of thankful praises,  
Ever All-Illustrious- Glorious (73)**

(11-69 to 76, Section 7)

"And his (Abraham's) wife was standing (there) and she laughed: but  
We (Allah) gave her glad tidings of Isaac and after him of Jacob. (71)

"She said: 'Alas for me! Shall I bear a child seeing I am an old woman

and my husband here is an old man?  
 That would indeed be a wonderful thing!" (72)  
 "They (angels) said: Do you wonder at Allah's decree?  
 The grace of Allah and His blessings on you,  
 O you people of the house (*ahl bayt*)!  
 for He (Allah) is indeed worthy of all praise full of all glory!" (73)  
 (11-71 to 73)

The Creator is Ever All-Powerful Able over all things. The Quran points out to unlimited possibilities. Man, with his limitations, can endeavour to achieve some of them or to some extent. Consider following report:

Dr Hamish Wallace treated an *infertile* woman at Royal Hospital for Sick Children, according to Daily Telegraph: With *ovarian failure*, the patient still conceived naturally and had a healthy baby, after receiving an ovarian tissue transplant. Doctors removed part of her ovarian tissue, froze it and re-implanted it *six years later* once her cancer was cured. (*Infertile woman has baby*, Reuters; The News, 7.1.2005)

588. **You have no other god save Him (Allah)! (84)**  
 (11-84 to 95, Section 8)
589. **Verily, my Lord is (Allah), Ever All-Merciful, Ever Loving. (90)**  
 (11-84 to 95, Section 8)
590. **Verily, my Lord (Allah) is surrounding (thoroughly comprehending) what you do.(92)**  
 (11-84 to 95, Section 8)
591. **And such is the seizure of your Lord (Allah), when He seizes the townships while they are doing wrong. Verily, His Seizure is painfully very severe. (102)**  
 (11-100 to 103, Section 9)  
 "We (Allah) wronged them not, but they wronged themselves.  
 So their gods, other than Allah, whom they invoked, profited them naught, when there came the Command of your Lord,  
 nor did they add aught to them but destruction." (101)  
*"Such is the seizure of your Lord when He seizes the towns while they are doing wrong.*  
*Verily, His Seizure is painfully severe."* (102) 11-101 & 102
592. **Verily, your Lord (Allah) is Ever All-Mighty Accomplisher of what He Wills. (107)**  
 (11-104 to 109, Section 9)
593. **Surely He (Allah) is Ever All-Aware of what they do.**  
 (11-111, Section 10)
594. **Verily, He (Allah) is Ever All-Seer of what you do.**  
 (11-112, Section 10)

595. **And for you there are no protector-guardians from other than Allah, then you will not be helped.**

(11-113, Section 10)

"And incline not toward those who do wrong, lest the Fire should touch you, and *you have no protectors other than Allah, nor you would then be helped.*" (11-113)

596. **For, verily, Allah wastes not the reward of the righteous, good-doers.**

(11-115, Section 10)

597. **And your Lord (Allah) would never destroy the towns wrongfully, while their people were right-doers.**

(11-117, Section 10)

598. **And if your Lord (Allah) had willed, He, verily, would have made mankind one *community*, but (now) will they cease not differing.** (118)

(11-118 & 119, Section 10)

599. **Save him on whom your Lord (Allah) has Mercy; and for that He did create them.**

**And the Word of your Lord has been fulfilled:**

**Surely, I (Allah) shall fill Hell with jinn and people all together.** (119)

(11-118 to 119, Section 10)

600. **And to Allah belongs the unseen-hidden of the heavens and the earth, and unto Him whole matter will return.**

**And your Lord is not unaware of what you do.** (123)

(11-123, Section 10)





## Surah-12 Yuusuf

601. **Verily, your Lord (Allah) is Ever All-Knower, Ever All-Wise.** (6)  
(12-4 to 6, Section 1)

602. **And (it is) Allah (Alone), whose help is to be sought.**  
(12-18, Section 2)

603. **And Allah is since Ever All- Knower of what they do.**(19)  
(12-19 to 20, Section 2)

604. **And Allah is Ever All-Predominant in his affairs.**  
(12-21, Section 3)

605. **And, thus, We (Allah) reward the kindly good-doers.**  
(12-22, Section 3)

606. **Thus, it was, that We (Allah)  
might turn away from him the evil and the lewdness.**(24)  
(12-23 to 24, Section 3)

"And indeed she did desire him, and  
he (Yusuf, Peace be upon him), would have inclined to her desire,  
had he not seen the evidence of his Lord (Allah).  
*Thus it was, that We might turn away from him the evil and the lewdness.*  
Surely, he was one of Our chosen slaves." (12-24)

607. **How Perfect is Allah!** (31) (12-30 to 31, Section 4)

608. **Verily, He (Allah) is the Ever All-Hearer, the Ever All-Knower.** (34)  
(12-32 to 35, Section 4)

608. **The Decision-Command is for none but with Allah.** (40)  
(12-38-40, Section 5)

309. **Surely, my Lord (Allah) is Ever All-Knower of their plot.**(50)  
(12-50 to 51, Section 6 to 7)

610. **And that surely Allah lets not succeed  
the guile-plot of the treacherous betrayers.**  
(12-52, Section 7)
611. **Verily, My Lord (Allah) is Ever All-Forgiving, Ever All-Merciful.**  
(12-53, Section 7)
612. **We (Allah) bestow with Our Mercy whom We will.  
We lose not the reward of the kindly righteous good-doers. (56)**  
(12-54-57, Section 7)
613. **But Allah is the Ever Best Guardian;  
And He is Ever Most Merciful above all who show mercy.**  
(64) (12-63 to 64, Section 8)

*Raham:* mercy, compassion, kindness, affection

*Mercy* is quality of compassion and capacity for holding one self back from punishing or from causing suffering to some body whom one has the right or power to punish. It also means compassion or forbearance shown to enemies or offenders in one's power.

Consider following also:

"Why should Allah punish you if you are thankful and have faith?  
Allah is All-Thankful, All-Knowing." (4-147)

"Your Lord (Allah) knows best what is in your *selves*.

If you are righteous, He is Ever-Forgiving to the remorseful." (17-25)

614. **Allah is Trustee over what we say. (66)**  
(12-58 to 66, Section 8)
- "He (Jaocb) said: 'Never will I send him with you (Jacob's sons)  
until you swear a solemn oath to me, in Allah's Name, that  
you will be sure to bring him (Joseph) back to me,  
unless you are yourselves hemmed in (made powerless)'.  
And when they had sworn their solemn oath, he said:  
'Over all that we say, *Allah is the Witness-Guardian*.'" 12-66
615. **The Decision-Command is with none but Allah.  
In Him do I put my trust.  
And let all those who trust, put their trust in Him.(67)**  
(12-58 to 68, Section 8)

616. **We (Allah) raise to ranks whom We Will.  
But over all those endowed with knowledge is One,  
the Ever All-Knower (Allah). (76)**  
(12-69 to 79, Section 9)
617. **And Allah ever Knows best of what you describe. (77)**  
(12-69 to 79, Section 9)

When Benjamin was accused of stealing a beaker of the king, his brothers also blamed him, saying his brother (Joseph, Peace be upon him) had also earlier done the same. Joseph(Peace be upon him) restrained himself from contradicting their false allegation, and said (within himself):

"You are in worst case, and *Allah is the Best Knower of that which you assert.*" 12-77

618. **And He (Allah) is the Ever Best Judge above all who deal in judgement.** (80) (12-80 to 82, Section 10)

619. **Truly, He! Only He (Allah) is the Ever All-Knower, the Ever All-Wise.** (83)(12-80 to 84, Section 10)

620. **Truly, Allah does reward the charitable.** (88) (12-80 to 88, Section 10)

621. **Then surely, Allah wastes not the reward of the kindly good-doers.** (90) (90-88 to 92, Section 10)

622. **And He! (Allah) is Ever Most Merciful above all who show mercy.** (92) (12-88 to 92, Section 10)

623. **Verily, He! Only He (Allah) is the Ever All-Forgiving, the Ever All-Merciful.** (98) (12-93 to 98, Sections 10 & 11)

624. **Certainly, My Lord-Master (Allah) is Super Fine in what He Wills. Truly, He! Only He is the Ever All-Knower, the Ever All-Wise.** (100) (12-99 to 100, Section 11)

625. **(Allah) the Originator-Creator of the heavens and the earth (without model)! (Allah) You are my Protector-Guardian in the world and the Hereafter.** (101) (12-99 to 101, Section 11)

626. **Glory is to Allah!** (108) (12-108, Section 12)

627. **The came to them Our (Allah's) Help, and whom We willed was saved. And Our punishment cannot be warded off from the guilty people** (110) (12-105 to 111, Section 12)

"(Respite was granted) until, when the Messengers gave up hope and thought that they were denied, *then came to them Our Help, and whosoever We willed were rescued.*

*And Our punishment cannot be warded off from the people who are criminal-sinners.*" 12-110



## Surah-13 Al-Ra'd

628. Allah is He Who raised the heavens without pillars that you can see.  
 Then He firmly established above the Throne.  
 And He subjected-harmonised the sun and the moon,  
 each one runs (its course) for a term appointed.  
 He does direct regulating all affairs.  
 He explains in detail the Signs that you may believe with certainty  
 in meeting with your Lord.

(13-2, Section 1)

629. And (Allah) He it is Who spread out the earth, and  
 placed therein firm mountains and rivers, and of all fruits.  
 He made pair-mate twain therein.  
 He brings the night as a cover over the day.

(13-3, Section 1)

630. And in the earth are adjoining tracts, and  
 gardens of vines, and green crops, and date-palms,  
 growing into two or three from a single stem root, or otherwise,  
 watered with the same water; yet  
 some of them We (Allah) make more excellent than others to eat.  
 Verily, in these things there are *Signs* for the people who understand.

(13-4, Section 1)

Another translation (Harun Yahya):

"On the earth are diverse regions side by side, and  
 gardens of grapes and cultivated fields, and  
 palm-trees sharing one root, and  
 others with individual roots,  
 all watered with the same water.

And We (Allah) make some things better to eat than others.  
There are Signs in that  
for people who use their reason. (13-4)

631. **But verily, your Lord-Master (Allah)  
is indeed Ever-Owner of forgiveness for the people despite their wrong,  
And verily, your Lord-Master is severe in punishment!**  
(13-6, Section 1)

632. **Allah knows that which every female bears, and  
that which the wombs shed dry and that which they grow.  
And everything with Him is with determined measure.**  
(13-8, Section 2)

The terminology used in above verse (13-8) may be examined:

*Ghaaza*: something reduced or reduced automatically, diminish, abate, be wanting, become scanty and disappear, sink into earth (water), cause one to suffer loss

*Ghiiza*: water absorbed in ground, water dried up

*Maa taghiizul arhaam*: 13-8: "What the wombs want." 13-8

"And the water abated." 11-44

*Al-ghayzatu*: place where water accumulates and ground absorbs it.

*Lailatun Ghaaizatun*: dark night

*Ghayzun*: small quality, abortive foetus

*Taghiizu*: Absorb

*Abort*: (of organism) remain undeveloped, shrink, come to nothing, miscarry, terminate permanently

*Menstruate*: discharge menses monthly

*Abortion*: expulsion of foetus from womb during first 28 weeks of pregnancy, dwarfed or misshapen creature, plan, effort etc. that has failed to develop

*Abate*: make or become less, bring to end, abolish, decrease

*Shed*: let fall, let come off, throw, take off, get rid off, spread, or send out

Scientists have identified a protein that appears to play a crucial role in implantation. The discovery may lead to treatments of infertility cases that are currently unexplained. (Ian Sample, science correspondent, *Eggs taken from stem cells may delay the menopause*, The Guardian, News 6th May, 2005)

633. **(Allah) Ever All-Knower of the unseen-hidden and the visible-seen,  
the Ever All-Great, the Most High Exalted.**  
(13-9, Section 2)

634. **It is same to Him (Allah), whether anyone of you conceals the speech or  
anyone of you who proclaims it (declares it openly), and  
one who hides in the night or one who goes freely by the daytime.**  
(13-10, Section 2)

635. **Verily Allah changes not the condition of the people**  
**(what is with the people),**  
**until they change that which is in their *selves*;**  
**And When Allah intends punishment for a people,**  
**there can be no turning back of it.**  
**And they have no protector-guardian beside Him.**  
(13-11, Section 2)
636. **(Allah) He it is Who shows you the lightning, a fear and a hope, and**  
**raises the heavy clouds. (12),**  
(13-12 to 13, Section 2)
637. **And hymns the thunder with His (Allah's) Praise and Glory, and**  
**the angels (so do), from His Awe.**  
**And He sends the thunder bolts, then**  
**afflicts with them whom He wills.**  
**And He is severe in wrath. (13)**  
(13-12 to 13, Section 2)
638. **And unto Allah (Alone) falls prostrate**  
**whatsoever is in the heavens and the earth, willingly and without choice,**  
**as do their shadows in the mornings and the afternoons. (15)**  
(13-15, Section 2)
639. **... Say: Who is Lord-Master of the heavens and the earth? Say: Allah!**  
**... Say: Allah is the Creator of all things, and He is the Ever Only One,**  
**the Ever All-Mighty-Irresistible. (16)**  
(13-16, Section 2)
640. **...Thus does Allah give parables of the Truth and the falsehood.**  
**...Thus does Allah give the parables. (17)**  
(13-17, Section 2)
641. **Allah increases the sustenance for whom He wills, and**  
**straitens (fixes it for whom He wills)...**  
(13-26, Section 3)
642. **Say: verily, Allah lets go astray whom He wills, and**  
**guides unto Himself those who turn to Him. (27)**  
(13-27 to 30, Section 4)
643. **Verily in the *remembrance* of Allah do hearts find rest! (28)**  
(13-27 to 30, Section 4)

See notes at 2-221.

*Remembrance and Thinking: "Al-Hasan said: People of knowledge have always based remembrance on thought and thought on remembrance, and they addressed hearts until they came to be articulate, and they acquired hearing and vision."*

"Let it be known, then, that thinking is the search by the heart to acquire from the knowledge already attained, knowledge that is not yet acquired. This is

the reality about thought, because if there is no objective to be sought by thinking, then thinking will be impossible; thinking without a focal destination is not possible; and the means to it is the facts that are already acquired. If those means are employed to acquire that which is already known there will be no thought. Realizing this, we may go on to say that a thinking person proceeds from premises and assumptions he already knows to the concept he seeks to unveil. Once that is attained and acquired, he **remembers** on the basis of that, and perceives what to seek and what to shun; what to hold as dear and what to avoid. Remembrance, then, is the eventual fruit and outcome of thinking. Once a person has remembered, that remembrance enhances thinking, and so he can make inferences that he was unable to make before. This reciprocal relationship goes on, from thinking to remembrance and from remembrance to thinking, as long as reflection lasts: knowledge and the will have no limit to stop at, and a person can progress indefinitely drawing on knowledge and will. If you realize that the Lord's signs operate as eye-openers and reminders, enlightening one to overcome the heart's blindness and to awaken it from its forgetfulness, it will then be clear that the opposite of knowledge is either the heart's blindness, and the remedy for this is enlightenment, or its forgetfulness, and the remedy for this is remembrance. The idea here is to awaken the heart from its forgetfulness by invoking some of Allah's signs."

"To try to follow that up to its end, we would have to devote all our life to it, and even then we would not be able to exhaust even the details of one of His signs comprehensively. But if the whole is not feasible, it should not follow that the matter should be dropped completely. The noblest employment of time and effort is the reflection on the signs of Allah and the wonders of His creation, to go on from there to linking the heart and will to Him rather than to any of His creations." (Capt. Abdul Hameed Al-Qoz, *Men and the Universe, Reflection of Ibn Al-Qayyem*, pp.187-189)

**"Your god is whoever or whatever occupies your mind most of the time."**

"Majority of those who believe in God do not do so without associating (others as partners) with Him!" (12-106)

Other translation, by Muhammad Asad:

"And most of them do not even believe in God, without (also) ascribing divine powers to other beings beside Him (Allah)." (12-106)

One's god can be his ego, lust, wealth, and so on.

"Proclaim: If your parents, your children, your siblings,  
your spouses, your family,  
the money you have earned, a business you worry about, and  
homes you cherish,  
are more beloved to you than

God and His messenger, and striving in His cause, then  
just wait until God brings His judgment:

God does not guide the wicked people." (9-24)

"And, Have you seen the one who has taken for his god

his own *ego* (*passion* or *impulse*)?  
Will you be his advocate?" (25-43)

This is why one of the most important and repeated commandments in the Holy Quran is:

"O you who have attained to faith!

Remember God with unceasing remembrance." (33-41)

To put this commandment into practice, one can inculcate this through certain simple habits so that mind is conscious of God more than anything else all the time, e.g., God-consciousness in regular prayers, all acts of daily life including earning and spending, commencement with *Bismillaah*, conclusion and recognition of gifts of God with thankful-praises, *Al-Hamdulillaah*, wishing and planning as God willing (*Inshaa Allah*: 18- 24), appreciating God's gift (*Maashaa Allah*), invoking God's protection (*Fii Amanallaah*), glorification of God, and so on.

644. **He (Allah) is my Lord-Master; there is no god except Him.** (30)  
(13-27 to 30, Section 4)

645. **Certainly, Allah breaks not (backs not out from) His Promise.** (31)  
(13-31, Section 4)

646. **Is, then, He (Allah) Who stands over every *self* and knows of all that he has earned (like anyone)? ...**  
**...He whom Allah lets go astray, then for him there is no one as guide.**  
(33) (13-33 to 34, Section 5)

647. **And they have no protector from Allah.** (34)  
(13-33 to 34, Section 5)

648. **Allah blots out what He wills, and keeps (what He wills), and with Him is the Mother (Original Master) of The Book.** (39)  
(13-39, Section 6)

This can perhaps be better explained by today's computer terminology, like *master file*, *master copy*, *original programme*.

649. **And on Us (Allah) is the reckoning.**  
(13-40, Section 6)

650. **Observe they not; We (Allah) gradually reduce the land, from its outlying borders?**  
**(Literally: 'come to the earth diminishing it in its dimensions').**  
**And Allah does Command;**  
**there is none to put back His Command-Decision, and He is Ever Swift at the reckoning.**  
(13-41, Section 6)

651. **But all the planning arrangement is Allah's, totally.**  
**He ever knows all, that each *self* earns.** (13-42, Section 6)

652. **Say: Allah, is Ever All-Sufficient Witness between me and you.**  
(13-43, Section 6)





## Surah-14 Ibrahim

653. (Allah) the Ever All-Mighty, the Ever Owner of all praise. (1)  
(14-1 to 3, Section 1)
654. Allah is He, to Whom belongs  
whatsoever is in the heavens and whatsoever is in the earth. (2)  
(14-1 to 3, Section 1)
655. Then Allah lets go astray whom He Wills, and  
guides whom He Wills.  
And He is the Ever All-Mighty, the Ever All-Wise. (4)(14-4, Section 1)
656. If you truly give thanks,  
I (Allah) will certainly add more (favours), unto you. And  
if you are thankless, verily My punishment is indeed severe. (7)  
(14-5 to 8, Sections 1 and 2)
657. Then verily, Allah is indeed  
Ever All-Absolute-Rich, Ever All-Owner of Praise. (8)  
(14-5 to 8, Sections 1 and 2)
658. (Allah) the Originator-Creator of the heavens and the earth.  
He invites you that He may forgive you of your sins and  
give you respite for a term appointed. (10)  
(14-9 to 10, Section 2)
659. But Allah bestows His Grace to whom He wills of His slaves. (11)  
(14-11 to 12, Section 2)
660. Do you not see that Allah has created the heavens and the earth  
with Truth (Laws)?  
If He Wills, He may remove you and bring a new creation. (19)  
And that is not great matter for Allah. (20)  
(14-19 to 20, Section 3)

661. **And Allah gives the parables. (25)**  
(14-24 to 25, Section 4)
662. **Allah establishes those who believe,  
in the firm Word in the life of the world and in the Hereafter; but  
Allah lets wrongdoers go astray. And  
Allah does what He Wills.**  
(14-27, Section 4)
663. **Allah is He Who created the heavens and the earth, and  
sends down water from the sky, then  
thereby brings forth from the fruits provision for you, and  
subjected unto you the ships, that  
they may sail through the sea by His Command), and  
has subjected to you the rivers; (32)**  
(Aayaat: 32 to 34, Section 5)
664. **And (Allah) has subjected-harmonized, the sun and the moon to you,  
constant in their courses, and has subjected-harmonized to you the night  
and the day. (33)**  
(14-32 to 34, Section 5)
665. **And He gives you from all you beseech of Him, and  
if you count the Blessings of Allah you *cannot number them*. (34)**  
(14-32 to 34, Section 5)
666. **Still, You (Allah) are indeed Ever All-Forgiving, Ever All-Merciful. (36)**  
(14-35 to 37, Section 6)
667. **O Our Lord! Certainly You know that we hide and that we reveal. And  
nothing in the earth and in the heaven is hidden from Allah. (38)**  
(14-38, Section 6)
668. **All the thankful praises are to Allah;  
Verily, my Lord- Master is indeed Ever All-Hearer of the Prayer.**  
(39) (14-39, Section 6)
669. **Consider not that Allah is unaware of what the wrongdoers do, but  
He gives them respite up to a Day when the eyes will stare in horror.**  
(42) (14-42 to 43, Section 7)
670. **So think not that Allah will fail to keep His Promise to His Messengers.  
Certainly Allah is Ever All-Mighty, Ever All-Able of retribution. (47)**  
(14-47, Section 7)
671. **And they will appear before Allah, the Ever Only One, the Ever Irresistible.**  
(48) (14-48 to 52, Section 7)
672. **Truly Allah is swift at reckoning. (51)**  
(14-48 to 52, Section 7)
673. **He (Allah) is the Only One God (52)**  
(14-48 to 52, Section 7)



## Surah-15 Al-Hijr

674. **We (Allah) send not down the angels except with the Truth, and in that case (if they came) they (the disbelievers) would have no respite.**  
(8) (15-7 to 8, Section 1)

675. **Thus We (Allah) let it (disbelief) make its way into the hearts of the guilty. (12)**  
(15-1 to 15, Section 1)

676. **And indeed in the heaven We have (Allah) made constellations and We have beautified it for the beholders. (16)**  
**And We (Allah) have guarded it from every outcast devil (rebel), (17)**  
(15-16 to 18, Section 2)

Also see notes at 37-6 & 7.

677. **And the earth We (Allah) have *spread out*, and have cast therein firm *mountains*, and caused to grow therein, from all kinds of things, *appropriately even balanced*. (19)**  
**And We have (Allah) provided therein, means of livelihood for you and for those for whose sustenance you are not responsible. (20)**  
(15-19 to 20, Section 2)

Another translation:

"We (Allah) have *spread out and ordered the earth*, set upon it *mountains, firm and immovable*; and produced therein all kinds of things in *harmonious balance*." 15-19

Also see verses 23-80 and 28-71 to 73, and notes at 10-6, 45-5, and 21-16 to 17.

Earth is inclined on its axis at 23.5 degrees. For example, if it were inclined at 25 degrees, Polar caps would melt in a few hundred years, unleashing floods. If

the slant was 22 degrees, Arctic ice would invade whole of Europe.

*Spreading out and ordering of earth* in specific position and place are precisely designed, with just the right mass and size. In earth's crust, metals, minerals, etc have been so distributed and stored in places and at depths, according to technological requirement of each age and civilization (Consider 34-10). Consider how requirements of wood, coal, oil, gas, etc., in sequence have been provided with increasing population and needs. Proportion, properties, temperatures of content in core and mantle of earth are precisely calculated and controlled. Distribution of waters, salts and other vital substances all present perplexing proportions in scientific systems, e.g., effects of radioactive substances in mineral springs. If Uranium was present exclusively as Uranium-235 isotope, there wouldn't be life. If Uranium 235 had not been present in Uranium 238 in the proportion of 0.7 %, we could not have obtained atomic energy. God has invested Uranium 235 with such a characteristic that it can be converted to nuclear power only when it is separated and does not pose danger in its natural matrix of Uranium 238. Many biological events would not take place but for the presence of Carbon-14, in atmosphere. But if its proportion of one part per million (ppm) was slightly more common, it would constitute a lethal hazard. If sodium-24 isotope were present in mineral spring taking a bath would have been equivalent to being present in Hiroshima when it was bombed. Although main substance in mineral springs is sodium, its isotopes other than sodium-24 are predominant. (Dr Haluk Nurabki, Verses from the Holy Koran and Facts of Science, pp.286-292)

Temperature and atmosphere have been fine tuned to support life on earth, unlike 63 major planets and satellites in our solar system. Similarly water, the fundamental requirement of life, has been superbly cycled, stored and distributed, all over the globe.

Temperatures in universe vary from millions of degrees to absolute zero (-273 C). Thermal range and its management that allows life to exist, is found on earth only. Distance between earth and sun is precisely determined. Earth could not sustain life if it were as near to sun as Venus, or as far as Jupiter. Carbon based molecules can survive only between 120 and -20 degree C. Earth is the only planet whose average temperatures fall within these limits. American geologists Frank Press and Raymond Siever note: "...life as we know it, is possible over a very *narrow temperature interval*." Maintenance of this thermal range is also related to the amount of heat that the sun radiates. Small variations on either side can wipe out life from earth. Not only that temperature should be ideal, but heat must also be distributed fairly equally over the planet. In order to ensure this, "earth's axis is inclined 23 degree 27' to the plane of the ecliptic. This inclination prevents overheating of atmosphere in regions between poles and equator, making them more temperate. If this inclination did not exist, the *temperature gradient* between the poles and equator would be much higher..."

Thus many factors, e.g. distance between earth and sun, rotational speed, inclination of axis, geographical features, etc., all combine to distribute heat as

needed and maintain the right temperature. (Harun Yahya, The Creation of the Universe, p.89-91)

Importance of Carbon in biological evolution, e.g.:

- (i) Carbon cycle maintains equilibrium between carbon dioxide and oxygen,
- (ii) our world is dominated by carbon-based life,
- (iii) The chief actor on the stage of *life* set by water was *Carbon*, a very versatile element, which played a very important role in *evolutionary history* of living *matter*. Carbon compounds provided basis for synthesis of numerous molecules which constituted *structural framework of living bodies*. Carbon compounds are therefore called *Organic Compounds*. Extract of clay was provided by eventual evolution of these compounds of Carbon into later and complex compounds leading to formation of *sticking substance capable of carrying code of life*.

In view of above, Carbon deserves some more discussion:

Carbon, combined with hydrogen, oxygen, and nitrogen in many different quantities and geometric arrangements, forms a vast assortment of substances with vastly different properties. Some carbon compound molecules consist from a few to thousands or even millions of atoms. No other element is as versatile as carbon in forming molecules with such durability and stability. David Burnie, in his book *Life, Eyewitness Science*, says: "Without the presence of carbon and its unusual properties, it is unlikely that there would be life on Earth."

British chemist Nevil Sidgwick writes in *The Chemical Elements and their Compounds*:

"Carbon is unique among the elements in the number and variety of the compounds which it can form. Over a quarter of a million have already been isolated and described, but this gives a very imperfect idea of its powers, since *it is the basis of all forms of living matter*. "

Chemical bonds that carbon enters into when forming organic compounds are called *covalent bonds*, in which two atoms share their electrons. Electrons of an atom occupy specific orbital shells centered around nucleus. Orbit closest to nucleus can be occupied by no more than two electrons. In next orbit maximum of eight electrons, and in third orbit there can be up to eighteen. Number of electrons continues to increase with further orbits. Atoms *tend* to complete the number of electrons in their orbital shells. Oxygen, for example, has six electrons in its second, outermost orbit, which makes it enter into combinations with other atoms that can supply two electrons that are needed to increase this number to eight. Covalent bonds are the result of this tendency of atoms to complete their orbital shells. Two or more atoms can often make up the shortfall in their orbits by sharing electrons with one another. Carbon is very good at forming covalent bonds with other atoms, including carbon atoms, from which an enormous number of different compounds are made, e.g. in structure of methane, four hydrogen atoms share one electron each with a single carbon atom.

The class of compounds formed exclusively from carbon and hydrogen are called *hydrocarbons*. For example, this huge family of compounds includes natural gas, liquid petroleum, kerosene, and lubricating oils. "Hydrocarbons like ethylene and propylene are the *bedrock* on which the modern petrochemical industry has been erected... Another group of compounds composed of carbon, hydrogen, and oxygen are sugars, including glucose and fructose. Each one of the incredibly rich panoply of substances and materials that occur naturally in our world is *nothing more* than a different arrangement of carbon, hydrogen, and oxygen linked together by covalent bonds."

"When carbon, hydrogen, oxygen, and nitrogen form such bonds, the result is a class of molecules that is the *foundation and structure of life itself*: the *amino acids that make up proteins*. The nucleotides that make up DNA are also molecules formed from carbon, hydrogen, oxygen, and nitrogen. In short, the covalent bonds that the carbon atom is capable of entering into are vital for the existence of life."

Possibility for carbon to form these bonds is a property called *metastability*, the *characteristic of having only a slight margin of stability*. Biochemist J. B. S. Haldane (*The Origin of Life, New Biology, 1954, Vol.16, p.12*) describes metastability: "A metastable molecule means one that can liberate free energy by a transformation, but is stable enough to last a long time unless it is activated by heat, radiation, or union with a catalyst."

What this somewhat technical definition means is that carbon has a rather unique structure, thanks to which, it is quite easy for it to enter into covalent bonds under normal conditions. But carbon is metastable only within a very narrow range of temperatures; carbon compounds become very unstable when temperature goes over 100°C. Indeed most carbon compounds become "denatured" at temperatures above 100°C. In other words, if carbon atoms are to enter into covalent bonds with other atoms and if the resulting compounds are to remain stable, the ambient temperature must not go over 100°C. The lower boundary on the other hand is around 0°C: if the temperature drops too much below that, organic biochemistry becomes impossible.

Most inorganic compounds are not metastable; that is, their stability is not greatly affected by changes in temperature.

The same temperature interval is the only one in which water remains liquid, the basic requirements of life, and, in order to remain liquid, it requires precisely the same temperatures that carbon compounds need to form and remain stable. It is evident that physical properties of water and carbon and conditions of earth were created so as to be in harmony with one another.

*Covalent bonds* are not the only type that keeps compounds of life stable. *Weak bonds* are about twenty times weaker than covalent bonds, but crucial to processes of organic chemistry. Proteins are *chains* of amino acids. They are a three-dimensional structure more like a tree with leafy branches. Covalent bonds hold atoms of amino acids together. *Weak bonds* maintain three-dimensional

structure of these acids. No proteins could exist without these weak bonds, and without proteins, there could be no life.

Temperature range in which weak bonds are able to perform their functions is the same as prevailing on our earth. "This is rather odd because the physical and chemical natures of covalent bonds versus weak bonds are entirely different things and independent of one another. In other words, there's no intrinsic reason why they should both require the same temperature range. And yet they do: Both types of bonds can only be formed and remain stable within this narrow temperature range. And if they did not - if covalent bonds required a range of temperatures wildly different from that of weak bonds, say - then it would be impossible to construct the complex three-dimensional structures that proteins require."

In universe, temperatures range from millions of degrees in stars to absolute zero (-273.15°C). There is an complete harmony among Carbon, fundamental building-block of life, water that is vital for life, and earth that sustains life, in all respects. In *Nature's Destiny* (pp.115-116), Michael Denton says: "Out of the enormous range of temperatures in the cosmos, there is only one tiny temperature band in which we have (i) liquid water, (ii) a great plenitude of metastable organic compounds, and (iii) weak bonds for stabilizing the 3-D forms of complex molecules." (Harun Yahya, *The Creation of the Universe*, pp.147-157)

"Electrons revolve only in electron shells... There are *seven* electron shells. Each electron shell has a specific level of energy which varies depending on the distance of the shell from the nucleus. The closer an electron shell is to the nucleus, the less energy its electrons have, and the farther it is to the nucleus, the more energy its electrons have. Each electron shell has *sub-shells*, among which the electrons of that shell continuously move. An electron needs to receive external energy to be able to travel outwards between the shells. The source of this energy is the *photon*,... a *light particle*."

Every star, like our sun, is a source of photons, which diffuse throughout space at a speed of 300,000 km a second. Electrons orbiting nucleus in atom of matter (object), absorb energy from photons when they strike them, and jump to *higher level energy shell*. These electrons try to return to their original states, and *emit energy charged photons*, which determine colour of object. Particles in trillions and trillions of atoms, keep moving with colossal speed, all the time, in extremely complex orbital system and finitely microscopic space, without any error or accident. For example, pigments of butterfly absorb entire sunlight, re-emitting only the colour blue. When *light particles* for that reflected colour reach retina in eye, they are converted to electrical signals by cone cells in retina so that they are perceived as blue in brain. About 70% of rays from sun reaching earth are just appropriate for existence of life.

678. **There is not of a thing but  
with Us (Allah) are the stocks (inventories) thereof. And  
We send it not down except in determined measure, known. (21)**  
(15-21, Section 2)

679. **And We (Allah) send the winds *fertilizing*, then  
cause water to descend from the sky, and  
We give it to you to drink. And  
it is not you who are the holders of the stocks (inventories) thereof.**  
(15-22, Section 2)

Another translation (by Abdullah Yusuf Ali):  
"And We (Allah) send the *fecundating winds*, then  
*cause the rain to descend* from the sky,  
therewith providing you with water,  
though you are not the guardians of its stores." 15-22

Above verse tells that first stage in formation of rain is wind. Meteorological findings have demonstrated *fecundating* role of wind in formation of rain. On surface of seas, countless air bubbles form because of water's foaming action. When these bubbles burst, thousands of tiny particles, of diameter of about 100th of a millimeter, are thrown up. Particles, known as *aerosols*, mix with dust in wind, and are carried to upper layers of atmosphere. "These particles carried to higher altitudes by winds come into contact with water vapour up there. Water vapour condenses around these particles and turns into water droplets. These water droplets first come together and form clouds, and then fall to Earth as rain. Thus winds *fecundate* water vapour in air with particles they carry from sea, and help formation of rain clouds. (Harun Yahya, *The Quran Leads to Science*, pp.105-107)

680. **And Certainly We (Allah), indeed *Ourselves*,  
We give life and We give death, and We are the Inheritors.**  
(15-23, Section 2)
681. **And certainly We ever know all those of you who have gone before; And  
indeed, We ever know all those who are left behind.**  
(15-24, Section 2)
682. **And certainly your Lord-Master (Allah), He will gather them together.  
Verily, He is Ever All-Wise, Ever All-Knower.**  
(15-25, Section 2)
683. **And indeed We (Allah) have created the humanbeing  
from ringing (resonant) clay of moulded mud-plasticine.**  
(15-26, Section 3)
- Resonant:* (of sound) resounding, continuing to resound
684. **And the *Jinn*, We (Allah) created it aforetime  
from the pestilential scorching gas-fire (heat-wave, micro-wave).**  
(15-27, Section 3)

See notes at 55-15, and 35-1.

685. **Truly I (Allah) Am the Ever All-Forgiving, the Ever All-Merciful. (49)  
And that My (Allah's) torment is the painful torment. (50)**  
(15-49 to 50, Section 4)



686. **And We (Allah) created not the heavens and the earth, and all that is between them except with the truth.**

(15-85, Section 6)

687. **Verily, your Lord (Allah)! He is the Ever All-Knowing Creator.**

(15-86, Section 6)

688. **And indeed, We (Allah) have bestowed upon you**

seven of *Al-Mathaanii* (seven repeatedly recited verses: *Al-Faatihah*), and the Grand Qura'n.

(15-87, Section 6)



## Surah-16 Al-Nahl

689. **Glorified High Exalted is He (Allah) above all that they associate.**  
(16-1, Section 1)

690. **He (Allah) sends down the angels  
with the Code (Course or Commission) of His Command  
on whom He Wills from His bondmen,  
(saying): Warn mankind that there is no god except Me, so fear Me.**  
(16-2, Section 1)

691. **He (Allah) has created the heavens and the earth with the Truth (Law).  
High is He Exalted above all that they associate.**  
(16-3, Section 1)

692. **He (Allah) has created humanbeing from a droplet-semen.\***  
(16-4, Section 1)

Compare following definition:

*\*Protoplasm: a droplet of clear extract of genetic material-plasm.*

693. **And the cattle, He (Allah) has created for you.**  
(16-5 to 7, Section 1)

694. **Truely, your Lord (Allah) is indeed Full of Pity, Ever All-Merciful. (7)**  
(16-5 to 7, Section 1)

695. **And He (Allah) creates that which you know not.**  
(16-8, Section 1)

696. **He (Allah) it is Who sends down water from the sky. (10)**  
(16-10 to 11, Section 2)

697. **And He (Allah) has subjected-harmonised for you  
the night and the day and the sun and the moon, and  
the stars are subjected-harmonised by His Command (Law). (12)**  
(16-12 to 13, Section 2)

698. **And He (Allah) it is Who has subjected-harmonised the sea.**

(16-14, Section 2)

699. **And He (Allah) has cast into the earth *firm mountains*, that it shake not with you, and streams and roads (ways), that you may lead the right course. (15) And landmarks, and by the star they lead the right course. (16)**

(16-15 to 16, Section 2)

Beneath crust of soil and rock, core of earth consists of magma and molten metals. Large weights have been placed on crust to stabilize it. Precisely calculated mountain ranges are etched in like *gravure* both in continent and ocean floors. Without mountains ceaseless motion of molten magma would not allow anything remain still for a moment on surface of earth.

Mountains have arisen as a result of movements of huge plates constituting crust of earth, carrying continents. When two plates collide, one usually slides under the other forming compressed curves, under as well as over ground: *mountains have portions stretching downwards also, like ships floating in water*: (Consider 42-32) Underground extensions of mountains prevent crust from sliding on magma layer or between its own layers. Earthquake in which earth moves downwards rather than upwards, tsunami is not caused. Mountains form conjunction points of earth's plates that are closely pressed together and *fixed*: mountains are likened to nails that *fix* parts together. Consider 78-6 & 7 also.

Mountain pressure due to enormous mass, prevents magma movements from destroying earth's crust. Movements in central layer of earth, core, cause detachment regions to form between plates of earth. Mountains that form in these regions obstruct upward movements and prevent violent earthquakes. Examine 31-30 and 21-31.

Oct 8, 2005 earthquake, was followed by hundreds of aftershocks, and there had been very bad weather as well. Many believe that it came because God wanted to punish man for his sins. The Holy Prophet (Peace be upon him) is quoted as saying that natural disasters are manifestation of God's anger at a people going astray. Such an understanding is deeply rooted in Semetic religious tradition also; instances of such events happening because of God's anger in Judaic as well as Christian Scriptures.

The Quran also refers to system of retribution, cause and effect and consequences:

"Whatever misfortune befalls you,  
it is because of what your hands have earned." (42-30)

"Evil and mischief have appeared on land and sea,  
because of what the hands of men have earned, that  
Allah may make them *taste a part of that which they have done*,  
*in order that they may return (to right conduct)*." (30-41)

Also examine 77-16 to 19.

Rationalists believe that natural phenomena are products of natural causes and nothing more. They believe in Aristotelian principle of universal causation, or cause-effect relationship, and not necessarily the Almighty's wrath or even His warning and admonition.

While Muslims believe in scientific cause and effect relationship under immutable laws of the Lord, they also believe that universe and creatures are not in a system '*closed*' to God. It is an open system for Him. He maintains it (See chapters on *Worldviews*, and *Science of Rubuubiyat*, in Vol-I). When balance is disturbed or there is obstinate violation, either His automatic systems correct the situation or He may intervene at His Will.

God is the Sole Creator of universe and the One Who has laid down laws of nature (*Sunnatallah*) that can not be changed, substituted, amended, nullified or evaded (35-43), except by the Maker Himself. Nothing can stand in way, if He Himself substitutes or suspends these laws. The Quran differentiates between man-caused sufferings and Wrath of God, e.g.:

"Then there are among men such as say:  
 'We believe in Allah'; but  
 when they suffer affliction in (the cause of) Allah,  
***they treat men's oppression as if it were the Wrath of Allah!***  
 and if help comes (to you) from your Lord they are sure to say:  
 'We have (always) been with you!'  
 Does not Allah know best all that is in the hearts of all creation?"  
 29-10

"Such is the seizure of your Lord,  
 when He seizes the towns *while they are doing wrong*.  
 Verily, His seizure is painful and severe." (11-102)

"So We seized each of them for his sins." (29-40)

Some people confuse reference to punishment after final judgement, with immediate consequences of misconduct in this world, e.g.:

"And the torment of the *hereafter*  
 is far more severe and more lasting." (20:127)

"If Allah were to take mankind to task by that which they deserve,  
 He would not leave a living creature on the surface of the earth; but  
 He gives a reprieve up to an appointed time" (35-45).

Those who *violate laws* of nature, are reminded that they have no immunity against the *immutable laws* of nature:

"Do you feel secure that He (Allah) Who is in Heaven  
 will not cause you to be swallowed up by the earth when it shakes?"

67-16

"Or do you feel secure that He (Allah) Who is in Heaven will not send against you a violent tornado, so that you shall know how was My (Allah's) warning?" 67-17

Natural disasters, caused by climatic or environmental changes, due to human action, etc., are usually confused with *miraculous* happenings which defy scientific explanation. Although natural disasters are of recurrent nature and they are explainable scientifically; yet these are treated by some as God's vengeance. This blocks way for scientific enquiry and research, even into climatic and environmental changes. These views stem from ignorance of science, and from confusing some apparent elements of similarity to devastation associated with punishments inflicted by God on some ancient people, whose accounts are available in the Scripture. Divine punishment that befell evil doers was not without *warning*: Examine, e.g.:

"When We (Allah) decide to destroy a town,  
We (first) send a definite order (to obey Allah and be righteous)  
to those among them who are given the good things of this life.  
Then, they transgress therein, and  
thus the word (of torment) is justified against (them).  
Then we destroy it with complete destruction." (17-16)

These were actually, in the nature of *miracles* (Consider, e.g., 7-155) and in fulfillment of the *prayers* (e.g., 71-21 & 26) of the prophets, who were *completely denied and besieged* (e.g., 25-37, 26-105, 38-12, 54-9). They were not natural phenomena like those with which these are compared today. Consider 2-63 also.

There can be natural disasters in accordance with natural causes. Towards the dooms day approaching, their number will increase, according to saying of the Prophet (Peace be upon him), which seems explicable. (Also see Jafar Wafa, *Not quite God's wrath*, Dawn - November 25, 2005)

This may be explained by science (geology) of *plate tectonics*, study of movement of earth's crust - happening for millions of years. Earthquakes happen when two or more such plates collide or push against each other. This happens along a *fault line*, the meeting point or location of two or more tectonic plates.

"The world is divided into 16 such 'plates' and the one that hit Pakistan was caused when the Indian plate pushed against the Eurasian plate releasing vast amounts of energy, which caused the quake. In fact, this is not a new phenomenon in that the Indian plate has been pressing and pushing against the Eurasian plate for millions of years and this is the reason for the creation of the Himalayas, the Karakorums, the Hindukush and several of their subsidiary mountain ranges."

"In Pakistan the fault line or meeting point of the Indian and Eurasian plates runs in a curved direction - coming from India in the east near the Azad Kashmir region, slightly curving north and across the Hindukush in northern NWFP (also a major source of seismic activity) and down south across the Suleiman range in

Balochistan and parts of Afghanistan.

"...According to a report carried in National Geographic magazine quoting US geologists who followed the Oct. 8 quake, the aftershocks have been substantial because the initial 7.6 tremor happened relatively close to the surface. These experts estimate that the aftershocks could happen for months or years because the initial tremor may well have exerted pressures on other fault lines."

Seismology needs deeper study and research as a scientific subject. Social and moral behaviour essentially needs to be corrected, including unscrupulous and irresponsible behaviour of people who while lying on the *fault line* forget their fragility and indulge in corrupt practices even in their own structures of habitation! This necessitates that all structures are built earthquake-resistant. (Omar R. Quraishi, *Science, faith and the quake*, Dawn - October 28, 2005)

Explosive eruption of Mount St Helens in 1980 was preceded by visible ground deformation of up to one metre per day, eruptions of gas and steam, etc. General public was officially warned of the likelihood within a few months.

Because of the havoc they wreak, much time and effort is spent on trying to predict location and time of large earthquakes, but there is still no reliable way of predicting their day or month. Nor is it possible to pinpoint the location.

Since 1968, worldwide average is 18 earthquakes of magnitude 7.0 or larger a year. The largest ones do have a clear spatial pattern, and scientists hope that, *forecasts* about locations and magnitudes of some future earthquakes can be made.

It is commonly known that most large earthquakes occur on long fault zones around the margin of Pacific Ocean. This is because Atlantic Ocean is growing wider at a rate of a few inches a year, and Pacific is shrinking as the ocean floor is pushed beneath Pacific Rim continents. Geologically, earthquakes around Pacific Rim are normal and expected. Where faults and plate motions are well known, fault segments most likely to break can be identified. This forecasting technique can only be used for well-understood faults, such as San Andreas in California. However even in such areas, it is not possible to pinpoint time and location of a major quake.

No such forecasts can be made for poorly understood faults, such as those that caused 1995 Kobe, Japan, quake.

One well-known successful earthquake prediction was for Haicheng, China earthquake of 1975, when an evacuation warning was issued a day before the magnitude 7.3 earthquake struck. Yet there was no warning of 1976 Tangshan earthquake, magnitude 7.6, which caused an estimated 250,000 fatalities.

It may never be possible to predict the exact time when an earthquake will occur, because when enough strain has built up, a fault may become inherently unstable, and any small background earthquake may or may not continue rupturing and turn into a large earthquake. In China, thirty false alarms have brought power lines and business operations to a standstill in past three years,

leading to recent government plans to clamp down on unofficial *predictions*.

So far, the only thing that can be predicted about earthquakes, is that they remain unpredictable. (Khurram Baig, *Can earthquakes be predicted?*, The News 30.12.2004)

"The story of what happens to the sea before a tsunami and how the buffaloes rush towards the hills has been shared by families for years along with other stories about our ancestors," said Mohamed Ridwan, a leader of the Simeulue community. Sensing the change in their natural surroundings minutes before the deadly ocean waves struck, these tribal people fled the shore for higher ground, resulting in thousands of lives saved. This has brought to the fore the relevance of indigenous knowledge to save lives during natural disasters. Rene Jinon, acting head of IFRC's South-East Asia disaster management unit, said: "Instead of negating it we have to build on it, and such knowledge is quite extensive in this region." Joseph Chung, senior regional officer for Asia and the Pacific at the UN International Strategy for Disaster Reduction, said: "It will include accounts of communities that build houses to withstand earthquakes." Nevertheless, governments continue to work towards satellite mappings and "high-tech gizmos," Jinon added. (Marwaan Macan-Markar, *Tribal Wisdom Is Valuable Against Quakes*, Dawn - October 14, 2005)

Many animals seem to have avoided December 26, 2005 tsunami that swept coastline of Indian Ocean, thanks to their *acoustic senses* that are far more advanced than humans, said French zoologists. There were no signs of any dead elephants, leopards, deer, jackals, crocodiles, etc. This reminds of historic anecdotes about seismic waves, earthquakes and volcanic eruptions, in which birds take flight, dogs howl and herd animals stampede to safety before catastrophe strikes. If that is the case, animal survival is unlikely to owe itself to some so-called sixth sense, but to acute hearing or some already known sense, experts say.

"In anything to do with vibrations, seismic shocks or sound waves, animals have capabilities which we do not," says Herve Fritz, a researcher in animal behaviour at France's National Centre for Scientific Research (CNRS). (*How Did So Many Animals Escape?*, The News International - 5th January, 2005)

Scientists have discovered structures called "*sonic crystals*" that can block traffic noise, may be able to transform unpleasant sound into a pleasant one, and may even have applications in protecting cities from earthquakes, *New Scientist* magazine reported.

*Sonic crystals*, mostly empty space, made of anything from glass spheres to metal rods, are set in groups so that sound waves can be bounced off the *crystals* and against each other. Francisco Meseguer of Institute of Material Science in Madrid and acoustics expert, Jaime Llinares, from University of Valencia, discovered that by scaling up tiny spheres of photonic crystals to centimetre-sized shapes to match the size of sound waves, they could bounce sound waves so that they would interfere and cancel each other out. Meseguer and his colleagues

found they could block small seismic waves in a quarry, by drilling a lattice of holes around a test area. Now researchers are trying to find ways to *block earth jolting seismic waves*. (*Structures That Could Deflect Earthquakes*, dpa; The Dawn, 28.3.2002)

A new earth quake study supports 1996 finding that Earth's inner core is spinning faster than its mantle and crust, detectable on human time scales. Jian Zhang, a seismology doctoral student at Columbia University's Lamont-Doherty Earth Observatory in Palisades, New York, and Xiadong Song, a seismologist at the University of Illinois in Urbana-Champaign said that 2,440-kilometer-wide inner core is rotating 0.3 to 0.5 degrees faster per year than mantle and crust. Researchers suspect that this rate changes over time, however, at the current rate, it would take the inner core about 900 years to 'lap' the crust and get one revolution ahead.

Earth's magnetic field is generated by convection and rotation in the fluid outer core. What exactly causes the 'super-rotation' is not yet fully understood, but researchers believe that gripped by the magnetic field, the inner core is being dragged along by the fast-moving outer core, while gravity from the mantle is holding it back.

Zhang and Song compared 'doublets' matching seismic waves generated by pairs of similarly sized earthquakes that occurred in the same location but years apart. They examined the time it took for 18 doublets from 30 earthquakes that occurred between 1961 and 2004 in the South Atlantic, near the South Sandwich Islands to travel to Alaska. On average, they found that the waves arrived 0.0090 seconds faster per year, which they attribute to the changing orientation of the core due to rotation. Because the solid iron crystals of the inner core align much like the grain of wood, the wave speeds are affected by whether the waves travel with or against the grain. Additionally, they note that variability, or 'lumpiness', in the core's structure may also explain the travel time differences.

The 1996 study, by Song and co-author Paul Richards, a Lamont seismologist, used a similar method involving paired earthquakes. That study had calculated an inner core rotation rate of one degree per year faster. The latest study, however, more precisely located similar quakes with matching waveforms, which indicate that the travel times have indeed changed, says Guy Masters, a seismologist at the Scripps Institution of Oceanography in La Jolla, California. However, Masters, who found an inner core rotation rate of 0.1 degree per year faster, says that the final calculation of a rotation rate hinges on the variability in the inner core's structure. Glatzmaier says: "Most things change on a time scale much longer than 100 years, so it's exciting to see something deep in the interior actually changing on a time scale comparable to one's lifetime." (Sara Pratt, *Super-rotation for Earth's core*, The News, 15.11.05)

Dr. Muzaffar Iqbal points out that geologists and scientists have some explanations, and for them, that is the end of the story. By rejecting all other



explanations as *unscientific*, they try to remove God from the equation, and despirit humanity. In tragic situations, science can provide neither answers nor solace. It may, however, attempt to explain devastation. Human beings have a spirit capable of feelings. Their needs are far beyond physical, dictated by genetics and molecules only.

Laws of nature are not product of nature. They have been created by the One Who created nature. *No calamity befalls a community without a reason and though when the earth quakes, the secondary causes can be ascribed to the movement of tectonic plates and explained in terms of geological data, these explanations remain secondary, for science has no answer for primary questions beginning with a "Why"; it can only tell us "How".*

"And none can know the forces of your Lord, except He." (74-31)

"For, to Allah belong the forces of the heavens and the earth." (48-7)

Indeed, *all that happens below and above earth is causal, that is, there are causes for events, but these causes are both physical and spiritual. Science provides answers for the physical causes; in general, it remains unaware of the presence of spiritual causes.* (Dr. Muzaffar Iqbal, *The earth quakes - Quantum Note*, The News - October 14, 2005)

Earthquakes, etc., therefore, point to a different reality that may be ignored by those who can't see beyond the material. After Aristotle's metaphysics, now, even scientists are talking about metascience. These also remind us of the *Day* when all earth will shake, and not just part of it:

"O mankind! Fear your Lord and be dutiful to Him!  
Verily, the earthquake of the Hour (*Saa-ah: Moment*)  
is a terrible thing. *The Day (Yaum)* you shall see it...,  
but the torment of Allah will be severe." (22-1 & 2)

"On the Day, the earth and the mountains will shake violently." (79-6)

(Shaykh Saalih al-Hamraani, *The earthquakes: an admonition to mankind*, The News - October 16, 2005)

**700. And if you would count the favors of Allah, you cannot number them.**

**Truly Allah is indeed Ever All-Forgiving, Ever All Merciful. (18).**

(16-18, Section 2)

Reconsider and compare 14-32 to 34.

**701. And Allah ever Knows all that you conceal and that you reveal.**

(16-19, Section 2)

**702. Your God is Only One God (Allah).**

(16-22, Section 3)

**703. No doubt that Allah ever knows all  
that they conceal and that they reveal.  
Surely, He likes not the proud.**

(16-23, Section 3)

704. **Nay! Surely Allah is Ever All-Knower of what you used to do.** (28)  
(16- 26 to 29, Section 4)
705. **Thus Allah rewards the righteous good-doers.** (31)  
(16- 30 to 32, Section 4)
706. **Then verily, Allah guides not those whom He lets go astray.**  
(16-37, Section 5)
707. **Verily, Our (Allah's) Word unto a thing, when We intend it,  
is only that We say unto it: Be! and it is.**  
(16-40, Section 5)
708. **But truly, your Lord-Master (Allah)  
is indeed Full of Kindness, Ever All-Merciful!** (47)  
(16-45 to 47, Section 6)
709. **Verily He (Allah) is Only One God (Allah)**  
(16-51, Section 7)
710. **And to Him belongs whatever is in the heavens and the earth,  
And to Him belong  
the perpetually sincere and exclusive obedience and service.**  
(16-52, Section 7)
711. **And whatever of blessings you have, it is from Allah.** (53)  
(16-53 to 55, Section 7)
712. **He (Allah) is Glorified High Exalted** (57).  
(16-56 to 59, Section 7)
713. **And for Allah is the Highest Unique Description, and  
He is the Ever All-Mighty, the Ever All-Wise.**  
(16-60, Section 8)
714. **And Allah sends down water from the sky, then  
He revives the earth therewith after its death!**  
(65) (16-65, Section 8)
715. **And your Lord (Allah) taught the Bee to build its cells  
in hills, on trees, and in (men's) habitations;**  
(16-68, Section 9)

Honeybees spend their first two to three weeks of adult life as *nurses* and then switch to jobs outside hive as foragers for remaining three weeks. If all foragers are removed from a hive, the nurse bees sense the foragers' absence through a *pheromone* and assume their own foraging roles earlier. As the colony ages, there are too few nurses, so some bees stay as nurses far longer than usual. Evidently division of labor among bees in a hive is *socially regulated through mechanisms that activate different sets of genes programmed in bees' brains*:

"And your Lord (Allah) *inspired* (programmed) the Bee

to build its cells in hills, on trees, and in habitations; (68)

"Then, to eat of all the produce, and  
find with skill the spacious paths of its Lord:  
there issues from within their bodies a drink of varying colours,  
wherein is healing for men:  
verily, in this is a Sign for those who reflect. (69)

16-68 & 69

Bible also refers to "*Land of milk and honey*".

Bees build their cells as hexagonal prisms, master piece of intelligent geometrical pattern in architecture, art and science. Resin used in construction, pollen processed and honey produced, all serve as cure for humankind. All bees dont reproduce except the queen bee. Therefore they dont produce the amount of honey and particularly ribose, the basic structure of DNA, for themselves. Ribose, a kind of cyclic sugar, is one of basic structural and most important materials for manufacturing new cells or blood formation. Furthermore honey contains soluble vitamins, including B13, B14, etc., which play important role in production of DNA. Honey also contains vital substances, like phosphorous enzymes and folic acid. How manufacturing processes are programmed and factorories fabricated for producing such a vast variety of pharmceutical and chemical formulary in tiny frame of bee ("*..within their bodies..*": 16-69)? The phrase "*..issues from within..*" (16-69) underlines the chemical process through which the product is produced.

Honey is high in sugar, low in protein and quite acidic. These factors combine to make honey kill contaminants on contact. Main antibacterial agent in honey is hydrogen peroxide (H<sub>2</sub>O<sub>2</sub>), which is released when honey touches skin. It is produced by enzyme glucose oxidase, which is introduced into honey by the bee.

Honey forms a protective barrier over wound while cleaning it of debris; it allows skin to re-grow; reduces swelling; and prevents scarring. It does not irritate tissues and is virtually painless to apply and remove. It slowly releases antiseptic hydrogen peroxide over several hours.

It coats upset stomach. Against diarrhea, it could ease bloated and cramped feeling. Bacteria called helicobacter pylori cause up to 90 per cent of all ulcers. Honey's antibacterial properties can be effective against this kind of infection, cuts and scrapes.

Honey only from local flowers full of local pollen protects against allergy. *Immune system is trained not to attack anything ingested by mouth.*

People with high homocysteine levels have higher rates of heart disease, cancer, and some other conditions. Recent research shows that honey lowers CRP and homocystiene; thus reduces heart disease risk.

Cancer of head and neck affects more than 500,000 people worldwide each year. In recent research use of honey has shown positive results. Antioxidant

properties of honey have been thoroughly tested. Findings show that many varieties are full of phenols and flavonoids, known cancer fighters even more powerful than vitamin E. Darkest honey has most antioxidants.

Honey is extremely effective in reducing oxidation in meat. Normally, oxygen in air starts chain reaction in meat, creating a horde of free radicals. These unhealthy free radicals steal food's flavor. To stop this lightly coat or ground meat, when fresh, with honey.

Carbohydrates are a great source of energy and help muscles get stronger, repair tissue damage and maintain strong immune system. One can take honey before exercise but it is more important after exercise, when body needs carbohydrates to replace the burned ones.

Natural honey has been used as beauty product since the days of Cleopatra and it continues to be used today in manufactured and homemade products for skin and hair care. Honey is a natural humectant, which means it has ability to attract and retain moisture. Skin's ability to stay moist (or hydrated) is an important factor in its ability to maintain softness, suppleness and elasticity. Honey's natural hydrating properties make it ideal for use in moisturizing products. It is also suitable for sensitive skin products.

Research is currently underway to develop a process using honey to create alpha hydroxy acids (AHAs). AHAs are an important ingredient in many skin creams and moisturizers because they help exfoliate skin. Exfoliation increases renewal of skin cells and gives skin younger, more vibrant look. Exfoliation can also cause skin irritation, so honey's natural moisturizing ability makes it a perfect fit for AHA products.

It is also used in soothing skin clarifier to soften blemish, firming facial mask, hair conditioner. (Allah Rakha, Mian Muhammad Shafiq & Shahzad Hussain, *The sweet treatment*, Dawn - May 14, 2006)

Growth and synthesis hormone, called *royal jelly*, one of most enigmatic of biological substances is prepared for *queen bee*, which makes it grow several times the size of other bees. Other bees are prohibited to take this hormone, although it is produced several hundred times more than the requirement of queen bee. Like honey itself, royal jelly is also produced in abundance for benefit of mankind. Dr Nurbaki says that honey alongwith uncooked fresh vegetables and olive oil (See Surah 95: *The Fig*) serves as medicine for anemia. He further says that it is beneficial in rheumatism, general weight deficiency, gastric and duodenal ulcers, epidermal illness, convalescence following fevers. It contains vital nutrients for cardiac muscle, nervous system and brain. In regions of pine forests, bee adds very powerful sedative substances to honey.

Bees in *swarming* use sound waves and their echos in finding and fixing their routes (Examine ". *find with skill the spacious paths*. 16-69") It is a master reckoner with its physical subtleties orchestrated on sound waves.

Bee selects and collects basic raw materials ("*...eat of all the produce...*" (*pollen*): 16-69) of therapeutic value from various flowers and plants from different fields (*hills, trees and habitats*: 16-68). Honey so produced in different surroundings has different colours ("*..drink of varying colours..*": 16-69), due to variety of chemical ingredients, which provide remedy as medicine for many ailments ("*..wherein is healing for men..*": 16-69) and also supply essentially required nutrients for inhabitants in those environments. Royal jelly is whitish, fructose translucent, ribose light yellow, vitamin B2 yellow, and so on. Certain resins and curative chemicals are orange. Some phosphorous compounds and certain ferments have appearance of viscous fluid.

716. **And Allah has created you, then He will cause you to die,  
Truly, Allah is Ever All-Knower, Ever All-Powerful. (70)**  
(16-70, Section 9)

717. **And Allah has made for you mates (pairs) from your own selves, and  
has made for you, from your mates (pairs), sons and grandsons, and  
has provided you sustenance from the likeable-pure. (72)**  
(16-72 to 73, Section 10)

718. **Truly, Allah ever knows all and you know not. (74)**  
(16-74, Section 10)

719. **All the thankful praises are to Allah!**  
(16-75, Section 10)

720. **And unto Allah belongs the unseen-hidden of the heavens and the earth;  
and the matter of the Hour is not but as a winking of the eye, or it is  
nearer.  
Truly, Allah is Ever All-Powerful Able over all things.**  
(16-77, Section 11)

721. **And Allah brought you out from wombs of your mothers,  
knowing nothing, and  
made for you the hearing and the sights, and  
the hearts (minds) that haply you may give thanks.**  
(16-78, Section 11)

*Sam-un*: perceive through ear, sense of hearing, ear

*Basarun*: *sight*, discernment, eye sight, sense of seeing

*Sight*: insight, foresight, hindsight

***Look at beauty, wonder and wisdom in creation and benevolence of God, in every minute detail:***

*Ear*, is organ of hearing and balance, on each side of head. Outer ear can feel even slight movement of any insect around it. Semi-liquid *ear wax*, in external ear canal repels intruding insects, etc., preventing it from penetrating towards inner ear. Outer ear, similar to hollow shell, has convolutions, grooves and windings that enable it to catch sound and funnel it through canal, after softening it, to middle ear through *eardrum*. Three tiny bones in middle ear vibrate with sound.

These vibrations are passed to *cochlea* in inner ear, where they are changed into electric signals. These signals travel along nerves to brain. *Larynx*, a part of *throat*, reaches from root of *tongue*, down to opening of *windpipe*, the airway to the *lungs*. *Vocal cords* inside larynx help make *sounds*. *Pharynx*, a tube, joins back of nose and mouth to larynx. It is *moist* and muscular pathway for air and food. Sounds made by *larynx* use space of *pharynx* as an *echo chamber*. Pharynx also contains *tonsils* and *adenoids*. *Semicircular Canals*, three tubes filled with fluid, are arranged as loops that join the rest of the inner ear (*cochlea*). They are main organs of balance. The *fluid* in loops moves as body moves and sends messages to *brain*, which then *instructs body to move in the right way in balance*. *Cochlea*, inner ear, is like spiral shaped space, filled with fluid. *Sensory nerves* in cochlea pick up sounds and send messages to brain.

Organ of *Corti* may be likened as '*retina*' of ear. It contains about one thousand cells to receive all kinds of sounds with amazing sensitivity. Organ of *Corti*, component of inner ear, is a spiral that forms 2.5 circles, and a vestibule, consisting of an ampula and a sac; semicircular canals are responsible for maintaining man's *balance*, a complex operation that involves cerebrum, cerebellum, and inner ear.

*Labyrinth* is part of inner ear. One is bewildered by architecture of corridors, passages, walls, holes, chambers, openings, communications system, organizing net, and interconnections among them all. There is connection between inner ear and middle ear through two windows, circular and oval. Circular, or upper window, connects middle ear, with its three small bones, to inner ear. The bone that is in contact with circular window is the *Stapes*, while the bone that is in contact with the eardrum is the *Malleus*. Between these two bones is a third, the *Incus*, in addition to two muscles. All these form middle ear, which is connected to oesophagus by *Eustachian tube*, which equalizes pressure between outer and middle ear, separated by eardrum. The outer ear canal is the place where sound is directed to eardrum, which then vibrates. The small hearing bones which are in contact with eardrum transmit vibrations to circular window, which, in turn, conveys it to inner ear, where it is received and interpreted, then transferred as nerve impulse to general auditory centre in brain (*temporal lobe*). (Capt. Anas Abdul Hameed Al-Qoz, *Men and Universe, Reflections of Ibn Al-Qayyem*, pp.78-80)

*Voice* is created by two *vocal cords*, folds of skin with a gap between them called *glottis*. Air from lungs pushing past vocal cords, vibrates them to produce different tones. Three tiny bones in middle ear vibrate with sound. Vibrations are passed to cochlea in the inner ear. In speech, consider how different sounds are produced as distinct meaningful, articulated words, by coordination of effort of different organs and parts of mouth, throat, tongue, etc., assisted by different systems of perception, and controlled by brain, in full rhythm of body - identifiable with different persons. As air comes out as structured current from chest, it operates windpipe, in an interplay of uvula, tongue, lips and teeth, where it makes segments, distinctions, and tones that make each syllable heard clear from the other.

Outer ear picks up sounds by auricle and directs them to middle ear, which intensifies and transmits vibrations to inner ear. The inner ear translates vibrations into electrical signals, and sends to centre of hearing in brain, where act of hearing finally takes place, which itself is insulated from sound.

There are three general types of hearing loss. *Conductive Hearing Loss* occurs when eardrum, bones and membranes do not properly transmit vibrations to the cochlear (inner ear). *Sensory Neural Hearing Loss* is characterized by deterioration of Cochlea, due to aging process, excessive exposure to noise, ototoxic medications, etc. *Mixed Hearing Loss* involves combination of both. (Dr Imtiaz A. Siddiqui, Reviving the ability to hear, Dawn, 8.1.2003)

British engineers have invented tooth implant that works like mobile phone, consisting of tiny vibrator and radio wave receiver. A microchip can be installed as "*fully functional phone*". Sound coming into the tooth as "digital radio signal, is transferred to the inner ear by bone resonance," without any body else listening. (*Tooth Phone, to make it big*, Reuters, Dawn, 29.6.2002) It is reportedly being used in intelligence services.

Different tools mentioned above, perform various other functions also. *Throat* plays the part of chief conduit in inhalation. *Tongue* tastes and evaluates various flavours. It pushes and turns food around to facilitate uvula. Teeth and lips provide well structured chamber for movements of organs and air with all flexibility and tightness as required.

*Nose* is mounted on human face, in nice shape and size, as mark of beauty, and site of olfaction, able to *distinguish* smells, fragrant or foul, healthy or obnoxious. Odour particles picked up by olfactory sensory cells, located in nasal cavity, in an area called olfactory epithelium, are analysed by thousands of fibres of olfactory cells, specialized in chemical reactions. 6-8 nerve transmitters convey results of reactions to brain. Sense of odour may last for about three minutes, after which one may become accustomed to it. If particles, like pollen, in inhaled air, come in contact with fibers of sensory nerve cells, it may give a sneeze. Being narrower at top than at base, facilitates collection of waste material from head, to be easily drained out. Separation between nostrils facilitates air passage and liquid movement. Inhaled air is passed on to lungs.

*Mouth*, at most suitable location, is endowed with abilities and instruments of taste, speech, and cutting and grinding tools. As a high-tech station for production of different sounds, it contains tongue, tender and moist, communicator of mind, well protected, preserved, and concealed; not exposed like ear, eye, and nose, which need to be in touch with outer world, to pick up messages. Tongue is one of the most active organs, with 17 muscles that move it in all directions and three nerves controlling transmission of sensation, helps in chewing, swallowing and tasting food, and is essential in speech. On its surface about 9000 taste buds recognize four tastes: sweet, sour, bitter and salty.

*Eye*, an organ of sight, is placed at front of head, as pilot. The objects that are seen reflect light, which enters eye through pupil and travels to *retina*. There it is

converted into *nerve signals* that travel to brain.

*Retina* is overlaid by two spheres, the inner is very rich in blood supply, and the outer is a protective shell called sclera, (*white* of the eye). Choroid layer lies next to sclera, with blood vessels that nourish eye. Retina itself is in ten layers. Layer of cones and rods is just a single layer at deepest level. Each eye has about 140 million receptors for light, called cones and rods. There are about 7 million cones and 130 million rods. Cones receive intense light and colours, while rods are for faint and moderate light. Cones and rods form retina, a half sphere, located at the back of eye, wherefrom about half a million neural fibres transmit image as colour vision.

Eye with partial colour blindness can distinguish only two of the three primary colours, red and blue or green. In total colour blindness eye does not distinguish any colours; all visible objects of various colours seem dark grey.

*Iris*, a ring around pupil, is layer or tunic that gives eye its colour. It lies in front of *lens*. It is a muscular body, lying next to cornea, thin film, has a hole in its middle called pupil, about a lentil grain in size, capable of engulfing whole horizon from east to west, and extending vision from sky to earth. It is widened contracted according to intensity of light, by six muscles, coordinated by cerebrum, cerebellum and medulla. In dim light, iris contracts. This makes *pupil* larger to take in as much light as it can. In bright light, iris grows bigger. This covers pupil and makes it smaller. Thus less light is let into eye.

*Lens*, a transparent, elastic body, contains transparent liquid, tied by muscles on all sides, which control convexness in order to focus clear refraction of image on retina, whatever the distance of the object. This process is called accommodation. The image is projected upside down on retina, but presented in original position to brain. It consists of complex layer of tissues.

*Eyebrows* with exquisite shape and style, adorn eyelids, provide shade and protect from harmful effects of excess heat, cold, moths, dust, etc. Eye liquid is saline, that also protects and guards it.

***It is more interesting and matter of deeper study that hearing and sight have been mentioned alongwith faculty of mind, capability of recognition, cognition, and understanding!*** All these separately and jointly present a very vast world of voluminous subjects for study and technical treatise.

**722. Do they not look at the birds, poised in the atmosphere of the firmament? None holds them except Allah.\* (79)**

(16-79, Section 11)

Also see 67-19.

\* Without failing in what they have been programmed.

All creations are wonderful manifestations of artistry, power, and wisdom of Allah, e.g. flight of birds. Intelligence is a special gift to man from Allah.

*Sakhara*: subjugate, compel to labour without wages



*Musakkkharaat*: forced to do, made subject, subservient

*Poise*: be or keep balanced, be ready, on the brink for action, support in a particular manner, equilibrium, way in which one carries one self, hold one's head, quiet self confidence, self possession

*Jawi*: atmosphere, sky, air, firmament

*Masaka*: hold fast, act without failing what is instructed, hold in hand, group, seize, scent or perfume with musk, cause one to hold, take hold of

Diversity and design in feathers of wings are for performing different functions. Those on sides help the bird rise, others enable sudden maneuvers, and yet others counter turbulence of air currents. A bird may even need to dispose of some of its feathers while flying to maintain balance.

**723. It is Allah Who has made for you, in your habitations**

*soothing-homes* of rest and quiet, and  
has made for you, out of hides of cattle, *dwelling*s,  
which you find so light, when you travel and when you stay. And  
out of their wool, and their fur, and their hair,  
rich stuff and articles of convenience, for a time.

(56-80, Section 11)

*Sakana*: dwell in, inhabit, have possession of, means of rest or quiet, habitation, rely upon

*Sakanun*: that is soothing and comforting, that on which one relies, e.g., wife, house hold, habitation

**724. And Allah has made for you, out of that He has created: shade; and  
has made for you places of shelter in the mountains, and  
has made for you dresses  
that maintain (preserve) your heat (thermostat effect), and  
dresses (e.g. coats of armour) that keep you up -  
your terror (deterrence and combat power).  
Thus does He perfect His favour unto you, that  
you may submit yourselves (unto Him) in obedience.**

(16-81, Section 11)

*Saraabiil* (singular: *Sarbaal*): shirt, dress, coat of mail, garment, coat of mail

*Harra*: become free, be hot, be thirsty, fierce (fight)

*Ba'sun*: courage, boldness, prowess, punishment, misfortune, calamity, distress, terror, power, violence, adversity, conflict, war

*Waqaa*: protect, save, preserve, ward off, guard, keep, defend, keep one safe from Dress is sign of God. Man has been given skill to spin and knit; he can prepare apparel to wear according to weather and at will; not provided as part of skin. He can choose clothing according to weather, taste, pleasure, and fashion, from wide variety of supply from plant, animal, insect, and mineral sources.

*Clothing is a distinguishing mark not only between human and animal, but also*

*between humanity and animality. Right from inner systems to outer skin, clothing is a biological need, besides being ethically essential (Examine7-26).*

**725. Verily, Allah knows what you do.**

(16-91, Section 13)

**726. But He (Allah) lets whom He wills, go astray. And guides whom He wills. (93)**

(16-91 to 95, Section 13)

**727. And Allah ever Knows all that He sends down. (101)**

(16-101 to 103, Section 14)

**728. Verily, those who believe not in the Signs of Allah, Allah guides them not. (104)**

(16-104 to 109, Section 14)

**729. Verily, your Lord (Allah) since after that, is indeed Ever All-Forgiving, Ever All-Merciful.**

(16-110, Section 14)

*"Then verily, your Lord (Allah) - for those who emigrated after they had been put to trials, and thereafter strove hard and fought, and were patient; verily your Lord since then is Oft-Forgiving Most Merciful." 16-110*

**730. Truly, then Allah is Ever All-Forgiving, Ever All-Merciful. (115)**

(16-112 to 115, Section 15)

**731. Verily, your Lord (Allah) after all that is indeed Ever All-Forgiving, Ever All-Merciful. (119)**

(16-116 to 119, Section 15)

*"But verily, your Lord (Allah), to those who do wrong in ignorance, but who thereafter repent and make amends, your Lord after all that, is Oft-Forgiving, Most Merciful." 16-119*

**732. And verily, your Lord (Allah) will indeed, judge between them on the Day of Resurrection about that where in they used to differ. (124)**

(16-124, Section 16)

**733. Truly, your Lord (Allah) Himself ever Knows all who have strayed from His Path, and He Himself ever Knows all those who are guided-aright.**

(16-125, Section 16)

**734. And endure you (O Muhammad) patiently. And your patience-endurance is not, but only from Allah. (127).**

(16-126 to 128, Section 16)

**735. Truly, Allah is with those who do right fearing (Him), and those who are kindly good-doers. (128)**

(16-126 to 128, Section 16)



## Surah-17 Al-Israa

736. Verily He, Only He, (Allah) is the Ever All-Hearer, the Ever All-Seer. (1)  
(17-1, Section1)

737. And We (Allah) have made the night and the day, two Signs. Then,  
We *obliterated* (the pitch of) the Sign of the night, and  
We made Sign of the day *sight-enabling*, that  
you may seek bounty from your Lord-Master, and that  
you may know number of the years (calendar), and  
the (astronomical) reckoning; and  
everything have We explained it clearly in detail. (12)  
(17-12, Section 12)

*Ja-ala*: count, setup, adopt, make one thing out of another, change from one condition to another, impose, constitute, ordain, attribute, hold, regard, esteem

*Mahawu*: efface, blot out, disappear, abolish, obliterate, beat out, totally, abolish

*Mubsirun*: clear

*Mubsiratun*: openly watchable, one who sees, that which renders evident, or enables one to see, visible, manifest

*Obliterate*: rub, bolt out, remove all signs of

*Aayatun*: sign, miracle, prodigy (some wonder of nature), the verse of the Holy Quran, proof, evidence, reason, revelation, etc.

Existence of a *range of visible light* is as important for the supporting biological vision as it is for photosynthesis. It is not possible for a biological eye to see any band of spectrum outside visible light and a very small section of near infrared. Vision takes place with particles of light, *photons*, passing through pupil of eye and

falling onto surface of retina, containing light-sensitive cells able to recognize even a single photon, located at the back of eye. The photon's energy activates a complex molecule, *rhodopsine*, large quantities of which are contained in these cells, which in turn activates other cells in chain, eventually generating an electrical current carried to brain by optic nerves. Harmony is crucial between the size of the cell and the wavelengths of the photons coming in. Designing an organic eye that could see other ranges of electromagnetic spectrum turns out to be impossible in a world dominated by carbon-based life. Michael Denton (*Nature's Destiny*, pp. 62 to 69) explains that an organic eye can only see within the range of visible light. While other models of eyes that could, in theory, be designed, none of them would be able to see different ranges of the spectrum. Denton tells us why:

"...For several different reasons, the visual region of the electromagnetic spectrum is the one region supremely fit for biological vision and particularly for the high-resolution vertebrate camera eye of a design and dimension very close to that of the human eye."

In other words, the only rays of light that are suitable for biological vision have wavelengths that fall within the range of what is called *visible light*. A large part of the energy that is emitted by sun falls in that range. (Harun Yahya, *The Creation of the Universe*, pp.116-118)

This explains why man can't see things in the realm of *ghayb* (hidden-nonseeable). Consider 2-3. Also consider 7-143, as to why man can not see God with this biological eye. The Quran tells that man will be able to see His God, when physical laws and his physical frame are suitably changed:

"The Day the Earth will be changed to a different earth,  
and so will be the Heavens" 14-48

(It will be said:) "You were heedless of this.

Now We (Allah) have removed your veil, and  
sharp is your sight This Day." 50-22.

Also see notes under '*Difference between Transcendentalism and Nullification*', in *Vol-I*.

**738. And for every man, We have suspended his augury within his own neck.**  
(13) (17-13 to 14, Section 2)

In this connection consider following verses also:

"And We (Allah) have fastened  
every man's fate (deeds) to his neck,  
and on the Day of Resurrection,  
We shall bring out for him a book  
which he will find wide open." (13)

Read your book,  
you yourself are sufficient as a reckoner against you this Day" (14)  
(17-13 & 14)

"Nay! Man is a witness against himself. (14)  
Though he may put forth his excuses ." (15) (75- 14 & 15)

"Do not follow that of which you have no knowledge,  
For, *you will be questioned,*  
*for the use of your eyes, ears and hearts.*" 17-36

*Alzam*: continue in a place, persist in, attend to perseveringly, *be inseparable from, be necessary, incumbent, indispensable, follow of necessity, impose, attend to a thing steadily and zealously*

*Taairun*: flying thing, omen

*Unuqun*: neck, company, chief, trunk, party, branch

*Augur*: In ancient Rome, religious officials claimed to *foretell* future events by *omens* from entrails of birds.

*Brain* controls body's nervous system. It sends out and receives hundreds of messages every second. It controls every activity and all functions of mind. Messages travel up *nerve path-ways* to *thalami* which coordinate messages to and from brain. Hypothalamus lies below *thalamus* and above *pituitary* gland. *Hypothalamus* links *endocrine system* and *nervous system* in **brain stem**.

*Cerebrum*, controls thought and action. It is one of the three main parts of brain, located just behind and above *brain stem*. Cerebrum coordinates body moments, balance and posture. It controls voluntary muscle movements: voluntary actions: doing things willingly without being compelled i.e. controlled by the *will* as opposite to *involuntary*. *Reflex* is *automatic* response made by body. Other kinds of reflex actions can develop through memory. Brain remembers how to respond to certain signals or situations. This is called a conditioned reflex.

**Brain stem** is **suspended inside, just above, neck**. From **Stem**, spinal cord, a dense bundle of nerves, runs down the middle of spine. 31 pairs of spinal nerves branch out to the rest of body. Each nerve is joined to spinal cord by two roots. Front root is a *motor nerve* which carries messages from brain to muscles and tells them to move (act). Back root is a sensory nerve which receives messages from body and sends them to brain. Thus every message for thought and action passes through **brain Stem suspended through neck**; may be this record of all communications provides evidence of all deeds on the Day of Resurrection - the information may be as secure as in a *black box* of an aeroplane or in a DNA.

739. **When We (Allah) decide to destroy a population,**  
**We send a definite order to those among them**  
**who are given the good things of the life , and**  
**yet transgress so that the Word is proved true against them.**  
**Then We destroy them utterly. (16)**

(17-16 to 17, Section 2)

Allah's Mercy gives every chance to the wicked to repent. When wickedness gets so rampant that punishment becomes inevitable, even then Allah's Mercy and

Justice act together. Those who are highly gifted from Allah, e.g., with wealth or position or with talents and opportunities, are expected to understand and obey. They are given a definite order and warning. If they still continue to transgress, there is no further room for argument. They cannot plead that they were ignorant. Then the Command of the Lord is implemented against them. Its full application is called for beyond doubt, and their punishment is completed.

The word '*Qawl*' in this verse has the sense of *Word, Order, Law, Charge framed against one under a definite law*. (See Notes by Abdullah Yusuf Ali)

740. **And absolutely Sufficient is your Lord (Allah),  
Ever All-Aware, Ever All-Beholder of sins of His slaves.** (17)  
(17-16 to 17, Section 2)
741. **If any do desire the transitory, We (Allah) hasten for him therein,  
that We Will, for such as We please.  
Afterwards We have appointed for him Hell;** (18)  
(17-18 to 21, Section 2)
742. **Each do We (Allah) bestow, '*these*' as well as '*those*',  
from the bounty of your Lord.  
And the bounty of your Lord can never be restrained.** (20)  
(17-18 to 21, Section 2)

In verse 17-18, it has been informed that '*those*' who want transitory things of this world, and in verse 17-19, it is said that '*these*' who strive duly for the Hereafter with Faith; for both, it is clarified in verse 17-20:

"Of the bounties of your Lord, We (Allah) bestow freely on all: *these* as well as *those*. The bounties of your Lord are not closed (to anyone)." 17-20

743. **Your Lord (Allah) is Ever All-Aware of what is in your selves (minds).  
If you use to be righteous, then  
verily, He is, since Ever All-Forgiving unto those  
who are oft returning (unto Him).** (25)  
(17-23 to 25, Section 3)
744. **Truly, your Lord (Allah) enlarges the provision for whom He wills, and  
measure-straitens (it for whom He wills).  
Verily, He is since Ever All-Knower, Ever All-Seer of His slaves.** (30)  
(17-26 to 30, Section 3)
745. **We (Allah) shall provide for them and for you.**  
(17-31, Section 4)
- "Kill not your children for fear of want.  
*We shall provide sustenance for them as well as for you.*  
Verily, the killing of them is a great sin." 17-31
746. **Glorified and High Exalted is He (Allah), High above that they say!**  
(17-43, Section 5)

747. The seven heavens and the earth and all that is therein  
glorify Him (Allah), and  
there is not a thing but glorifies Him with praises; but  
you understand not their glorification.  
Truly, He is Since Ever All-Forbearing-Ever All-Forgiving.  
(17-44, Section 5)

748. We (Allah) ever Know all. (47)  
(17-45 to 48, Section 5)

749. Say: He (Allah) Who created you at the first. (51)  
(17-49 to 52, Section 5)

*Marratun:* one time, once, turn, occasion

750. Your Lord (Allah) ever Knows all of you.  
If He wills, He will have mercy on you, or  
if He wills, He will punish you.  
(17-54, Section 6)

751. And your Lord (Allah) ever Knows all of those  
in the heavens and the earth.  
(17-55, Section 6)

752. Verily, the Torment of your Lord is to be guarded against. (57)  
(17-56 to 57, Section 6)

753. There is not a township but We (Allah) shall destroy it  
before the Day of Resurrection, or  
punish it with severe torment.  
That is since inscribed in the Book.  
(17-58, Section 6)

*Mastuurun:* written

754. We (Allah) send not from the Signs except for warning-frightening.  
(17-59, Section 6)

755. Verily, your Lord (Allah) does encompass mankind.  
(17-60, Section 6)

756. And your Lord (Allah) is Ever All-Sufficient Guardian for you. (65)  
(17-61 to 65, Section 7)

757. Your Lord (Allah) is He Who drives for you the ship in the sea, that  
you may seek of His Bounty.  
Truly, He is Since Ever All-Merciful toward you. (66)  
(17-66 to 69, Section 7)

758. But when He (Allah) brings you safe to land you turn away. (67)  
(17-66 to 69, Section 7)

759. And indeed We (Allah) have bestowed  
*high mind and honour* on children of Adam.

**We have endowed them in the land and the sea, and have provided them with the *pure-clean likeable* things, and have even *enriched excellence* on them above many of those whom We created with a *distinct advanced promotion*.**

(17-70, Section 7)

*Hamala*: bear away, load, provide with carriage and other necessities of journey

*Karama*: be superior to another in generosity, be high, minded, beneficent, noble, illustrious

*Karrama*: honour

*Fadhala*: deem better, prefer, cause to excel, make one superior, grant favours to one in preference to another

*Preferment* is an act of preferring, promotion or advancement.

**760. And you can't find to Our Writ, any change. (77)**

(17-76 to 77, Section 8)

*Writ*: Written order issued in the name of a ruler or somebody in authority to an official to do or not to do something. The Bible is called the *Holy Writ*.

**761. But your Lord (Allah) ever Knows all of him who is best guided, the right way.**

(17-84, Section 9)

**762. And if We (Allah) willed, We could take away that which We have revealed to you, then you can't find any one for you to plead to Us for that. (86)**

**Verily, His (Allah's) Grace unto you is since ever great. (87)**

(17-86, 87, Section 10)

**763. Glorified Exalted is my Lord (Allah) (93)**

(17-90 to 93, Section 10)

**764. Say: "Sufficient is Allah as a Witness between me and you.**

**Verily, He is Since Ever All-Knower, Ever All-Seer of His slaves. (96)**

(17-96, Section 11)

**765. And he whom Allah guides, then he is the rightly guided.**

**But whom He leaves astray,**

**for them you will find no protecting friends beside Him. (97)**

(17-97 to 98, Section 11)

**766. See they not that Allah Who created the heavens and the earth is Ever All-Powerful Able over creating their like? and He has appointed for them a term whereof there is no doubt.**

(17-99, Section 11)

**767. Glorified High Exalted is Our Lord.( 108)**

(17-105 to 109, Section 12)



768. **Say: Call upon Allah, or call upon *Ar-Rahmaan*,  
by whatever Name you call,  
for, His are the Ever Most Beautiful Best Names. (110)**  
(17-110, Section 12)

769. **And say: All the thankful-praises are to Allah,  
Who has never begotten a son, and  
since ever Who has no partner in the Sovereignty, and  
since ever has no protecting friend from being over-whelmed. And  
magnify Him with all Great Magnificence.**

(17-111, Section 12)

*Zullan*: gentle, humiliated, meek, be vile, contemptible, of obscure descent, despised, submissive, tractable, abasement or degradation under some one's pressure or power, or suffered due to one's own reckless or unbridled behaviour, obsequiousness, lowness of rank

*Zulli*: yield under one's power or pressure

*Zillun*: when one is overwhelmed by one's own temperament, mood or sentiment.

*Over-whelm*: weigh down, submerge, cover completely by flowing over or pouring down on, crush, destroy, cause to feel confused or embarrassed



## Surah-18 Al-Kahf

770. **All the thankful-praises are to Allah  
Who has sent down to His slave the Book, and  
has not made therein any crookedness. (1)**  
(18-1 to 6, Section 1)
771. **Verily, We (Allah) have made all that is on the earth,  
as an ornament for it that we may try them:  
which of them are best in deeds. (7)**  
**And Verily, We (Allah) shall indeed make all that is on it,  
a barren mound. (8)**  
(18-7 to 8, Section 1)

The Prophet (Peace be upon him) said:

"Verily, Allah is the Most Beautiful (*Al-Jamiil*) and He loves beauty (*al-jamaal*)." (Muslim)

Allah's beauty is abundant, all around, in His creation. Besides its aesthetics, soothing and comforting effects, it is also tempting and luring to motivate man to action and achieve excellence. Besides design, organization of *ornamental* aspects, arrangements for his enjoyment and ease, it drives man to attain higher objectives.

Let us, first, examine the terminology used in this verse and then its different meanings, which will indicate how truthfully scientific is the language of the Quran, which invites attention to scientific processes taking place in universe:

*Saiidan*: soil, earth, level land, high and low land, surface of earth, grave, sand, dust

*Juruzun* : barren (land in-capable of producing vegetation), land without herbage, dried, dry (ground)

*Earth*: this world, the planet on which we live, *land surface of the world*, land contrasted with sky, one of several metallic oxides

*Humus*: Earth formed by decay of vegetable matter, dead leaves, plants, *organic* material in soil, made up of remains of plants and animals. It is a rich source of *chemicals* needed by plants.

*Soil*: ground, earth, especially upper layer of earth in which plants, trees etc., grow

*Dune*: large hill of sand

*Dust*: collection of *powdery particles of earth*, *dry weather*, *dust* covers surface of soil and *finds its way* into every hole and corner

*Abrasion*: process of rubbing or wearing away, sand blown by wind rubs away at rocks, causing abrasion

*Aeolian erosion*: wind carries sand and other particles wearing away soil and rocks

*Erosion*: wearing down of rocks and soils

Examine following news item reported from Washington, in The Daily Dawn, 22-4-1998:

"...Biologists are convinced that *mass extinction* of plants and animals is under way...The rapid *disappearance of species* was ranked as one of the planet's gravest environmental worries, surpassing pollution, global warming and the thinning of the ozone layer, according to the survey of 400 scientists commissioned by New York's American Museum of Natural History... Many believe that the rate of loss is greater *now* than at any time in history. The speed at which species are being lost is much faster than any we've seen in the past including those (*extinctions*) related to meteor collisions". The Quran, at different places, warns against disturbing the balance and points towards changing of this earth ultimately into a barren mound.

Now we can consider to some extent clues to scientific statement in verse 18-8, about physical condition of earth at '*Qiyaamah*'. For example, once processes of removal of *vegetation*, *humus* and *humidity* in the land are complete, other processes set in, where winds blow *upper layer* of earth into *dust* and *sand*, and keep on shifting and shapping *dunes*, *high* and *low*.

The use of words '*saiidan juruzaa*', in combination, points towards: *herbage routed out by drought* and *winds*, and *erosion* of *upper layer* of earth into *dead surface dunes* of *dust* and *sand* as *graves* of past life, over a period of time, e.g. like prevailing conditions on Mars. It may be noted that this verse deals with the condition of earth only, where as detailed accounts of ultimate *winding up* of the whole *universe*, *extinction* and *destruction* of *stars*, etc, have been mentioned separately at many places in the Quran. Consider following report:

On June 14, 2002, asteroid 2002 MN, up to 120 metres long, passed earth at a distance of just 120,000 kilometers, a hair's breadth in galactic terms, Britain's

National Space Centre said. The last time a known asteroid came this close was on December 9, 1994. "... if it had hit the earth 2002 MN may have caused local devastation similar to that which occurred in Tunguska, Siberia, in 1908, when 2,000 square kilometres of forest were flattened (by a space object)", it said.

"Though the exact details of an impact scenario depend on the rock's composition, had it hit the earth, the event would have been Tunguska-like', with a force rivaling the largest H-bombs." (*Asteroid gives earth closest shave in years*, Paris (AFP), Jun 20, 2002 Dawn - July 21, 2002)

Tragedies in the deep past have shaped human evolution. Dr Scholz said: "There's been recognition that *speciation of hominids* is controlled by environmental factors - whether that's long-term changes in *aridification* in Africa or perhaps the dramatic increase in variability in environmental conditions, such as in precipitation, temperature, and so forth."

Scientists have identified a major climate crisis that struck Africa about 70,000 years ago, that might have changed course of human history. When equatorial Africa experienced prolonged drought, the first humans left Africa to populate the planet elsewhere. We owe our existence to a small band of survivors who clung on to life during the crisis of epic proportions or moved and found water. It must have had a major impact on all species in affected area and entire landscape.

Genetic studies suggest modern humans descended from a group of around 10,000 individuals who lived in East Africa at the time of this crisis. Immediately after its end, human populations started to expand rapidly, as they began moving out of Africa into Middle East, Asia and Europe. (Roland Pease, *Ancient drought 'changed history*, The News - December 10, 2005)

**772. Our Lord (Allah) is the Lord of the heavens and the earth. (14)**  
(18-14, Sections 1 to 3)

**773. He whom Allah guides, then he is the rightly guided.**  
**And he whom He lets go astray, then**  
**for him you will not find a guiding friend.**  
(18-17, Sections 2, 3, 4.)

**774. ...That the Promise of Allah is True,**  
**... Their Lord (Allah) ever knows all about them. (21)**  
(18-19 to 21, Sections 2, 3, 4.)

Allah made the case of the people of the *Cave*, known to the people of the city, who were disputing among themselves: "That the promise of Allah is True, and there can be no doubt about the *Hour* (Resurrection)." (18-21)

**775. Say: Allah ever knows all, how long they tarried (in the Cave).**  
**His is the unseen-hidden of the heavens and the earth.**  
**Absolute all clear is the Sight with Him and absolute all-keen Hearing!**  
**They have no protector-guardian beside Him, and**

**He makes none to share in His High-Rule Order. (26)**

(18-22 to 26, Sections 2, 3, 4.)

Mention of Allah's *unseen-hidden forces* and *phenomena* in universe and His High-Rule Order in design, organization and operation, point out that all that went in and around the Cave and its occupants, was precisely ordained and controlled at will in cosmos and even in cosmic radiation: Reconsider statements about directing the sun *beams*, left and right, deviating from their normal course over the Cave. (In this regard, see discussion in the light of some recent research in the book '*Unto Light*', by Shahzade Shaikh.)

**775. None can change His (Allah's) Words; And you shall find no refuge other than Him.**

(18-27, Section 4)

**776. Certainly, We (Allah) waste not the reward of any one who excels good work. (30)**

(18-30 & 31, Section 4)

**777. ...He is Allah, my Lord-Master Owner, ... (38)**

(18-32 to 44, Section 5)

Allah sets forth a parable of two men, who were provided two rich gardens of grapevines. One of them boasted that he had more wealth, honour and power, thinking that his garden would never perish, there would be no resurrection and even in case of such an eventuality, he will be better off. His companion reminded him of the process of his creation from inorganic into organic material, forming sperm and then fashioning into a man, saying:

"But for my part, *He is Allah, my Lord-Master*, and none shall I *associate* with my Lord". 8-32 to 44

See notes at 13-28. Now reconsider the statement "...none shall I *associate* with my Lord," (18-38), indicates that becoming slavish to greed for wealth, honour, power, etc., also amounts to *association*.

**778. There over, the protection-power is for Allah (Alone), the True. He is the Best for reward, and the Best for final end. (44)**

(18-32 to 44, Section 5)

When garden of the boaster, in the parable mentioned above, was ruined:

"Nor had he numbers to help him against Allah, nor was he able to deliver himself." (43)

*"There over, the protection comes from Allah, the True One.*

*He is the Best to reward, and the Best to give best end."* (44) 18-43 & 44

**779. And Allah is Since Ever All-Powerful Prevailing over all things.**

(18-45, Section 6)

**780. And your Lord will not wrong any one.**

(18-49, Section 6)

781. **(Allah) made them not witnesses  
at the creation of the heavens and the earth, nor  
at the creation of their own *selves*, nor  
was I to take the misleaders as helpers. (51)**  
(18-50 & 51, Section 7)
782. **And your Lord (Allah) is the Ever All-Forgiver, Lord-Master of Mercy.**  
(58) (18-59, Section 8)
783. **And We (Allah) knew all concerning him. (91)**  
(18-83 to 101, Section 11)

People asked the Prophet (Peace be upon him) about *Dhul-Qarnain*. In these verses Allah has revealed about different events during his journey, till he reached the *setting place of the sun*. 18-83 to 101.

784. **And the Promise of my Lord (Allah) is since ever True. (98)**  
(18-83 to 101, Section 11)
785. **Say: If the sea were ink for the Words of my Lord (Allah),  
surely, the sea would be exhausted  
before the Words of my Lord would be finished,  
even if we brought the like thereof for its aid.**  
(18-109, Section 12)

*Kalimatun*: word, speech, poem, formula, decree, sentence, agreement, order, knowledge, commandment, ordinance. Noun or verb is also called '*word*'. In the absolute cases it may be taken in the sense of Allah's Might, Will, Determination, Ordinance, Truth, Eternal Writing, Book of Allah, The Word '*Kun*' (*Be! and it is.*), Christ (Peace be upon him) himself.

For some meanings see, for example: 2-124, 6-115, 39-71, 18-27, 7-147, 20-129, 8-7, and 42-51.

Generally, translation of *Kalimatun* as '**Word**' is preferable.

In English following meanings are included in the term **Word**:

- i. sound or combination of sounds, written or printed symbols, forming a unit of language
- ii. something said, remark or statement
- iii. news, information
- iv. promise, assurance
- v. command, order, spoken signal
- vi. God's *Word*: Scripture (in Christianity the *Gospel*, and in Islam the *Quran*)

Keeping above meanings in mind, consider following:

DNA, RNA, chemical *composition*, *equations*, etc., are some of examples of '*Words*' of God. *Arrangement* of electrons in different shells or energy levels of an atom, known as electronic *configuration*, is also an example of '*Word*' of God.

Similarly different *structural arrangements* and *outlines of cells* are *Words* of God. Such configurations (e.g., isomers), permutations, equations, etc., form *words* of God not only in two, but in three, four and more dimensional frames and planes of existence.

*Arrangement (configuration)* of letters in a word, words in a sentence and so on, makes the whole difference and sense. Similarly, for example, in the language of chemistry, there is an *arrangement (configuration)*, of *ions, atoms, molecules* etc.: *chemical composition of molecules, compounds, isomers*, etc. Chemical structure (Chemical *Word*) in a chemical formula and given equation works exactly the way it is decreed or ordained to. Same is the case with physical structures in megaverse formed by particles, strings, branes, atoms, elements, substances, entities, etc., etc.

There are different ways of writing different scripts and speaking different dialects even in the same language. These differences are more conspicuous in writing the same word or command in different languages. There are also different graphic and structural representations and signs conveying different meanings. Similarly in chemical language, this becomes more clear from, for example, different ways of *bonding* of carbon in organic compounds.

Two or more compounds that have the same molecular formulae but different structural formulae (configurations) are called *isomers* (Greek *iso*: same, *meros*: parts); e.g. *Pentane* has 3 *isomers*, *Hexane* has 5 and *Decane* has 75, each with different chemical and physical properties. Number of *isomers* increases with increase of number of carbon atoms. Infinite thankful-praises for the Creator-Sustainer of all worlds ensue from innumerable possibilities of creation, qualities and quantum situations.

**786. Your God is only One God.** (110)

(18-110, Section 12)



## Surah-19 Maryam

787. **I (Allah) created you before, when you had been nothing. (9)**  
(19-2 to 9, Section 1)
788. **In truth it never befits (the Majesty of) Allah that**  
**He should take unto Himself a son.**  
**He is Glorified-High Exalted.**  
**When He decrees an affair, then He just says to it only: Be! and it is.**  
(19-35, Section 2)
789. **And verily, Allah is my Lord and your Lord.**  
(19-36, Section 2)
790. **Verily We (Allah) will inherit the earth and all who are thereon, and**  
**unto Us they shall be returned.**  
(19-40, Section 2)  
*Warisa:* inherit, survive, own or sustain, take possession
791. **Verily, He is (Such that) His Promise since ever is surely fulfilled.**  
(61) (19-58 to 63, Section 4)  
Another translation: "His promise is ever sure of fulfillment". (61)
792. **And we (angels) come not down, except**  
**by Command of your Lord-Master (Allah).**  
**To Him belongs all that is before us and all that is behind us, and**  
**all that is between those two, and your Lord is never forgetful.**  
(19-64, Section 4)
793. **Lord-Master-Owner (Allah) of the heavens and the earth, and**  
**all that is between them!**  
(19-65, Section 4)



794. **We (Allah) created him before, when he was nothing. (67)**

(19-66 to 72, Section 5)

"But does not man call to mind that

We (Allah) created him before out of nothing?" 19-67

795. **Whoever is in error,**

**the Ever All-Beneficent will then extend (the span) to him. (75)**

(19-73 to 74, Section 5)

"Say: 'If any go astray,

(Allah) Most Gracious extends (the rope) to them, until,

when they see the warning of Allah,

either in punishment or in The Hour.

They will at length realise who is worst in position, and

(who is) weaker in forces." 19-75

796. **And Allah increases in guidance those who walk aright. (76)**

(19-75 to 76, Section 5)

797. **We (Allah) do reckon for them a number. (84)**

(19-83 to 84, Section 6)

"So We (Allah) make no haste against them, We do reckon for them (limited) number (of days of this life)". 19-84

798. **On the Day, We (Allah) shall gather the righteous unto the Ever All-Beneficent, a goodly company. (85)**

(19-85 to 87, Section 6)

*Wafada*: arrive at the court of a king

And We (Allah) shall drive the guilty unto Hell, a thirsty herd. (86)

(19-85 to 87, Section 6)

799. **There is none in the heavens and the earth, but comes unto the Ever All-Beneficent as a slave. (93)**

(19-88 to 95, Section 6)

800. **Verily, those who believe and do good works, the Ever All-Beneficent (Allah) will bestow love for them.**

(19-96, Section 6)



## Surah-20 Taa Haa

**801. We (Allah) have not sent down unto you (Muhammad) the Quran, that you should be distressed. (2)**

(20-2 to 4, Section 1)

A revelation from Him Who (Allah)  
created the earth and the lofty high heavens. (4)

(20-2 to 4, Section 1)

**802. The Ever All-Beneficent (Allah), firmly-established over the Throne.(5)**

(20-2 to 4, Section 1)

Also see 7-54, 9-129 (*Arsh-il-Aziim*), **10-3**, 13-2, 17-42, 20-5, 23-86, 116 (*Arsh-il-Kariim*), 25-59, 27-26, 32-4, 39-75 (*haafiina min hawl-il-Arsh*), 40-7 (*yuhammiluun-al-Arsha wa man hawla-huu*), 15, 43-82, **57-4**, 81-20, 85-15 (*Arsh-il-Majiid*).

Some important terminology in these verses and their shades of meanings  
(Dr Rohi Baalbaki, *Al-Mawrid*):

*Aziim: great, grand, grandiose, imposing, stately, magnificent, glorious, splendid, gorgeous, sublime, superb, august, dignified, majestic, exalted, lofty*

*Majiid: glorious, illustrious, glorified, exalted, laudable, praiseworthy, proficient, excellent, superior, brilliant*

*Hamala: carry, bear, hold, life, raise, pick up, convey, transport, deliver, transmit, communicate*

*Haftina: surrounding all around*

*Hawla: power, might, strength, ability, around, about, round, concerning, regarding, with respect to, in relation to, in connection with, with reference to, turn (into), make (into), transfer, switch, shift, make over, pass (out), convey, cede, dispose of, deliver, assign, deed*

(over), remit, send, forward, deflect from

*Sawwaa*: proportion, fashion, perfect, make level or equal, be equal, ascend, intend, **set one self to do a thing**, make, complete, adjust, rectify, be just, moderate, stand straight, be upright, be firm, steady, seat oneself firmly upon, *direct oneself to, go towards*

The word *Istawaa* has been used at different places in the Quran, with reference to Allah *Subhaanhuu wa ta'ala*, e.g. with '*ilaa*' and '*alaa*':

With *ilaa* (towards): 2-29, 41-11

With *alaa* (on, over, at): 7-54, 10-3, 13-2, 20-5, 25-59, 32-4, 57-4

"Verily your Lord is Allah,  
Who created the heavens and the earth in six Days,  
*then, He established Himself on the Throne,*  
regulating and governing all things..." 10-3

It must be clarified at the very beginning that our comprehension capacity is too limited, particularly in matters relating to God Himself. *Allah Knows Himself, better.*

Simple translations, e.g., above, seem to be influenced, apparently, by Jewish interpretation, as if, God finished His work, "*then, He established Himself on the Throne.* Whereas His *Busyness* continues "*regulating and governing all things.*" Also see 55-29. Rising over the Throne of Majesty, gives an impression of establishing the Power Post, which is interpreted by Abdul Wadud as the Control Post, establishing governance and regulatory mechanism of universe. For example, following verse also informs about continuing processes:

"Allah is He Who *raised the heavens without any pillars that you can see;*  
then He *established Himself on the Throne* (of Authority);  
He has subjected the sun and the moon (to His Law)..." 13-2

"Say: if there had been (other) gods with Him, as they say,  
behold, they would certainly have *sought out a way*  
to the **Master of the Throne!**" 17-42

This verse (17-42) also, in the light of shades of meanings given above, gives impression of **mastery** and **control Power Board**, rather than just, occupying the Throne.

Say: "(Allah) Who is the *Lord (Rab)* of the seven heavens, and  
the *Lord (Rab)* of the Supreme Throne?" 23-86

The word Lord (*Rab*) has been repeated for the *Throne*, as also for the seven heavens. This means Allah's *Rubuubiyat* applies to all, including *Al-Arsh*, the Control Panel. Also see 43-82.

"He (Allah) Who created the heavens and the earth, and  
all that is between,

in six days, and  
*is firmly established on the Throne.*

Allah, Most Gracious: ask you, then, about Him  
 of any acquainted (knowledgeable)." 25-59

Mentioning that Allah "*is firmly established on the Throne*", repeatedly along with creation of the heavens and the earth, and relating to knowledge, requires deeper reflection!

"And you will see the angels  
*surrounding* the Throne on all sides..." 39-75

"Those who *sustain* the Throne, and those around it  
 sing Glory and Praise to their Lord..." 40-7

Some scholars have translated this as sustaining, in the sense of bearing. Allah is *As-Samad*. He is *Self-Sustaining*. He *doesn't need any support or some one for bearing*. Such translations need much deeper and very careful consideration.

"He (Allah) it is Who created the heavens and the earth, in six Days, and is moreover firmly established on the Throne,  
 He knows what enters within the earth and what comes forth out of it,  
 what comes down from heaven and what mounts up to it.  
 And He is with you wheresoever you may be.  
 And Allah sees well all that you do." 57-4

Mentioning along with different Divine Majestic works, that Allah "*is moreover, firmly established on the Throne*," needs much deeper reflection.

See notes under '*Transcendentalism and Attributes of God*', in *The Gateway to the Quran*, by Shahzad Shaikh, in the light of the *Ahaadiith* of the Holy Prophet (Peace be upon him) about vastness, greatness and majesty of *Al-Arsh* and *Al-Kursi*.

Also consider following translations:

"He it is (Allah) Who created the heavens and the earth in six Days, and His Throne was over the Waters..." 11-7

Second part of the above verse (11-7) has been translated by Abdul Wadud as:

"And He (Allah) kept His *Control Post* (of life) on water." (11-7)

"The Most Gracious (Allah) rose **over** (*Istawaa*) the (Mighty) Throne  
 (*in a manner that suits His Majesty*)" 20-5

(Translation: Dr M.M.Khan & Dr Hilali)

"(Allah) Most Gracious is firmly established on the Throne (of Authority)." 20-5 (Translation: Abdullah Yusuf Ali)

803. **To Him belongs all that is in the heavens and all that is in the earth, and all that is between them, and all that is under the soil.**

(20-6, Section 1)

The Quran uses appropriate scientific language, e.g. in this case also, instead

of just saying *earth*, the specific term for *soil* has been used, inviting attention to *biological, chemical and physical resources and phenomena occurring under the soil*. This may be clear from following definitions and explanations:

*Saraa*: moist and softened (ground), moisture, moist, earth,  
*Soil*: ground, earth, upper layer of earth in which plants, trees, etc. grow.  
*Sod*: upper layer of grassland including the grass with its roots and earth

804. **And whether you be loud in your speech, but surely, He (Allah) knows the secret and that yet more hidden.**  
 (20-7, Section 1)
805. **Allah! There is no god except Him. For Him (Alone) are the Most Beautiful Glorified Names.**  
 (20-8, Section 1)
806. **Verily, Me, Only I, (Allah) Am your Lord-Master-Owner.**  
 (20-12, Section 1)
807. **Verily, without any doubt Me, Only I, Am Allah. There is no god except Me (Allah) (14)**  
 (20-9 to 16, Section 1 to 5)
808. **Verily, You (Allah) are Since Ever All-Seer of us.**  
 (20-35, Section 2)
809. **He (Allah) said: Fear not. Verily, I Am with you both, I am Ever All-Hearing and Ever All-Seeing.**  
 (46) (20-42 to 48, Section 2)
- "They (Moses and Aaron, Peace be upon them) said:  
 'Our Lord (Allah)! We fear lest he (Pharoah) hastens with insolence against us , or lest he transgress all bounds.'" (20-45)
- "He (Allah) said: 'Fear not; for, I am with you: I Hear and See (everything).'"  
 20-46
810. **He (Moses,Peace be upon him) said: 'Our Lord-Master-Owner is He Who gave every thing its form and nature, then guided it aright'. (50)**  
 (20-49 to 50, Section 2)
811. **He (Moses, Peace be upon him) said: 'The knowledge thereof is with my Lord in a Record. My Lord-Master neither errs nor forgets'. (52)**  
 (20-51 to 54, Section 2)
812. **He is (Allah) Who has made the earth for you a cradle, and has opened (walk, travel-enabling) ways for you therein, and has sent down water from the sky, and We (Allah) have brought forth with it seperate classes of species of vegetation. (53)**  
 (20-51 to 54, Section 2)

*Salaka*: cause to go or walk, travel a road, follow a path, thread a path way, make a way, cause to enter, behave, conduct one's self, bind with a chain

It has more than one connotations, including spreading, threading, *gradient*, *compaction* of ground, *supporting movement forward*, etc.

From different meanings given above, it becomes clear that earth is not just bumpy, untreadable and unpassable globe of ridges and ditches, but plains, paths and passes have been designed into it for appropriate habitation, movement and traveling of man on the planet. American geologist, J.S. Lewis says: "The earth with its atmosphere and oceans, its complex biosphere, its crust of relatively oxidised, silica rich sedimentary, igneous, and metamorphic rocks overlaying (a magnesium silicate mantle and core) of metallic iron, with its ice caps, deserts, forests, tundra, jungles, grasslands, fresh-water lakes, coal beds, oil deposits, volcanoes..., plants, animals, magnetic field, ionosphere, mid-ocean ridges, convincing mantle...is a system of stunning complexity."

The *earth* by definition includes waters and atmosphere also. Following statement in the above verse, also draws attention to *water ways formed by water sent down on earth*.

"..(He) has opened (travel-enabling) ways for you therein and has sent down water from the sky.."

These water ways besides facilitating water transport, form 'fly ways' for migratory birds. Similarly migratory animals and birds use these natural ways during their seasonal and other movements, which are specially designed. Sky (atmosphere and space) above earth, provides sky-ways for aerial and space movements and journeys.

Literally speaking: He (Allah) has caused (threaded, laid) path-ways to go: He has made them *movement-worthy*.

He has made moving - **movement enabling** ways therein.

Animal walking or other movements upon earth take place not solely because of the movement of such a body but it moves forward because of the pushing reaction of the earth to the action of the body on the earth (Reaction is equal to Action, 3rd Law of Motion). Without Earth's *forward movement-supporting reaction* animals can't walk and vehicles can't move.

Attention is also invited to the wondrous works of God in scientific processes and phenomena pointed out in verse 20-53. Let us very briefly examine only some aspects of meanings of the terminology used in this holy verse:

*Zaujun*: (plural: *Azwaaf*): companion, mate, spouse, individual consorting with another, *that in which individuals are united*, as a kind, species, class or sex, a pair, a couple

*Nabaatun*: plants, vegetables, vegetation, geophyte, which includes all species and kinds, e.g. spermatophyte, seed plant, biennial, annual, xerophyte, hydrophyte, water or aquatic plant, perennial, botanical

*Shattaa: separate, divided, dispersed, various, diverse, sundry and scattered*

*Vegetation* is the over all plant cover of an area or region, including tiny *mosses, grasses and herbs*, right through to the tallest *trees*. On decomposition, it returns minerals and other chemicals to soil. This forms *humus* and *peat*. *Tundra* and *tropical rain forests* are two types of vegetation. *Tundra* is flat, northern plain where no trees grow, between polar region and taiga in Europe, North America and Asia. Plants growing in tundra are mainly low shrubs, grasses, mosses and lichens.

*Some methods of vegetation may be cited as follows:*

-*Vegetative Reproduction* is a major method of reproduction in plant kingdom, in which plants produce offspring without involving sexual reproduction (individually without a mate, separately)

-In some *species*, parent plant sends out *runners* from which new plants grow.

-Many garden plants are propagated through their *cuttings*.

-*Asexual Reproduction* takes place without sex cells.

Some send out suckers which then grow into new plants nearby. Others set seed themselves, without need for sexual reproduction.

Also see examples like, *pollination, propagation, etc.*

New plants reproduced are exactly the same genetically as their parent.

It would be seen that just in three words, *azwaaj, shattaa, nabaat*, attention has been invited to the wonders in the whole range of plant life and botanical sciences.

Consider brief notes on some interesting phenomena in plant life, mainly taken from Harun Yahya's book, *The Miracle of the Creation in Plants*:

Plants are essential for life, as basic source of e.g., oxygen, nourishment, etc., and maintenance of temperature, correct proportion of gases, etc. Main source of energy for life on earth is our sun. Humans and animals make most of its use, as usable energy through food produced by plants. Plants can, however, produce their own nutrition due to their cell structure, by employing solar energy directly, through photosynthesis. It distinguishes them from other living things, for making direct use of sunlight.

Different regions in plant cell are made up of different chemicals to perform specific functions, in coordination with each another. There are more than 500,000 types of plants, in which each species has its own special features. There is also great diversity in their reproductive systems, defence mechanisms, colour, design, etc.

Plants, which have most important role in ecological balance and continuation of life, possess relatively more effective reproductive systems than others. Some plants are multiplied by placing their stalk cuttings in ground. Others, without separate genders, produce exact copy of their new generation, e.g., in asexual reproduction. Plant's structural characteristics are encoded in

DNA. In modifying of stems and separating into different parts, special enzymes are used. Grasses and strawberries multiply by using horizontal stems known as *stolons*. Potato, growing underground, multiplies by forming rhizomes (horizontal stems), which enlarge at the ends into tubes. Some species grow new plants from parts of their leaves that fall on ground. For example, *Bryophyllum daigremontianum* produces young plantlets on margins of its leaves. Eventually these drop on ground and begin an independent life.

In some plants, e.g., begonia, when its leaves fall on wet sand, young plantlets grow around leaf base. These plantlets, soon, begin to form new plants.

In the Qur'an, *fecundating* winds are mentioned. (Consider 15-22.) In Arabic, this word implies fecundating of both plants and clouds. Winds perform both these functions. Plants throw pollen into air. Most plants are ideally created to catch pollen from wind, e.g., *hanging flowers*, make canals that open towards air currents, carrying these seeds to other plants of same species. Pollen arrive at reproductive organs through these canals, for fertilization.

Pollen, micro-organisms measurable in micron (1/1,000 mm), consists of generative cells contained within tube cell, likened to a strong box, surrounded by a wall called *sporoderm*. Outermost layer of this wall, called *exine*, is most resistant material known in organic world, to damage from acids, enzymes, high temperature and pressure. Reproductive cells, inside, are well protected, so that by whatever method pollen is dispersed, it can remain alive even miles away from parent plant. They are dispersed in very large numbers, which guarantees multiplication. Plants produce more pollen than required to guarantee pollination process.

Pollen reaches flowers for fertilization in different ways. In first stage, i.e., dispersal, pollen may stick to body of bee, butterfly, or some insect, and get carried, or be borne in air (wind pollination). How does each of thousands of varieties of pollen borne by wind recognise its own species?

Cornell University's Karl J. Niklas and his team discovered that wind pollinated plants have *aerodynamic flower structures* to enable them to attract large quantities of pollen from air. Aerodynamic forces (air currents) operate on bodies moving in air. Bodies able to move in air are known as *aerodynamically structured*, e.g., in pine cones.

In trees, male and female cones can be on different trees or on same one. Female cones are larger than males and grow singly. Around central axis of female cone, are arranged numerous *sporophylls* - leaf-like structures, resembling fish scales. At base of these scales are two *ovules*, where eggs are formed. When cones are ready to pollinate, these cases open up and enable pollen from male cones to enter.

There are specially designed channels on cones to draw in air currents to carry pollen to reproductive areas. There are special assisting structures which enable pollen to enter cone with ease. For example, scales of female cone are



covered with sticky hairs, through which pollen can easily be taken inside for fertilisation.

Cones alter movement of wind in different ways:

- (i) direction of wind is turned towards centre by leaves,
- (ii) wind in this region is twisted and pulled into the area where eggs are formed,
- (iii) wind which spins like whirlpool and touches all the little casings, is then directed towards the region which opens to centre of cone,
- (iv) its protuberances give rise to small currents, and cone turns wind downwards and directs it towards casings.

These operations, complement each other, and are coterminous, with perfect planning, so that most of pollen in air reaches desired destination.

Air current created around female pine cone is very important in pollination.

- i. wind is turned to middle of cone,
- ii. after blowing around centre it passes over surface of scales,
- iii. air circulates by opening to the egg on each scale and pollen gathers in that region,
- iv. pollens are then sent downwards and towards scales parallel to wind.

Like other pollens, pine pollens also have different shapes, sizes, and densities according to species. All varieties of cone set up air currents most suited to their own species. Plants use filtration of air currents for different functions. For example, by this method female cones are able to change direction of fungus pollens which could damage their egg cells.

Cones have different thicknesses and shapes depending on their species. After fertilisation, female cones turn into wooden structures containing seed. Female cones are generally formed at tips of branches, which reduces loss of pollen to minimum. Symmetrical arrangement of leaves around cones assists in trapping of pollen coming from all directions, and by reducing speed of currents. Some plants (hazelnut, walnut, etc.) open flowers before their leaves, for pollination to take place without obstruction.

The distance pollens can travel, varies with species. For example, pollens with air sacs can travel greater distances than other species. Pine pollens with two air sacs can be carried up to 300 kilometres on high air currents. Thousands of varieties of pollen travel on same wind, without any confusion between them. Winds perform transport duties perfectly. Examine information in 15-22: "And We (Allah) send the *fecundating winds*." Hitting the target is by teamwork, fine calculation, superior technology, and sensitive adjustments. Direction of air current, thicknesses of cones, shapes of leaves, etc., are all adjusted. All processes work in unison. All plants and animals support each other's existence and balance, in intelligence and expertise. Plants have perfect strategies to direct animals to carry their pollen.

"For example, plants' colour signals indicate to birds and other animals which fruits are ripe and ready for dispersal. The amount of nectar present, linked to the colour of flowers, increases the chances of fertilisation by encouraging the pollinator to stay on the plant longer. And specific floral odors attract the right pollinators at exactly the right time." (John King, *Reaching for the Sun*, 1997, Cambridge University Press, p.152; Harun Yahya, *The MIracle of the Creation in Plants*, p.37)

Some plants employ deception to initiate pollen-carrying process. Animal, that has to carry pollen, generally falls into trap laid by plant. They apply colour, shape, scent, etc., for the purpose. Beside presence of flowers, colour also advertises their nectar. When pollinator approaches, flower gives off stimulatory signals, to lead insect to nectar site. Colour patterns direct pollinator to the centre where nectar is located, and thus enables fertilisation. Some plants which have no nectar use colour features of nectar-producing flowers to attract insects, e.g., *red cephalanthera*, a species of orchid, and blue bellflowers. While latter give off nectar which is very attractive to bees, red cephalanthera does not possess characteristics to do this. But it is the same wild bee, *leafcutter*, which carries out fertilisation of both these plants. *Spectrophotometer* studies indicate that leafcutter bees are unable to distinguish between respective wavelengths of light given out by two different flowers, i.e., they can't see difference in colour of flowers. Some species of plants demonstrate their pollen reward to insects by changing colour of their blossoms.

Fritz Muller gives his interesting observations about Brazilian forest plant *Lantana*: Its flowers last three days, yellow on first, orange on second, purple on third. This plant is visited by various butterflies. Purple flowers are never touched. (Yahya, *The MIracle of the Creation in Plants*, p.40)

Water lilies use *Coleoptera* (insect order), sensitive to white colour. After fertilization, white turns to pink, meaning flower has been fertilized, and pollen has been used up. By correctly interpreting color changes pollinators save effort not to visit plants which have little or no nectar.

When insect tries to get nectar from flower, pollen sticks to it. Simultaneously, it leaves behind pollen which was stuck to it from another flower it visited earlier.

Some plants, which do not have nectar, are fertilised by making deceptive use of their similarities to insects, e.g., one species of orchid (mirror orchid), uses shape and colour of female bee in order to attract bees. Deceptive techniques employed are quite large and varied. Therefore, their modes of fertilisation differ.

It is extremely interesting to examine details of reciprocity in *lock and key* relationship in different species of animals and plants. Furthermore, how precise calculations are made and timing set?

Some flowers open at night and are fertilized by nocturnal creatures. White, greenish, and purple flowers have such a strong smell that bats, which are blind and fly in the dark, easily find and fertilize them. These flowers also produce great

quantities of nectar, on which bats feed.

There are sea plants, too, which reproduce by means of pollen. Plants which disperse their pollen by water are found in different families, places, and from 40 metres below sea level to 4,800 metres high. Ecologically, they live under very different conditions, from tropical rain forests to seasonal desert pools. (*Scientific American*, 1993, p. 69)

Apparently water is not a suitable environment for pollen to spread in, and generally can lead to splitting of seed. There may be quite irregular currents in water, tides may suddenly sink or carry them away considerable distances. Notwithstanding these factors, aquatic plants use water as pollinator.

For example, *Male Vallisneria* flowers develop in that part of the plant which remains under water. In order to reach females, they leave main body and float free. At this point the flower looks like a globular bud, leaves closed over it and wrapped up like peel of an orange. This particular structural form provides protection from negative effects of water on pollen, it carries. Then, closed petals separate from one another and curl back, spreading over surface of water. Organs which carry pollen emerge above leaves, and function like miniature sails, able to move even in slight breeze and keep *Vallisneria*'s pollen above water. As for flowers of female plant, they float on water, at the end of a long stalk rooted in lake or pond bed. Female flower leaves open on surface, forming a slight depression, which serves to create gravitational pull on male plant when it approaches female plant. In fact, as the male flower passes by the female it is drawn towards it.

*Halodule* plant's floating long, noodlelike pollens sway from under water to surface. Pollen noodles have coatings of proteins and carbohydrates that make them sticky. They adhere to one another on surface of water and form long rafts. Millions of *floral search vehicles* of this type are carried along as tide returns to shallow pools where female plants float. Due to their collision, pollination takes place easily and successfully.

In above cases, pollen is transported *above* or *on* surface of water, i.e. pollen movement is two-dimensional. Some species have pollination systems that operate in three dimensions, i.e., *below* surface. Unlike other water plants, *Thalassia* spends all its life under water, and manages to send its pollen to female plant under water, embedded in elongated strands. In three-dimensional pollination, even slight change in movement of pollen has far-reaching effects. Nevertheless, *Thalassia* plants are carried along by waves, then stick to female flowers' reproductive organs and thus enable the plant to multiply.

813. **Eat and pasture your cattle.**

**Verily, in that are Signs for men of understanding. (54)**

(20-51 to 54, Section 2)

814. **Thereof (earth) We (Allah) created you, and  
into it We shall return you, and**

**from it We shall bring you out once again. (55)**

(20-65 to 76, Section 3)

**815. Better is the reward of Allah and more lasting. (73)**

(20-65 to 76, Section 1 to 5)

**816. And verily, I (Allah) Am indeed Ever All-Forgiving to him who repents and believes and does righteous good deeds, and then follows the right path.**

(20-82, Sections 4)

**817. And verily, your Lord-Master-Owner (Allah) is the Ever All-Beneficent.**

(90) (20-83 to 98, Sections 5)

**818. It is nothing else but the absolute truth that God of you all is only Allah, the One; there is no other god but He (Alone).**

**All things, He comprehends in His Knowledge (Science). (98)**

(20-83 to 98, Sections 4 to 5)

**819. We (Allah) ever Know all of what they will say. (104)**

(20-99 to 104, Section 5)

**820. My Lord (Allah) will blast them (mountains) into scattered dust.(105)**

(20-105 to 109, Section 6)

*Nasafa* : uproot, *reduce to powder*, scatter, *destroy from foundations*, *winnow as chaff*, over turn, demolish, devastate, *dig out and level*

Then He will leave it as a precision-level emptied plain. (106)

(20-105 to 109, Section 6)

*Qaa'*: vomit (when earth throws out its burdens), level plain

*Safsafan*: set in a row, rank, soft ground, leveled in line

Astrophysicists at Warwick University found evidence of planetary metal-rich gas orbiting a white dwarf, about 463 light years from our solar system, in constellation Virgo. Traces of magnesium, iron and calcium in the ring suggest the materials are the evaporated remains of an asteroid about 50 kilometers in size.

White dwarf, beginning as a star similar to our sun, swells into a red giant probably destroying any inner planets, and pushing out asteroids, etc., to a distance of about 500 million miles. Astrophysicists suspect this could serve as a model for what will happen to our solar system in five to eight billion years when our sun becomes a white dwarf. "It's like a glimpse into the future of our solar system." (*Scientists claim finding clues to the end of solar system* AFP; Dawn - December 23, 2006)

**821. He Knows (all) that is before them and (all) that is behind them, and they will never compass anything of His Knowledge.**

(20-110, Section 6)

**822. And (all) faces humble themselves**

**before the Ever Living, the Ever Eternal Sustaining all that exists.  
And he who carried (a burden of) wrongdoing,  
will be indeed a complete failure (on that Day). (111)**

(20-111 to 112, Section 6)

**823. Then Exalted High above all is Allah, the True King, the Truth. (114)**

(20-113 to 114, Section 6)

**824. Then his (Adam's) Lord-Master chose him, and  
relented toward him, and guided him. (122)**

(20-116 to 122, Section 7)

**825. And provision of your Lord-Master is better and more lasting.(131)**

**We (Allah), Ourselves provide for you.(132)**

(20-131,132, Section 8)



## Surah-21 Al-Anbiya'

826. **My Lord-Master ever Knows all what-ever is said  
in the heaven and the earth.  
He is the Ever All-Hearer, the Ever All-Knower.**

(21-4, Section 1)

827. **Then We (Allah) fulfilled the Promise to them (Messengers).  
So We saved them and those whom We willed, and  
We destroyed the prodigals. (9)**

(21-5 to 10, Section 1)

828. **We (Allah) created not the heaven and the earth, and  
all that is between them, *for play*. (16)**

**If We (Allah) had intended to take a pastime,**

**We could have taken it from Us, if We were ever going to do (that). (17)**

(21-16 to 17, Section 2)

The Quran presents answers and explanations against prevailing misconceptions and conjecture in different religions about God, His creation, His relationship with His creatures, laws regulating all creation and their inter-relationships.

In Hinduism, according to *Advaitin Cosmology of Advaita Vedanta*, there is an amazing concept that Brahman motivated by Lila, creates cosmos through the power of Maya. What are Lila and Maya?

**Lila means joyful play.** Lila is considered God's motivation for periodically creating universe. It is believed that Action of Divine Power, free from all imperfection and defilement, is not motivated by any need or partiality, otherwise it would be subject to law of Karma (primary action, work or deed, and in its secondary sense the sum total of effects of actions.). So the '*act of creation*' is

considered as *joyful spontaneity* or *fun*.

**Maya** means *illusion* and *unreal*. Maya is considered as the magical power of God, creating illusion or *deceit* of a *differentiated universe*, and *concealing the divine unity behind appearances*.

It may, however, be noted that science is progressively discovering many aspects of perfect organization and high purpose in universe and that it is all managed by Super Intelligence under the ***unified law*** operating in the mega-verse. ***Its no fun!***

The Quran and the Bible tell us that the universe was not created in vain, in play:

"Not for *sport*  
did We (Allah) create the heavens and the earth  
and all that is between." 21-16

The Bible also says the same:  
"For, thus saith the Lord, that created the heavens:  
*God Himself that formed the earth, and made it;*  
He hath established it,  
***He created not in vain,***  
*He formed it to be inhabited,*  
I am the Lord; and there is none else." (Isaiah 45-18)

The *programmed* universe is under complete control:  
"If there were a Quran, with which  
the mountains were moved, or  
the earth were cloven asunder, or  
the dead were made to speak  
(This would be the one!).

But, truly,  
***the Command is with Allah in all things! ...***" 13-31

Terminology used in above verses, 21-16 & 17:

'*Lau*', meaning '*if*', is used in Arabic in the case of *improbability in conditional sentences referring to a mere supposition*.

*Ladunaa*: from our side

*Lahwan*: joyful, non-serious, distracting

While keeping the context of verses 21-16 & 17, and above meanings, in mind, examine some translations, e.g.:

"Had We desired to take to Us a *diversion*,  
We would have taken it to Us from Ourselves,  
had We done aught." 21-17 Translation: Arthur J. Arberry

"Had it been Our Will to find a pastime,  
We could have found one near at hand,

if We were to do it." 21-17 Translation: Dar Al-Choura, Lebanon

"Had We wished to make a *diversion*,  
We would have made it from before Ourselves:  
by no means would We do (it)." 21-17 Translation: M.H.Shakir

"If We had wished to find a *pastime*,  
We could have found it in Our presence,  
if We ever did." 21-17 Translation: Pickthall

"Had We meant to make it a *play ground*,  
**We would have done it by Ourself**,  
(without giving you discretion to do right and wrong),

had We ever done so." 21-17 Translation: Muhammad Farooq-e-Azam Malik

Allah is the Creator of megaverse-all creation. Neither universe nor any creation nor man has been created in play or in accident. Whatever a man can think to be of worth or value; its source is with God: 10-56, 30-11, 36-22, 41-21. One of the most powerful signs in human struggle to develop and elevate his '*self*', revolves around understanding *himself* and his *world harmonized in the unified law*.

Examine verses 67-2 to 5, in order to understand creation of heavens and earth and also life and death.

The term *al-ardh* (the earth) includes its physical features. Human habitation, culture and civilization cultivate and harness physical properties of world and differentiate animate from inanimate, and humanity from animality. Earth is not only '*earthen*' but a human habitat of meaning and significance.

In the Quran, the earth (*al-ardh*) is distinguished from life on earth (*al-hayaat al-duniyaa*). *Al-ardh* refers to the planet, its environment, plants, trees, animals, water, all its resources, etc., while *al-hayaat al-duniyaa* refers to the life and its interaction with it. The latter literally means the '*immediate life*' (life of this world) of man; briefly referred as '*ad-duniyaa*' also, with multitude of meanings in Islamic concept of human life on earth. Usually *ad-duniyaa* stands in contrast to *al-aakhirah*, meaning '*the other life*' or '*deferred life*.' *Ad-duniyaa* and *Al-aakhirah* are binary opposites in Islam. *Ad-duniyaa* represents a value; close at hand, convenient and tempting. It is, however, in terms of development and elevation of '*self*', mastery sought by human beings for the deferred dividends of *al-aakhirah*: '*the other life*' or '*deferred life*.' (Also see Abdulkader Tayob, *Islam, A Short Introduction*, pp.51-52)

Paul Davies explains *why the world is, as it is*: "It is argued that the world is both *rational* and *intelligible* - 'the principle of sufficient reason' i.e., *everything in the world is, as it is, for some reason*. We believe that *there must be some reason why it is like that*. Entire scientific enterprise is built upon the assumed *rationality of nature*. Theologians also advocate the same principle."

Consider some of the facts given below:



- i. All worlds-creations are there by *design* and not by accident (not like the partial theory of the Big Bang that the 'Singularity', *somehow*, exploded as if accidentally).
- ii. There is a *purpose* in the design
- iii. There is *perfect order* and *balance*:  
"No want of *proportion* will you see in the creation of One (Allah),  
Who created things within a *specified pattern*". 67- 3&4,  
"And the celestial bodies,  
He (Allah) raised high and put them (in space perfectly) *balanced*.  
That you may *not transgress the limits*" 55-7 & 8.  
(Translation, Abdul Wadud)
- iv. There is *harmony* in all creation, existence and working.  
For example, many micro-organisms, called *normal microbial flora*, living within human body cause no harm but help. They provide external defence against microbes by preventing their settlement which is a threat to their own housing site.
- v. Harmony envisages that everything is performing its assigned function in an orchestrated concert.
- vi. Everything is playing its supportive role in the system, as programmed.
- vii. The Creation is not in Chaos. The Cosmos is controlled and operated orderly.  
"Had been therein (in the heavens and the earth),  
gods besides Allah, then  
verily, both would have been ruined.  
High Glorified is Allah,  
the Lord-Master-Owner of The Throne of Majesty,  
above all that they associate with Him!" (21-22)
- viii. There is stability and certainty which can be predicted, In scientific terms. Predestination is not just a conjecture. Precisely pre-calculated and orderly 'Expansion of the Universe' is the practical demonstration of this concept. Positions of objects in the celestial world can be precisely predicted in the frame of space and time.  
"With power and skill, We (Allah) did construct the heaven.  
Verily, We are expanding it" 51-47
- ix. The system is not based just on doubt and guess but it offers necessary data capable of analysis, observation, experimentation etc., for generating information for understanding.
- x. It is perfectly and purposefully positive.
- xi. It is well protected:

"And We (Allah) have made the heaven,  
as a roof *well guarded*." 21-32

Consider an example of '*guarding*':

The sun's rays comprise high energy radiation, e.g., X-Rays, Ultra-Violet rays, etc., besides low energy radiation, e.g., heat and light rays. Violent explosions and flares take place in the sun, releasing extremely high energy. A facula is a bright spot on the face, or photosphere, of the sun. It is a luminous cloud found just above the surface and is mostly made of hydrogen. Faculae usually appear in an area where a group of sunspots is about to form. They last about 15 days. Exposure to high energy radiation is dangerous for life. Even low energy radiation beyond certain limits may become dangerous. But in both cases, their *measured doses, in prescribed manner and method, are essential for sustaining life*.

Factors that determine wavelengths of energy, that a star radiates, are its mass and surface temperature. For example, our sun radiates near ultraviolet, visible, and near infrared light because its surface temperature is around 6,000°C. If its mass were a bit bigger, its surface temperature would be higher. In that case, energy levels of its radiation would also be higher and it would be radiating much more destructive ultraviolet rays than it does. Furthermore, for supporting life, earth's location and rotation at precise place and distance from the sun is crucial. No planet revolving around a red giant, a blue giant, or any other star whose mass is substantially different from the sun's could harbor life. The only source of energy capable of supporting life is that of a star like our sun. The only planetary distance that is suitable for life is the distance between the earth and the sun. In other words, the sun and the earth were each created to be just as they needed to be. Examine 6-96.

Harmony of light and all radiation with atmosphere, is crucially important. Sunlight couldn't do any good if atmosphere didn't let it through. Our atmosphere is specially designed to filter radiation beneficially. The atmosphere lets in visible and near infrared light that is necessary for life but it blocks other forms of radiation that are deadly. This makes atmosphere an important filter against cosmic radiation that reaches the earth from the sun and from other sources.

Michael Denton, (*Nature's Destiny*, p.55) says: "Atmospheric gases themselves absorb electromagnetic radiation immediately on either side of the visible and near infrared... The only region, of the spectrum allowed to pass through the atmosphere over the entire range of electromagnetic radiation from radio to gamma rays is the exceedingly narrow band including the visible and near infrared. Virtually no gamma, X, ultraviolet, far infrared, and microwave radiation reaches the surface of the earth."

Nearly all of the near-ultraviolet that the sun radiates get trapped by atmosphere's ozone layer. Like air, water also has a particular transparency: the only radiation capable of spreading through water is the range of visible light. Even near infrared radiation, which penetrates atmosphere (provides heat)

penetrates only a few millimeters into water. Because of this, only a few millimeters of surface of oceans are heated by radiation from sun. Heat is conveyed in stages to lower levels. As a result, below a particular depth, temperature of seawater is quite similar all over world. This creates an environment quite suitable for life.

Different colors of visible light are able to travel different distances in water. Below eighteen meters, for example, red light cannot penetrate while yellow can reach depths of up to a hundred meters. Blue and green descend to 240 meters. This is an extremely important design because the light that is particularly crucial for photosynthesis is blue and green portion of the spectrum. Since water allows these colors to penetrate more deeply than others, photosynthesizing plants can live up to 240 meters beneath surface.

Everything has been exactly arranged so that life can exist. Encyclopedia Britannica comments how extraordinary it all is: "Considering the importance of visible sunlight for all aspects of terrestrial life, one can not help being awed by the dramatically narrow window in the atmosphere absorption and in the absorption spectrum of water." (Harun Yahya, *The Creation of the Universe*, pp.119-125)

The sun's radiation reaching earth is handled by the environment in different ways, e.g. by (i) Reflection, (ii) Transmission, and (iii) Absorption. Gases are generally the best transmitters, Liquids the best reflectors and solids the best absorbers. Further, take an example of '*maintenance of temperatures*' which takes place through transfer of heat by (a) Conduction, (b) Convection, and (c) Radiation.

Earth's atmosphere consists of different layers, i.e., *Troposphere*, *Stratosphere*, *Chemosphere*, *Ionosphere*, *Exosphere*, etc., each of which plays important role in handling *Radiation*, *Electrical Charges* and varying *Cosmic* activities. Layers of gases form a blanket, which extend about 1600 kilometers above. They surround the planet as a protective insulation. From this example, it would be seen that '*Hifzan*' (guarding) described by the Quran involves different factors in different layers of canopies built one over the other. For example, atmosphere protects earth from freezing cold of space, about minus 270 degrees Centigrade.

Earth's mass and size are just the right - not too small to lose its atmosphere because of too small gravity to prevent gases from escaping, and not so large to hold too much atmosphere, including harmful gases. Earth's gigantic interior is specifically and delicately designed as a *balanced heat engine fueled by radioactivity*. Earth's core, with strong magnetic field, plays vital role in preservation of life. "Were it running more slowly, geological activity would have proceeded at a slower pace. Iron might not have melted and sunk to form the liquid core, and the magnetic field would never have developed... if there had been more radioactive fuel and a faster running engine, volcanic gas and dust would have blotted out the Sun, the atmosphere would have been oppressively dense, and the surface would have been rocked by daily earthquakes and volcanic explosions." *Heat engine*,

perfectly adjusted at the centre, is strong enough to generate *magnetic shield*, but not so strong to engulf crust above its lava. Magnetic field originates from structure of earth's core, consisting of heavy elements, e.g., iron and nickel, capable of holding magnetic charge. Inner core is solid, while outer one is liquid. The two layers move around each other, generating magnetic field, which has vital importance for life on planet. Extending far beyond surface this field protects earth from detrimental radiation from outer space. Radiation of stars other than sun can not travel through this shield. "*Van Allen Belt*, whose magnetic lines extend ten thousand miles from earth, protects the globe, from this deadly energy." (F. Press, R. Siever, *Earth*, New York, W.H. Freeman, 1986, p.4; Harun Yahya, *The Creation of the Universe*, pp.91-92) Energy in some of powerful solar flares was detected to be equivalent to about 100 billion atomic bombs. It was observed that magnetic needle of compass displayed unusual movement and 250 kilometers above earth's atmosphere, temperature suddenly increased to 2,500 degrees Celsius. (Harun Yahya, *The Quran Leads the Way to Science*, p.92) Re-examine verse 21-32.

All things have been produced and placed in proper balance all over and within the planet. There is a chain of life due to balanced interactions among plants and animals. Bacteria transfer nitrogen from animals to plants, which produce oxygen for animals and organisms, and in turn animals supply both carbon dioxide, in a ceaseless *recycling* system. Millions of tons of gases are released in atmosphere everyday. How precise percentages of composition of gases in air are maintained commensurate with varying numbers of each form of life and species, since millions of years?

Michael Denton in *Nature's Destiny*, (p.121), says that atmosphere can not contain more oxygen and yet support life. "Oxygen is a very reactive element. Even the current percentage of oxygen in the atmosphere, 21%, is close to the upper limit of safety for life at ambient temperatures. The probability of a forest fire being ignited increases by as much as 70% for every 1 percent increase in the percentage of oxygen in the atmosphere."

According to James J Lovelock "The present oxygen level is at a point where risk and benefit nicely balance." (James J Lovelock, *Gaia*, Oxford, Oxford University Press, 1987, p.71)

**xii.** Entire system presents the highest manifestation of décor:

"And We (Allah) adorned the lower heaven  
with lamps and (provided therein) guards." 41-12

"We (Allah) have indeed decked the near heaven  
with beauty in luminary lamps" 37-6

Here, it may be interesting to recall, John Wesley comments on Genesis 1:3: "He (God) made the stars also, which were spoken of only in general, for the Scriptures were written not to gratify our curiosity but to lead us to God." (John Wesley, *A Survey of the Wisdom of God, in the Creation*; Darrel R. Falk, *Coming to*

*Peace with Science*, p.35)

**xiii.** Those who support the Big Bang Theory, say that at that point of the process of creation through the Big Explosion, matter and anti-matter annihilated each other. It is just presumed, without any basis or argument, that *somehow* order and balance came to be established in which matter survived. It seems to be an extension of some fictitious beliefs, e.g. it is believed that Ahura Mazda *somehow* overcame Angra Mainyu and right or light prevailed over the wrong or darkness. Thus, further development and formations of matter ensued. This is not the theme of the Quran.

Leading Astrophysicist Roger Penrose has calculated the odds against the Big Bang producing stars and galaxies as being 10 raised to the 30th power to 1! This means that the happening was not by *chance* but a very precisely, well calculated and controlled process. According to the Testament and the Quran the creation-origination was started in a planned and orderly manner. right from the beginning.

"Do not the unbelievers see that  
the heavenly bodies and the earth  
were joined together (as one unit of creation),  
before We (Allah) clove them asunder?" 21-30.

"...Charles Kingsley's recognition that the Creator was no longer to be thought of as the originator of a ready-made world but as the giver of a creation 'allowed to make itself'...in its God-given freedom of being." (See notes at '*Science of Creation and Rubuubiyah*'. Scientifically, such ideas draw support from two kinds of discovery that have been made in the past two centuries."

First set relates to acknowledgement of historical process in formation of physical world: discovery, in late eighteenth and early nineteenth centuries, of geological history of Earth; recognition, in late nineteenth century, of evolving biological history of life on Earth; in early twentieth century, that universe has history, stemming from the big bang.

The second set is the discovery of intrinsic unpredictabilities in behaviour of both quantum mechanical and classical physical systems. In the case of quantum theory, Heisenberg's uncertainty principle has become a principle of *indeterminacy*. If these phenomena are signs of openness of future to emergence of true novelty, then their unpredictabilities have to be interpreted as ontological opportunities, over and above energetic transactions that physics describes. (John Polkinghorne, *Faith, Science and Understanding*, pp. 111-113)

*Big Bang theory* postulates that all matter and radiation in universe came into being at one moment of time, about 15 thousand million years ago, in a huge explosion, all the matter was thrown outwards at immense speed, and expansion of the universe began. About 10 thousand million years after the big bang, our sun and its solar system were formed.

The observed structure of universe depends on extremely precise matching of explosive power of Big Bang to the gravitating power. Had it been different by 1 in 10 raised to the 60th power, the universe would not have been produced.

Now we come back to verses 21-16 & 17, keeping in view terminology, lexicography and other explanations examined above, particularly, translation given by Muhammad Farooq-e-Azam Malik. It becomes clear that Allah has explained one of the fundamental facts of creation which clearly contradicts all conjectures like *Lila* and *Maya*. It asserts that the process of creation was *purposefully designed* and *precisely controlled*. There were *no accidents or chances of distraction* in the process precisely put into position. *If ever any other design or purpose of creation was intended, again that would also have been from God Alone and not just by chance or due to any diversion, distraction or dysfunction. Theory of chance stood no chance.* It is totally rejected.

"Everything He (Allah) created is precisely measured." 54-49

Hossein Kowsari, (*Universal Laws of Science*, Universalunity.net) explains the **unalterable numerical values** ('*Laa tabdiila likalimaatillaah*'): "There are certain **fundamental constants** that play a fundamental role in physics and have the same numerical values, everywhere in the universe, at all times. It is not just that their alteration would fundamentally alter the universe, but that only these numbers, precisely fine tuned, are the only exact necessary numbers for our universe to exist and for life to have evolved. For example, an alteration in the strength of gravity by as infinitesimal a number as 1 in 10 raised to the 40th power would have caused all the stars to be either blue giants or red dwarfs, with no possibility of sun-like stars, and consequently no possibility of life as it exists today."

The universe will be '*wound up*' similarly in an orderly manner, and not be finishing in just the so called '*Big Crunch*':

"And (remember) the Day,  
when We (Allah) shall roll up the heaven  
Like a scroll rolled up for books.  
As We began the first creation, We shall repeat it.  
A promise binding upon Us. Truly, We shall do it." 21-104

Science has not yet answered questions pertaining to boundary conditions, time and space, if any, in which the Big Explosion took place. It however presupposes the existence of something as a "Singularity" that exploded. Who created and brought the 'Singularity' into existence and Who made the 'Big Bang'? That is the ultimate question? Stephen Hawking also raises similar questions in his famous book, '*A Brief History of Time*'. The Quran itself raises questions about creation and existence with explicit answers and also exclusive statements for further reflection into different aspects of the universe(s).

In Verse 51-47, the term '*Bi-Aydin*' (*handiwork* with strength) is interpreted to clearly indicate that the creation and the maintenance of the Megaverse is the '*handiwork*' of Allah Himself, Ever All-Knower, Ever All-Creator, Ever All-Wise

and Ever All-Powerful Able over all and everything. There is no sharer, co-sharer, consort, consolation, partner or one or aught in likeness in essence, action, and attribute to contribute to, construct or sustain any component or part of the universes-creations.

**xiv.** All universes- all creations, in existence, in action, and in process, are not produced or *by-produced* by any *machine* but it is His Own *Command, Affair* and *Matter*. If any nearest explanation could be offered, then, His Word '*Kalimaah*' appears to be like the word of a dictionary in action (the functional book of the universe is unfolding and progressing in sequence):

"Verily, His (Allah's) Command,  
when He intends a thing,  
is only that He says to it 'Be' - and it is! "36-82

"Say: 'If the sea were ink  
for the Words of my Lord-Master-Sustainer,  
Surely, the sea would be exhausted before the Words  
of my Lord -Master-Sustainer would be finished,  
even if we brought like it for its aid".18-109

**xv.** In 'Life' there is 'Self-Perpetuation through Steady State (control mechanism), Reproduction and Adaptation.

"Verily, We (Allah) created man in the best stature (mould)" 95-4

**xvi.** Provision, sustenance, evolution and development are for all creation.

**xvii.** Single Source is revolving, merging and cycling the whole system with compatibility and in unison.

**xviii.** All these organized wonders in the system are worthy and capable of generating sincere feelings of Praise and Thanks for the Benevolence of the Creator-Sustainer.

**xix.** All this presents such an abundance of benevolence, bounties, and benediction that heart felt gratitude, sincere thanks and praise achieve the status of worship.

The list is unending! Inherently human expression has limitations whereas '*Hamd*' is limitless! Even the Holy Prophet (Peace be upon him) exclaimed:

"I can not properly praise You (Allah".

"And the conclusion of their prayer shall be:

All Praise is due to Allah,  
The Lord-Master-Owner-Sustainer of the worlds." 10-10

"The heavens are telling the Glory of God.  
They are a marvelous display of His craftsmanship".

Psalms 19-1

Everything in the universe proclaims: *Al-hamdu lillaah*: (Allah the thankful-praises are for Allah only): 17-44

Some one may be praised for his quality or for a favour done. It is important to note that no such limited mention is made in the verse 1-2 of *Al-Faatihah*. The statement starts with all openness and vastness of the limitless Qualities, Manifestations, and Favours of Allah. The Quran tells us that if we try to count or just give a number to any of the blessings of Allah, we will never be able even to conceive such a number, (Surah 14-34 and 16-18). Take any example from any aspect of anything and reflect. Think about the creation of one's own self, any organ, any tissue, a cell or even smaller than that or any one aspect of it. Try!

There is abundance of blessings available all the time to everyone; look at sky, stars, galaxies, constellations, sun, moon, air, water and what not. There are special blessings and favours to humanbeings, as individuals and species. Yet man takes them for granted and little he reflects or realizes; how great every thing is! At the same time, by his very nature, he gets perplexed and overwhelmed by beauty and kindness when he gets in touch with or experiences the nature. He is impelled to admire. As a conscious being it is in the human nature itself to praise and thank to the Benefactor for the Benevolence placed in bounties and beauty of the beholden. If one is not un-conscious, unconsciencious or ingrate totally, he should continue to praise thankfully, the Benefactor, all the time because there is no single moment that blessings don't descend and down pour!

"It is not only mathematics, physics or order in the universe, as Paul Davies argues, but 'the laws distinguish themselves in other, more subtle ways, such as by their *aesthetic* value. It is widely believed among scientists that beauty is a reliable guide to Truth, and many advances in theoretical physics have been made by the theorists demanding mathematical elegance of a new theory.'" (The Gateway to the Quran, pp. 176-177)

Also See 67-5.

About mathematical elegance, John Polkinghorne (*Faith, Science and Understanding*, p.81) says: "A related way of making a similar point could be framed in terms of a history of thought about the structure of the solar system. Over a two-thousand-year period, a guiding principle has been the search for mathematical elegance and simplicity in the description proposed. From Ptolemy to Copernicus, and including both, this principle was enshrined in the prime role assigned to the circle, regarded as the most perfect geometrical figure. This concept was threatened by Kepler's discovery of elliptical planetary orbits, but a new kind of mathematical beauty emerged with Newton's inverse square law, which yields the elegant consequence of equal gravitational flux through each enclosing sphere. Change came again with Einstein who discovered general relativity after an eight-year search for the most beautiful mathematical formulation of his physical ideas, now expressed in terms of the Riemannian geometry of curved space. A single guiding principle - mathematical beauty - had been found to have these three apparently quite different formulations and instantiations."



Universal *Tauhiid* (Oneness) is manifest in unity of mankind, unison in all universes (worlds, creations) forming one megaverse, all systems, harmonized, emerging from one origin (Singularity), and obeying one unified law on *mono-basis* of all existence and life. Proclamation of and professing *Tauhiid* simply declares reaffirmation of faith in the mono-basis of all manifestations. That is why, the Quran asserts that even polytheists are themselves evident example who *obey one unified law in their existence* and life. They bear witness against themselves: 100-6 & 7, 7-37, 6-130.

The statement that the world is *rational*, is based on the fact that there is an *order* among all and in everything. Things don't happen willy-nilly. They are related. This *inter-relatedness* gives rise to the concept of causation. The sun rises precisely and regularly on cue because the Earth spins similarly in a regular and punctual manner. The events that form such sequences are not isolated or independent. This invariable conjunction of "causally " related events is regular and smooth. The very existence of these 'patterns' is the manifestation of the world's rational order - without which there will be no 'world' or 'cosmos' but only chaos, which can not continue in perpetuity. The universe behaves as a complete rational order. It has developed in a series of rational orders, which proceeded from simple inorganic to complicated organic orders in stages, to intellectual and conscious and self-conscious orders in one direction.

"*Scientific study has shown that the rational development of universe is not continuous, unbroken like a thread stretched from point to point as claimed by the evolutionists.* (This highlights plan, purpose and design of the Creator for different creations at different stages or in different frames of space and time.) The universe has developed in higher and different rational orders, descending one upon the other. The higher stage rationally dominating the preceding stages living at a lower rational level. A stage of development when it runs its course is sealed, immediately fixing the values attained at the stage. The next stage, starting simultaneously at its lower rung, dominates the earlier stages as it progresses. Were it not so and the process of development continued unchecked at each stage (with varieties still coming) there would have been chaos and the higher forms of life and orders would not have emerged. Repetition of values accomplished at a certain stage is against the developmental processes of the universe. As a matter of fact, no development would be possible if nature had repeated its gains accomplished at a certain creative stage.

"There are six stages, which are classified, relative to progressive appearance of *consciousness* in *creation in one direction*. These are: (i). the cosmos-phase I (Higher Energy Process), (ii). the cosmos-phase II (Low Energy Process), (iii). the unified physical order of earth, (iv). the vegetables, (v). the animals, and finally, (vi). the present self-conscious stage of Man."

"Some of the fundamental laws, which determine the rational stages relative to progressive appearance of consciousness in creation reject the materialists' and evolutionists' claim that the developmental process of life and the universe has

been a *continuous* evolutionary process. The unbridgeable rational gaps between the lower and higher stages is thus a scientific fact necessitated by the creative process which aims at creation of infinite divergent forms and values which *can not otherwise be achieved in a single continuous evolutionary process.*"

"The scientific study of the various stages developed in the progressive rational orders shows that each life stage continues to stick to its own forms and values as a separate and independent unit. ..Once having completed the animal stage, no animal can jump into the self-conscious stage of man to become a human being or step down to the vegetables. Each stage of the universe is a complete plan which exists as a perfect independent living unit within the over all creative purpose of the Creator." (*Reconstructing scientific thought*, and *States of consciousness*, Muhammad Munir, The Dawn, 7.9.2003, and 14.9.2003). Also see notes in the Part pertaining to the explanation of the term *Aalamiin*, in *The Gateway to the Quran*, by Shahzad Shaikh.)

These sequences and phenomena are so smooth, regular and familiar that man gets tempted to ascribe causative potency and power to material objects themselves. This has very wide implications for development of human thought and progress of society. This gave rise to superstition so much so that man surrendered his own superiority, sovereignty and destiny to these objects and events.

Paul Davies in his book '*The Mind of God*', (p.32) discusses *causality* and related concepts at length. "Closely related to 'causality' is the notion of 'determinism' ..If the world is strictly deterministic, then all events are locked in a matrix of cause and effect.. Ilya Prigogine has expressed it more poetically: 'God is reduced to a mere archivist turning the pages of a cosmic history book already written' ..Standing in opposition to determinism is indeterminism, or chance.. One expression of this indeterminism is known as Heisenberg's Uncertainty Principle.. that all measurable quantities are subject to unpredictable fluctuations.. This supposes that quantum uncertainty is genuinely intrinsic to nature, and not merely the result of some hidden level of deterministic activity. In recent years....experiments have.. confirmed that uncertainty is indeed inherent in quantum systems. The universe really is indeterministic at its most basic level...There is a difference between the role of chance in quantum mechanism and the unrestricted chaos of a lawless universe.. Although there is generally no certainty about the future states of a quantum system, the relative probabilities of the different possible states are still determined.. This statistical lawfulness implies that, on a macroscopic scale where quantum effects are usually not notice-able, nature seems to conform to deterministic laws.

"The answers to '*why*' all this order and these patterns in mathematical and physical schemes have been explored in 'Metaphysics', which, in Greek philosophy, originally meant 'that which comes after physics'. Aristotle's metaphysics was not titled and placed after his treatise on physics. The metaphysical ideas were critically questioned in nineteenth century by scholars

like David Hume and Immanuel Kant. But recent scientific advancements in physics, cosmology, computing etc., have revived widespread interest in meta-physics. The study of 'artificial intelligence' reopened debate about free will and the mind-body problem. The discovery of the 'Big Bang' triggered speculation about the need for a mechanism to bring the physical universe into being in the first place. Quantum mechanics exposed the subtle way in which observer and observed are interwoven. Chaos theory revealed that the relationship between permanence and change was far from simple".." 'I think, therefore I am', said Rene Descartes. Thinking is a process. Being is a state .. When I think my mental state changes with time. But the 'me' to which the mental state refers remains the same.. On the one hand, the world continues to exist; on the other hand, it changes...Super-imposed on this constant backdrop of being is continual change.. The present (changes) into the past, the future 'comes into being': the phenomenon of 'be-coming'. Therefore 'existence' is the paradoxical conjunction of 'being' and 'becoming'.

"The material world is a (world of process, characterised by *temporality* (Examine, e.g., 30-8, 22-5: *appointed term*), and *becoming* (See notes on Cosmic and Biological evolution and at verse 22-5.) Theologically this means, as Augustine knew, that the physical universe was created *cum tempore*, with time (See notes on concept of *Time*) itself a created entity (a point of view compatible with modern relativity theory's integration of space, time and matter). A noetic world containing the truths of mathematics would have a different character. It would be everlasting, in the sense that such truths just *are* and do not evolve. We can think of such a world as being part of creation, but it has 'always' been in the rational Mind of God. It follows then that, if these two worlds, material and noetic, are but complementary aspects of a larger created reality, then the duality involved in that wider picture is more than just that of material/mental (See notes on Real and Virtual.); it must also embrace becoming/being and everlasting/temporal. Once again, humanity is the 'great amphibian', participating in both poles of this complex reality. We are creatures (in) time (Consider 103-1 & 2), but we also have intuitions of a reality beyond change and flux (See notes on different kinds of Guidance, encoded, and intuition.). One sees that in the pursuit of a fully integrated metaphysics, the multiplicity of experience leads us to an account of considerable richness and subtlety." (John Polkinghorne, *Faith, Science and Understanding*, p.98)

From plurality of the term '*seven heavens*', several universes are interpreted. They all are created harmonized, existing one over the other or existing in their respective planes of existence and their laws governing them in those planes, one over the other. Reference to these and many other facts and phenomena of nature, at work in harmony and unison, in service for mankind, spontaneously raises sincerely thankful praises for their Creator and Sustainer - Allah Alone.

One of the unsolved interpretative difficulties is the *measurement* problem. How is it that the fitful quantum world yields a definite answer on each

experimental enquiry, when the theory itself assigns probabilities for a range of possible outcomes? When quantum mechanics are applied to whole universe, nothing works as measuring apparatus! "Quantum cosmologists favour '*many-worlds*' interpretation, proposed by Hugh Everett III. "It is suggested that every possible outcome of an observation is in fact realised and our belief to the contrary is due to a division of the world at each such act of measurement into a series of parallel worlds in each of which only one outcome is perceived by the relevant observer to have happened. (Everett himself preferred to express this idea in terms of the 'cloning' of parallel observers.)"

*Metaphysically*, general picture of reality, at a level, is characterised by quantum mechanical disorder, in which patches of temporal ordering emerge. Reality is *multi-valued* in terms of the incompatible but parallel histories are realised within it. Yet, in another sense, the overall picture is orderly to the point of being deterministic.... "Time is secondary and emergent at one level because fundamentally the whole quantum universe, as this speculative theory understands it, simply 'is' in its variegated totality."

In *theology*, at either level of interpretation (parallel worlds or overall totality), the universe is God's multi-screen, with every conceivable scenario being enacted. (John Polkinghorne, *Faith, Science and Understanding*, p.139-142)

Advancement of science helps understand the Quran. Lately it is assuming greater importance to examine and interpret facts and phenomena of nature scientifically. They are becoming clearer under ever enlarging spot light of science, gradually enhancing power of lenses of micro- and tele- scopes and increasing intellect and insight into mysteries of unexplored worlds -which were disclosed and discussed much earlier by the Quran and the Scripture. According to Charles Townes, a noted physicist, who shared the 1964 Nobel Prize in Physics, "Recent discoveries in cosmology reveal a universe that fits the religious views that some Intelligence must have been involved in the Laws of the Universe." According to Martin Lings, "Harmony is the imprint of Oneness upon multiplicity, and the Quran draws attention to that harmony for man's meditation". According to the renowned scientist Einstein, "God reveals Himself in the harmony that exists in the creation." John Polkinghorne, a prominent physicist says: "...the universe did not just happen. But that there must be a purpose behind." (Shahzado Shaikh, *The Gateway to the Quran*, pp.140-142)

Look at organization in enormity and control in place since billions of years! Stars are born in *clusters*, formed from clouds of gas and dust. Star burns for thousands of millions of years until its fuel is used up. Then it may become *red giant* or *white dwarf*, or may explode as *supernova*, leaving behind a *neutron star*, or *pulsar* or a *black hole*. Why it works this way?

Scientists have found most *energy-efficient engines* in universe - black holes, the whirling super-dense centres of galaxies that suck in nearly everything.

Jets of energy spurting out of older ultra-efficient black holes also seem to be

playing crucial role as zoning cops (Examine 85-1.) in large galaxies, preventing too many stars from sprouting. That explains why there aren't as many burgeoning galaxies full of stars as previously expected, say NASA scientists. They measured mass of hot gas, being sucked into older black holes and unseen super-speedy jets of high energy particles spit out, which essentially form a *cosmic engine*.

"If you could make a car engine that was as efficient as one of these *black hole engines* you could get about a billion miles per gallon of gas," Allen said. The galaxies in which these black holes live are bigger than ours, the Milky Way, and 50 million to 400 million light-years away. One light-year is nearly 5.9 trillion miles.

The types of black holes studied were older, and less powerful, but they ended up being possibly as efficient as their younger, brighter and more potent black hole siblings called quasars. Quasars spit out blinding light, so scientists can't measure individual energy efficiency for them, says study co-author Christopher Reynolds, University of Maryland. But if they could, they'd probably be more efficient, based on indirect calculations.

Efficiency of black holes is shown by jets of high energy spewed out, producing bubbles of heat nearby, which tend to keep hot gas from cooling and forming stars in large galaxies. (*Scientists Say Black Holes Energy-Efficient*, AP; The News, 26.4.2006)

*Cluster*, a group of stars, is close enough to form an association. Most stars form *clusters* rather than remain on their own. *Wolf Rayet* group of stars have surface temperatures, as high as 50,000 degree kelvin. They lose mass very rapidly. *Open clusters* are loose groups, from a few scores to a few hundreds. *Globular clusters* are thickly-packed believed to contain from tens of thousands to a million stars. There are about 100 globular clusters in a *galaxy*. *Galaxies* are pulled together by gravity to form *superclusters*, hundreds of millions of light years across. *Small (dwarf) galaxies*, may have about 100,000 stars. The largest galaxy known has about 3,000 billion stars. Such a big game? Can't be just for *play*!

There are three types of galaxies: elliptical, spiral and irregular. *Irregular Galaxy* forms a shapeless mass. *Elliptical Galaxy* is oval, mostly made up of old stars. *Spiral Galaxy* has arms, in a spiral shape, with stars that are forming and are young. Older stars are found in a bulge at the centre, where density of stars is greatest. Whirlpool Galaxy, smaller than Milky Way, is a spiral galaxy in constellation Canes Venatici, about 13 million light years from Earth. There are red giants in the centre of the galaxy:

"And We (Allah) adorned the lower heaven  
with lamps and (provided therein) guards." 41-12

Stars expand towards end of their lives and become *red giants*. Then they shrink and become *white dwarfs*, as cold, old, brightless and dying, because they have burned up all hydrogen. (See verses when stars die out and become lightless, e.g.: 81-1, 82-1) Atoms collapse inwards, making a very small, dense mass, with

very strong magnetic fields and forces of gravity.

*Supernova* in explosion becomes about 10 raise to power 8 times brighter than our sun. They are relatively rare events, only two have been recorded within our Galaxy, although they have been observed fairly regularly in other galaxies. Some *supernova remnants*, material thrown into space by a star that explodes, can be seen with naked eye. Some give out radio waves, or X-Rays. *Neutron Stars*, made up of neutrons, are formed after *supernova* explosions. They have low brightness. *Pulsar*, a source of radio signals from space, results from explosion of a *supernova*. It spins round in space, Its signal can be picked up by radio telescope. *Black Hole* is a collapsed matter, so dense that its *escape velocity* is greater than the speed of light. No light can escape from it, and to an observer it appears totally dark. (Consider 67-4.) Black holes may form when huge stars explode.

**829. Nay, We (Allah) hurl with the Truth against the false-hood, so that it does destroy its essence and spirit (its master mind and intellect) until it (falsehood) vanishes.**

**And woe to you for that (lie) which you ascribe. (18)**

(21-18, Section 2)

*damaga*: knock out something's *brain*, destroy, break skull so as to *injure brain*, give a sunstroke, *blot-out*, mark by branding, overpower

The Truth strikes vigorously, swiftly, frontally and decisively at the very *core* and *intellect* of falsehood taking out its non-sense, leaving it senseless and vanquished leaving behind *branded scars* and *sings* of admonition for others.

**830. To Him (Allah) belongs whosoever is in the heavens and the earth. (19)**

(21-19 to 20, Section 2)

**831. But Allah is Ever Glorified-Exalted, the Lord-Owner of the Throne, from all that they ascribe.**

(21-22, Section 2)

**832. He (Allah) can not be questioned as to what He does, but they will be questioned.**

(21-23, Section 2)

**833. There is no god, but Me (Allah). (25)**

(21-24 to 25, Section 2)

**834. He (Allah) is Ever Glorified-Exalted. (26)**

(21-26 to 27, Section 2)

**835. He (Allah) ever knows all that is before them, and all that is behind them, and they cannot intercede except for him with whom He is pleased, and they tremble in awe for fear of Him.**

(21-28, Section 2)

**836. And if any of them should say : 'Lo! I am a god beside Him', such a one We should recompense with Hell.**

**Thus We recompense wrong-doers.**

(21-29, Section 3)

837. **Do not those who disbelieve see, that the heavens and the earth were joined together as one united mass, then, We (Allah) tore them asunder? And We made from water, every living thing. Will they not then believe?**

(21-30, Section 3)

Dr Nurbaki thinks that above verse (21-30) and 42-5 are mutually explanatory, the latter is also given below:

"The heavens are almost rent asunder from above them: and the angels celebrate the Praises of their Lord, and pray for forgiveness for all beings on earth: behold! verily, Allah is He, the Oft-Forgiving, Most Merciful." 42-5

Dr Nurbaki gives following interpretation:

All levels of heavens and earth were united. They were separated by sundering them in *stratified form*, by tremendous *tension* or *potential difference*, which still maintains them in existence, in space-time continuum: "*..heavens are almost rent asunder from above them..*" 21-30. Once the universe was created, it continues to exist through maintenance of the same tension (force) that created it. Tension manifests itself in attraction and repulsion, atom owes its existence to opposite electric charges, solar system demonstrates balancing of gravitational force by centrifugal force, etc. Dr Nurbaki is of the view that segregated strata of seven heavens is supported and held in existence by the field tension.

Harun Yahya while attributing similarity of atom with seven electron shells around its nucleus, to seven-fold model of universe, raises a question: "Could it be that the expression '*the seven heavens*', used in the Quran to describe the layers forming the heavens may also be pointing to the orbits of electron shells that are as if the heavens of the atom? (Examine 67-3)

Immediately after providing this information, the statement follows that forces and energies in universe (*malaaiakah*) are all busy in seeking good with compassion ["*.. (angels) pray for forgiveness for all beings on earth..*"], where humankind or any creation deviates in such a powerful system delicately balanced by multitude of forces, and this is all because the Omniscient Lord is Himself the Most Compassionate Forgiver: "*..Behold! verily, Allah is He, the Oft-Forgiving, Most Merciful..*"

*Ratqan*: separate parts closed and joined together, solid, impervious; united together in one solid mass, sew together

*Fataq*: It is opposite of *Rataq*. Harun Yahya translates it as '*to unstitch*'.

*separate two things joined together*, split, cleave asunder, slit, rend, rip (a garment), rupture, breach

This is the reference to the **separation process** (*fatq*) of the primary *single mass* whose elements were initially fused together (*ratq*). In Arabic '*fatq*' is the action of **breaking, diffusing, separating**, and '*ratq*' is the action of **fusing or binding together elements to make a homogenous whole**.

*Big Bang* theory postulates that all matter and radiation in *universe came into being* at one moment of time about fifteen billion years ago, in a big explosion, in which all matter was thrown outwards at immense speed and expansion of universe began. Sun and solar system were formed about ten billion years after Big Bang. Reconsider this in the light of above verse: 21-30.

Here it may be relevant to present view point of Dr Nurbaki, in relation to terms like, *heavens, cosmos, space*, etc. In astrophysics, terms *cosmos*, and *space* are often used. Physics investigates universe in the context of matter alone. In the Quran, the term *heaven* is used in connection with astrophysics; worlds as the totality of systems of multiple dimensions besides the four commonly known to us. Heavens are a spatial system of *bands* (*tibaaqaa*: 67-3, *taraaiq*: 23-17) where magnetic forces, and laws of physics and geometry hold. "... the concept of Paradise has never been included within the system of heavens... it has been described as a world of separate *dimensions*." (Dr Haluk NURbaki, *Verses from the Holy Koran and Facts of Science*, p.267) However, term *heaven(s)* is also interpreted as sky, canopy, firmament, even space, etc., depending upon context and relevant nuance.

*Big Crunch* is an idea of scientists that universe will stop expanding and start contracting, so that eventually all matter and radiation would collapse at one point in an enormous collision, named as the Big Crunch. It is considered opposite to Big Bang. Examine this idea in the light of following verse:

"The Day that We (Allah) *roll up the heavens,*  
*like a scroll rolled up for books* (completed)  
 even as *We produced the first Creation,*  
*so shall We produce a new one:*  
 a promise We have undertaken:  
 truly shall We fulfill it". 21-104

Some scientists even think that *after Big Crunch, there might be another Big Bang*. Examine and re-examine this idea in the light of the same verse: 21-104.

Catholic Church accepted Big Bang model in 1951 and officially pronounced it to be in accordance with the Bible.

Examine some more translations of verse 21-30:

"Have not the unbelievers then beheld that  
 the heavens and the earth were a mass all **sewn up**, and  
 then We **unstitched** them...?" 21-30

Translation: Arthur J Arberry

"Do not the disbelievers see that



the heavens and the earth were *solid mass*, which  
We *tore asunder* ...?" 21-30

Translation: Dar al Choura

"Do not these unbelievers see that  
the heavens and the earth were an *integrated mass*,  
then We *split* them..." 21-30

Translation: Ahmed Ali

Now we come to following statement in verse 21-30:

"...We made from water, every *living* thing..." 21-30

The word occurring in the verse (21-30) is '*living*', which corresponds to *vitality*. There is a nuance between *life* and *vitality*. Life is a structural characteristic, while vitality is a function of this characteristic. Definitions of organism and life have varied with progress of science, particularly biology. Some dormant viruses and bacteria in soil, although alive, may not exhibit their functional movements, e.g., they can not reproduce, due to environmental conditions, etc. But with appropriate change in conditions, conducive to their life, they again become active and begin to reproduce. This shows that *life* has two modes or states, *dormant* and *active*. Therefore functional *vitality* refers to *active life-time*.

Even before that, pure philosophy and conjecture presented different ideas about *soul* and essence of life. It has taken a new turn since (1950) James D. Watson's description of role of DNA. Life is now understood as the ability to replicate DNA, originally present in an organism.

The verse (21-30) presents facts, much beyond concepts pertaining to *animal* and *vegetable* forms of life: Wider reference to *all living things* covers *life* and *vitality* of many varied *beings*, from smallest and most simple to most complex and highest forms, which includes viruses, bacteria, DNA molecules, etc. In verse (2-28) it directly addresses man and reminds him of his own condition, from which he has been brought to *life*.

*Vitality* is *caused* and is *powered* by water. Energy needed for vitality, is obtained by exchange of *ions*. The verse (21-30) here does not use the word *Khalaaqa* (creation,), but explains the phenomenon in factually appropriate and scientific terminology, i.e., [*ja-alanaa*, which means 'We made' (*empowered* with everything living, with water)]. Here it refers to the basic element *not* of *genesis*, but of *vitality*. However, examine verse 24-45, where, it refers to origination of creation of every animal *from* water.

Intake of food generates activity similar to electric power generation, by chemical combination and dissociation of certain molecules. In these power generation processes, H<sup>+</sup> and OH<sup>-</sup> ions in the cell provide the basic medium of exchange. Energization or stirring takes place through H<sup>+</sup> (positive) and OH<sup>-</sup> (negative) ions of water molecule. In a cell, DNA molecule takes hydrogen (+ positive) ion exclusively from water. A hydrogen (+ positive) ion, which is free and available for assigned function and purpose in water in the cell, (like a *mobile*

*atom of hydrogen*) creates a continuous electrical field between ribose sugar and amino acid nuclides. This constitutes platform of energy which maintains vitality. Consider following report as to how old frozen bacteria *stir* to life when ice melts and provides water, which can supply  $H^+$  and  $OH^-$  ions:

Richard Hoover of NASA's Marshall Space Flight Centre in Alabama, said: **"These bacteria that had just thawed out of the ice ... were swimming around. The instant the ice melted, they started swimming. They were alive ... but they had been frozen for over 30,000 years."** This discovery, coupled with research released by European Space Agency, makes it more likely that life could be found on Mars,

The organism, a bacterium dubbed *Carnobacterium pleistocenium* - probably flourished in the Pleistocene Age, along with woolly mammoths and saber-tooth tigers, said Hoover. (Deborah Zabarenko, *Frozen Bacterium has Implications for Mars: NASA - The NEWs* 25.2.2005)

In particular  $H^+$  ions of water are used in synthesization of Adenosine Tri-Phosphate (ATP), a compound of phosphorus, amino acids and ribose sugar. ATP provides the requisite source of high energy within cells.

Decomposition reactions of organic materials, e.g., fats, carbohydrates, etc., yield energy which is captured by Adenosine Phosphates. This process of capturing and transferring energy from one source, and packing it up in another substance, takes place through a process known as respiration of cell (Krebs respiration), which is like power generation, by consumption of nutrients, for maintaining life. In respiration of cells, consumption of nutrients, is a special phenomenon of *ion exchange* which is profoundly tied in with water ions. Carbon dioxide is one of the products of respiration. Some of the Carbon Dioxide so produced is dissolved in sea water, helping biology and nutritional requirements in many ways, and the rest escapes into atmosphere.

Bonds between Hydrogen, Oxygen and Carbon atoms of Carbohydrates and fats are low energy bonds. Therefore for more complicated cellular reactions, ATP provides high energy source, as fuel molecules, high in energy content. With availability of nutrients and ATP, a cell can duplicate nucleic acids. In this process proteins, enzymes and other necessary chemicals being available, cells can *self repair, grow, and develop*.

Vitality is triggered when ionic charges (electrical fields) influence bacteria in a *living'* but *dormant* i.e. *static*, state: bacteria become operational, stirred up to move and reproduce. Thus ***cells can function only by virtue of the charge provided by hydrogen ion from water.*** This is true for functioning of all organisms.

***Water molecule remains in a cell in a body for 7-14 days. Then it is expelled, to be replaced by fresh water ions which bring in fresh vitality.*** That is why organisms can not function in conditions of dehydration. But electrochemistry and biochemistry still can not explain why water molecules need to be replaced with fresh intake, being *worn out* or *used up*, after a certain period!

Cellular chemistry has confirmed that *all chemical processes are carried out through water ions in the medium of water in mitochondria which function as laboratories, and all electrical processes are sustained through lysosomes and water ions within cells.*

For salt (NaCl, sodium chloride), in the cell it is considered that it is aimed at absorption and accumulation of water molecules within the cell.

Special hormones produced by glands in body regulate intra and intercellular water exchange. Body centers are in a sort of computerized communication with these *secretory glands*. In case of any disturbance within body, there is a system of *symptomatics*, in which water plays one of basic and most important role. It works as an early warning system, helps in diagnosis and provides initial information for prescribing an appropriate response. For example, in fever, excessive water is ejected which gives an indication that there is some conflict and struggle going on within body. In fever, actual disease affecting the body can be identified from the type, timing, etc., of sweating, etc. Systems for prior warning, identification and diagnosis are in-built within frame and function of life so that it is sustained. It is mainly a *water driven system*. About 70% of human body is water.

About three fourths of our planet is covered with water, including snow and ice on lofty mountains. Substantial part of earth's water is in sky. Consider 24-43, alluding to mountains of water in sky. Science has now shown that there are numerous celestial bodies of water. Clouds contain millions of tons of water as vapor, which returns as rain.

Water is designed with physical and chemical properties specially for life. Biochemist, A. E. Needham notes essential role of liquids in his book *The Uniqueness of Biological Materials*. If laws of universe allowed only solids or gases to exist, there never would have been any life. Atoms of solids are too tightly packed, static and simply don't allow dynamic molecular processes necessary for life to take place. In gases, atoms move about freely and chaotically: it would be impossible for complex mechanisms of life-forms to function within such a structure. Therefore, existence of liquid environment is essential for processes necessary for life to take place. The most ideal of all liquids, rather, the only ideal liquid for this purpose is water.

"The first attempt to investigate this subject in detail however was *Astronomy and General Physics Considered with Reference to Natural Theology*, a book by the English naturalist William Whewell that was published in 1832. Whewell had been examining the thermal properties of water and noticed that some of them seemed to violate the accepted rules of natural law. The conclusion he drew from this was that these inconsistencies should be taken as proof that this substance had been specially created in order for life to exist."

Lawrence Henderson, professor of Biological Chemistry of Harvard University, in his book *The Fitness of the Environment*, concludes that series of unique properties of water, so numerous, varied, and complete, form certainly *the*

*greatest possible fitness.* He notes that life is possible just because there are five distinct ways in which thermal properties of water are unusual:

- (i) water, like other liquids, water contracts in volume as it grows colder down to 4°C, thereafter, unlike other known liquids, it expands. that is why *solid water* is lighter than *liquid water*, and it floats, i.e., other liquids freeze from bottom up; whereas water freezes from top down. If ice didn't float, much of our planet's water would be locked up in ice and life would be impossible in its seas, lakes, ponds, and rivers. Air, in contact with surface will freeze too and sink to the bottom.
- (ii) When ice melts or water vaporizes, it absorbs heat from its surroundings. When these transitions are reversed, *latent heat* is released. At normal temperatures, the only liquid whose latent heat when freezing is superior to that of water is ammonia. In terms of its latent heat properties at vaporization, no other liquid can compare with water.
- (iii) *Thermal capacity* of water, i.e., the amount of heat necessary to raise temperature of water by one degree, is higher than great majority of other liquids.
- (iv) Thermal conductivity of water, ability to convey heat, is at least four times higher than any other liquid.
- (v) Thermal conductivity of ice and snow is low. Because of being poor conductors of heat, layers of ice and snow keep heat in the water below from escaping into the atmosphere. As a result, even if air temperature falls to -50°C, the layer of sea ice is never more than a meter or two thick and there are many fractures in it. Creatures that dwell in polar regions take advantage of this to reach water beneath ice. In case, freezing process in oceans and seas starts from bottom and continues all the way to top, there would be no layer of ice on surface to prevent heat from escaping. In other words, most of earth's lakes, seas, and oceans would become solid ice. Even when air temperature increases, the ice at the bottom never melts completely. Resultantly no life can exist and in an ecological system with dead seas, life on land would be impossible.

High latent heat and thermal capacity greater than other liquids, are keys to an important body function of sweating. Mammals' body temperatures range between 35-40°C. In human beings it is about 37°C under normal conditions. It is a very critical temperature and absolutely has to be kept constant. If body temperature falls just a few degrees, many of its vital functions fail. If it rises even a few fractions of a degree, e.g. in illness, effects can be bad. A sustained body temperature over 40°C is likely to cause death. For all activities, body requires energy. When energy is produced, heat is always generated as a by-product. But one does not get as much hot as he produces all energy, e.g. in running 10 kilometers in one hour will generate about 1,000 calories of heat. Calorie is unit of heat. If this heat is not discharged, body would collapse into coma even before

finishing first kilometer. That danger however is precluded by thermal capacity of water, i.e., in order to increase temperature of water, a great deal of heat is required and it does not get hot very fast. To forestall that, its high latent heat-comes into play. To keep cool in the face of heat being generated, body employs sweating mechanism. When we sweat, water spreads over skin and quickly evaporates. Since, water's latent heat is high, evaporation requires large amounts of heat, withdrawn from body. This cooling process is so effective that it can sometimes give a feeling of chill even when weather is rather warm.

No other liquid can provide for sweating as efficiently as water does.

If heat released within body were not conveyed to surface of skin, neither these two properties of water nor sweating process would be of any use. In this process, body structure is also highly conductive of heat. At this point another vital property of water comes into play. Water has a very high capacity for *thermal conductivity*, i.e., ability to conduct heat, due to which, body conveys heat generated inside it to skin. Blood vessels near skin expand to achieve this and body is flushed. If water's thermal conductivity were less by a factor of two or three, the rate of conveyance of heat to skin would be much slower and this would make it impossible for complex life forms, like mammals, to survive.

Thus three very different *thermal properties of water work together* to serve a common purpose: Water is specially designed for this task, in over all fitness of environment.

Surface tension of water is much higher than that of any other liquid. It is defined as a behavior of free surface of a liquid to act like an elastic skin under tension. It is caused by attractive forces between molecules in surface of liquid. Some of biological consequences of this are crucial and this is particularly evident in plants, e.g., plants convey water from depths of soil many meters into air without pumps, etc. Channels in roots and stems of plants are designed to take advantage of water's high surface tension. These channels grow thinner the higher they reach and cause water to *creep up*, on its own, to highest leaves of canopy.

Water is an excellent solvent. Nearly all chemical substances are capable of being dissolved in water. Consequently, useful minerals and substances get dissolved in water and transported to sea by rivers. It is estimated that five billion tons of such matter, vital for sea-life, are carried into sea every year.

Water also accelerates (catalyzes) nearly all known chemical reactions. Chemical reactivity of water is at an ideal level. Water is neither too reactive and thus potentially destructive nor is it too inert. Michael Denton (*Nature's Destiny*, p.32) says: "It seems that, like all other properties, the reactivity of water is ideally fit for both its biological and its geological role."

Harold Morowitz, biophysics professor, University of Yale, comments:

"The past few years have witnessed the developing study of a newly understood property of water (i.e., *proton conductance*) that appears to be almost

unique to that substance, is a key element in *biological-energy transfer*, and was *almost certainly of importance to the origin of life*. (Re-examine 21-30, carefully.) The more we learn the more impressed some of us become with nature's fitness in a very precise sense..."

Water has a very low degree of viscosity. It appears to have viscosity less than anything except gases. Michael Denton (*Nature's Destiny*, p.33) says: "The fitness of water would in all probability be less if its viscosity were much lower. The structures of living systems would be subject to far more violent movements under shearing forces if the viscosity were as low as liquid hydrogen... If the viscosity of water was much lower, delicate structures would be easily disrupted... and water would be incapable of supporting any permanent intricate microscopic structures. The delicate molecular architecture of the cell would probably not survive."

"If the viscosity was higher, the controlled movement of large macromolecules and particularly structures such as mitochondria and small organelles would be impossible, as would processes like cell division. *All the vital activities of the cell would be effectively frozen, and cellular life of any sort remotely resembling that with which we are familiar would be impossible. The development of higher organisms, which is critically dependent on the ability of cells to move and crawl around during embryogenesis, would certainly be impossible if the viscosity of water was even slightly greater than it is.*" (Reconsider 21-30, carefully.)

"Water's low viscosity is essential not only for cellular motion but also for the circulatory system. All living creatures with a body size of more than a quarter of a millimeter have a centralized circulatory system. The reason is that beyond that size, it is not possible for nutrients and oxygen to be diffused throughout the organism. That is, they can no longer be taken directly into the cell nor can their by-products be discharged. There are many cells in an organism's body and thus it is necessary for the oxygen and energy taken into the body to be distributed (pumped) to them through *ducts* of some sort; similarly, other channels are necessary to carry away the waste. These *ducts* are the veins and arteries of the circulatory system. The heart is the pump that keeps this system moving while the substance carried through the *ducts* is the liquid we call *blood*, which is mostly water..."

That is why viscosity of water is so important for efficient functioning of circulatory system, otherwise blood would never be able to reach all billions of capillaries that wend their ways through our bodies. Capillaries carry oxygen, nourishment, hormones, etc., essential for life to every cell in body. "If a cell is more than 50 microns (a micron is a thousandth of a millimeter) away from a capillary it cannot take advantage of the capillary's *services*. Cells more than 50 microns from a capillary will starve to death." Blood penetrates passages that narrow without blocking them or slowing down, certainly due to water's low viscosity. According to Michael Denton:

"A capillary system will work only if the fluid being pumped through its constituent tubes has a very low viscosity. A low viscosity is essential because flow is inversely proportional to the viscosity... From this it is easy to see that if the viscosity of water had a value only a few times greater than it is, pumping blood through a capillary bed would require enormous pressure and almost any sort of circulatory system would be unworkable... If the viscosity of water had been slightly greater and the smallest functional capillaries had been 10 microns in diameter instead of 3, then the capillaries would have to occupy virtually all of the muscle tissue to provide an effective supply of oxygen and glucose. Obviously the design of macroscopic life forms would be impossible or enormously constrained... It seems, then, the viscosity of water must be very close to what it is if water is to be a fit medium for life." (Michael Denton (*Nature's Destiny*, pp.35-36) (Harun Yahya, *The Creation of the Universe*, pp.128-144)

Many scientists, e.g., Lawrence Henderson and Michael Denton, extensively discuss more examples of indispensable properties of water, and physical world 'tuned' to support life.

Verse 21-30 also mentions: "We (Allah) *made from water, every living thing.*" In this connection, also examine verse 24-45. These invite attention for consideration of *biological diversity, creation and development of higher forms of life, plant and animal kingdom; all originally emerged from water.*

It is generally believed that all humans are 99.9 per cent similar in genetic content and identity. But new investigations suggest that this assumption is "wide off the mark, and the implications could be resounding": Genetically we are more diverse. Until now, study of genome has focused overwhelmingly on comparing flaws, or polymorphisms, in single 'letters' in the chemical code. Now international consortium of scientists has taken a different track and believe that they have uncovered a complex, higher-order variation in the code.

*Copy number variations* (CNVs) are deletions or duplications of code among relatively long sequences of individual DNA. This is estimated to be at least 12 per cent of the genome. The CNV seen before was simply tip of the iceberg, while bulk lay submerged, undetected. "We now appreciate immense contribution of this phenomenon to genetic differences between individuals. Some of the missing or duplicated stretches are very long, suggesting that, variations must have a big impact on gene expression.. Each one of us has a unique pattern of gains and losses of complete sections of DNA," said Matthew Hurles of Britain's Wellcome Trust Sanger Institute. (AFP; '*Humans not genetically identical*', Dawn - November 24, 2006)

A *barcode of life* project will record the sequence of just one vital gene shared by birds, mammals, fish, plants and other organisms, to provide a kind of biometric identity card for millions of species, as planned, by 2010. The scientists start with the 1.7 million species already described and named. But real aim is to speed up identification of estimated 10 million species on the planet that have yet to be described and named.

The scientists, meeting at the Natural History Museum in London, hoped that standardisation, new technology and gene chip will soon reduce time and ultimately, to a pocket-sized gadget that could make DNA identification in seconds.

The scientists have chosen a 650-letter gene called cytochrome c oxidase 1 (Cox1) found in mitochondrial DNA in the cells of almost every living creature. Mitochondria are the power packs of every cell, and Cox1 is a vital part of this energy machinery.

Mitochondrial DNA varies from individual to individual and from species to species - and these variations reveal *kinship* and more *distant evolutionary links*. Using the Cox1 barcode, researchers have confirmed that the orang-utans of Indonesia are two separate species, and that all humans differ from each other by only one or two letters out of 648 (humans differ from chimpanzees in 60 places and from gorillas by 70). Ultimately, such research will help build a more precise picture of evolutionary history. (Tim Radford, science editor, *Scientists to barcode life on Earth*, The Guardian, Dawn - 11th February, 2005) Following may also be interesting in this connection:

Scientists have unraveled genetic code of chicken, an evolutionary trek that began before the age of dinosaurs and led to emergence of world's most important bird today. This can lead to super-hens new breeds which will lay more eggs, have more meat and be more resistant to disease.

Scrutiny shows that humans and chickens, indeed all vertebrates, shared a common ancestor around 310 million years ago. Today, humans and chickens still share some sequences of DNA but rest of respective codes are different. They have been sculpted by evolutionary pressures that ruthlessly weed out genes which hamper survival of species. (*DNA code shows the odyssey of chicken*: AFP; The News, 9.12.2004)

*Species* in animal kingdom are so numerous, and still increasing with new discoveries, that their numbers run into millions, insects being in majority. Capt. Abdul Hameed Al-Qoz, in '*Men and the Universe, Reflections of Ibn Al-Qayyem*, (p.193), lists numbers of some known *species* (at that time):

Insects: approximately 800, 000

Fishes: 30, 000

Birds: 9000

Reptiles: 6000

Mammals: 4000

Glory is to God Who *creates* the whale and the virus, and *sustains* the whole range. Bacteria and viruses are unicellular, smallest organisms. A million viruses may cover just a small dot.

**838. And We (Allah) have placed in the earth firm mountains,  
lest it may shake with them, and**



**We have placed therein broad highways for them, that they may be guided.**

(21-31, Section 3)

*Tamiida: (maada):* agitated, shaken, move away, spread

*Rawaasii: unshakeable mountains, anchor and fix*

Examine these meanings in the context of verses, e.g. 79-32 & 11-41.

The Quran uses the most scientific language that mountains have been so *compressed, compacted, immersed* and *anchor-fixed* in the molten mass that the surface parts of the earth we live on, do not *shake* with movements. At other places anchoring of ships has been compared with pegging of mountains: 42-32

**839. And We (Allah) have made the sky a roof well retained-guarded.**

(21-32, Section 3)

*Samaa'a:* height, greatness, grandeur, heaven, *firmament, canopy, lofty, higher, highest, upper or uppermost part of anything, upper part of the heavens or universe in contradistinction to earth*

*Mahfuuzan:* guard, preserve, keep, learn by heart, retain in memory, take care, protect, watch

Using an analogy from present knowledge of computer, it may be visualized that security of the system of heavens has been *installed/ committed to the memory* of the computer so that the system works and responds to all movements and changing patterns *automatically*, e.g.:

"We (Allah) have adorned the nearer heavens with lamps, and have made it as *missiles to drive away the destructive forces*, and We have prepared for them the obstacle of fire." 67-5

(Translation: Abdul Wadud)

Also consider present day anti-nuclear or anti-missile automatic response/ defence systems.

**840. And He it is Who (Allah) has created the night and the day, and the sun and the moon.**

**All praise-fully are busy always rolling off swiftly, in the elliptical space (geodesic).**

(21-33, Section 3)

*Falak:* orbit of a celestial body, become round, become full in breast, place where heavenly bodies revolve *celestial sphere, wave, sky, whirl of a spindle*, anything circular, circumference, .

*Sabaha:* swim, float, roll onwards, perform a daily course, go rapidly, change about, turn over

*Saabihun:* runner

*Sabihan:* be busy, move fast

*Sabihu*: praise and glorify

*Saabiha*: applied to angels in 79-3

Arabic verb *sabaha* refers to a *movement with a self propelled motion*. It implies a movement associated with *motion coming from body itself*, i.e., *its own motion*.

Before Einstein, physics and geometry were considered to be distinct, with geometry defining static structure of spatial 'container' within which independent dynamic interactions of physics took place. General theory of relativity presents a single account in which matter curves space and space curves paths of matter, so that geometry and physics are in intimate and integrated mutual relationship. (John Polkinghorne, Faith, Science and Understanding, pp.176-177)

**841. See they not how We (Allah) advance reducing the earth of its dimensions.**

(21-44, Section 4)

*Aataa*: come, arrive, bring, give, present, pass, come to pass, come upon, do, commit, produce, arrive, undertake

*Aataynaa*: includes sense of agreement from other side also

*Naqas*: diminish, decrease, run low

*Tarfan*: side, portion, end, border

It is used both for objects and time, extremity, extreme part or verge

**842. And We (Allah) shall set up scales of justice for the Day of Resurrection, then, none will be wronged in any thing.  
And if there be weight of a grain of mustard seed, We will bring it. And Ever All-Sufficient are We as Reckoners.**

(21-47, Section 4)

**843. He (Abraham) said: 'In fact it is your Lord,  
Lord-Master-Owner (Allah) of the heavens and the earth,  
Who created them. (56)**

(21-51 to 56, Section 5)

**844. We (Allah) listened to his (Noah's) invocation, and  
saved him, and his kinsfolk from the great distress. (76)**

(21-76 to 77, Section 6)

**845. And We (Allah) were Witness  
to their (David and Solomon, Peace be upon them) judgement. (78)**

(21-78 to 79, Section 6)

**846. "To Solomon We inspired the understanding of the matter:  
to each (of them) We gave Judgment and knowledge;  
*it was Our power that made the hills and the birds  
celebrate Our praises, with David:  
it was We Who did (all these things).* 21-79**

### Consider following report:

"Scientists monitoring earth movements in Antarctica believe they have found a *singing iceberg*. Sound waves from the iceberg had a frequency of around 0.5 hertz, too low to be heard by humans, but by playing them at higher speed the iceberg sounded like a swarm of bees or an orchestra warming up." Scientists from Germany's Alfred Wegener Institute for Polar and Marine Research published the results of study, in the journal *Science*.

Researchers picked up acoustic signals of unprecedented clarity when recording seismic signals to measure earthquakes and tectonic movements on Ekstroem ice shelf on Antarctica's South Atlantic coast. "The water pushes through its crevasses and tunnels at high pressure and the iceberg starts singing." "The tune even goes up and down, just like a real song." (*Scientists discover singing iceberg*, The News - November 29, 2005)

Consider following also:

An Australian researcher found males of two seal species in Antarctica, who mates by singing complex melodies.

"Lone males are like opera singers...They hang upside down underwater and gently rock back and forth, singing soulful, stylised *songs* which carry over long distances." Rogers said the songs of leopard seal males tended to fit into two categories, either a dull repetitive grunt or a complex melody that she said rivaled the beauty of humpback whale songs and could be heard underwater for 40 kilometres.

She said some amorous males sang for up to 13 hours a day in an attempt to find a mate, taking short two-minute breaks between songs. While leopard seals are solitary animals and sing to find a mate over long distances. "*Colonial species like Weddell seals are more like jazz singers*," she said. "The males perform on underwater stages in areas frequented by females as they move between their pups and hunting grounds. "They know where their audience is...So *they improvise, introducing new sound types into their diverse array of vocalisations*. In their world, *agility, finesse and beautiful lyrics* are what count." (*Australian researcher finds seals' unexpected singing talents*, AFP, The News - July 1, 2005)

**847. And We taught him (David) the craft of coats of mail  
to shield you from each other's violence.**

(21-80, Section 6)

Also see 34-12 and notes thereunder. Examine following report:

"Archaeologists working at a desert site in Jordan have excavated a large and very well-preserved *copper factory* from the Early Bronze Age. The discovery is providing insight into metal production as the first urban cultures emerged.

"This unique find gives us a remarkable window on the role of *craft production* in some of the earliest urban societies in the world," said Thomas Levy, an archaeologist at the University of California-San Diego.

"The region is one of three main sources of copper in southeast Mediterranean basin.

"The factory collapsed during an earthquake about 2700 B.C. Buried in the rubble were hundreds of casting molds for copper axes, pins, chisels, and bars. Thousands of stone hammers, anvils, crucibles, metal objects, and pieces of ancient metallurgical debris were also recovered.

"In the case of Khirbat Hamra Ifdan it is the first time that we have a complete, what we call metallurgical chain," said team member Andreas Hauptmann, an archaeometallurgist at the German Mining Museum in Bochum.

"The GIS maps trace the copper production through about 70 rooms, alleyways, and courtyards - an indication that the production of metal objects at Khirbat Hamra Ifdan was a highly specialized process performed by skilled crafts people, said Levy.

"Adams said the evidence of mass production at Khirbat Hamra Ifdan and other evidence pointing to innovations in mining, smelting, and fuel production "indicate that Early Bronze Age elites were able to muster, organize, and control a very large and technically skilled work force."

Analysis of the copper objects made at the ancient factory suggests that there was "perfect quality control" at the factory, according to Hauptmann. "It is amazing to see the *different steps* that were needed to produce such a high-quality copper," he said.

"The archaeologists, who report their discovery in the June 2002 issue of the scientific journal *Antiquity*, suggest that Khirbat Hamra Ifdan was an important industrial center that contributed to the rise of urban societies in Israel, Jordan, Egypt, and other parts of the eastern Mediterranean.

Hauptmann has linked the copper produced at the factory to copper objects found in Egypt and Israel. This sleuthing is giving the archaeological team evidence of a copper trade network in the ancient Near East.

"The only other comparable Early Bronze Age metal factory in the ancient Near East known from this time period, he noted, was found at Kestrel in the Taurus mountains of Turkey by Aslihan Yener, an archaeologist at the University of Chicago.

"These two industrial settlements," said Wright, "must be key elements in a vast network connecting emerging cities in all of southwest Asia and beyond." (John Roach, *Bronze Age Factory Discovered in Jordan*, for National Geographic News, June 25, 2002; Dawn - July 23, 2002)

It is very important to carry further research into these areas for proper dating of introduction of this copper technology.

**848. And for Solomon, the tempestuous wind blew swiftly,  
to sail at his command for the land which We had blessed.  
And of everything We are since Ever All-Knower.**

(21-81, Section 6)

"Cf. 34-12 and 38-36 to 38. This has been interpreted to mean that Solomon had miraculous power over winds, and could make them obey his order. 'Rationalists' say that he had naval power on the Mediterranean and through the Gulf of Aqaba on the Red Sea, and he, therefore, figuratively commanded the winds, and we may say the same of airmen at the present day. In any case the power behind was and is, from Allah, Who has granted man intelligence and the faculties by which he can tame the more unruly forces of nature."

(Abdullah Yousuf Ali, Translation, Foot note 2736- p.812)

In prehistoric times water transport was simply floating logs or driftwood. The first boats were logs hollowed out to make canoes. Logs or canoes were *drifted by winds*. Then oar, paddle, etc., came to be used to push through water and *sails to use wind power*. About Noah's (Peace be upon him), the Quran tells:

"But We (Allah) bore him on an (Ark)  
made of broad planks and caulked with palm-fibre: 54-13

The most advanced ships today are nuclear powered.

How winds work as *systems* under the Command (Law) of God?

*Wind* is a movement of *air*. It *moves* air from an area of *high pressure* to that of *low pressure*. *Warm front* occurs when *depression* brings warmer air and lower atmospheric pressure; place where a mass of warm air moves over a mass of cold air. As warm air rises above colder air, clouds form and often produce rain. *Cold Front*, meeting place between mass of warm air and mass of cold air, arrives when depression passes, bringing colder air and higher pressure. *Depression* is an area where atmospheric pressure is low. Depression brings cloudy skies, unsettled weather and often rain. opposite of depression (or cyclone) is anticyclone.

*Storm* is a strong wind. *Hurricane* is strongest kind of wind, blowing in a *circular pattern*. There is an area of calm air, called the *eye*, in the centre of a hurricane. Hurricane is accompanied by rain and thunderstorm. In south-east Asia, hurricane is called *typhoon*. *Thunderstorm* is accompanied by *thunder* and flashes of *lightening*, when *strong convention currents* develop in air. They can also occur when a cold front passes. Thunderstorms are common through out the year in the tropics, but are almost unknown in polar regions. In *tornado*, wind moves very quickly in a circular pattern, around an area of low atmospheric pressure.

Consider more carefully the following:

*Trade winds* are steady *tropical winds* blowing from east towards Equator, e.g. south-east trade winds, north-east trade winds. In northern hemisphere, trade winds blow from Tropic of Cancer to Equator. In southern sphere, they blow from Tropic of Capricorn to Equator. Trade winds are strongest over sea. Many winds are **regular** and have **local** names, e.g. *mistral*, *sirocco*, etc. in the Mediterranean regions. *Mistral* is strong, cool, dry wind, blowing from the Alps across southern France towards Mediterranean Sea. *Mistral* can blow at up to 60 kilometres per hour. It usually blows in winter. *Sirroco* is a warm, dry wind, blowing northwards from Sahara towards Mediterranean region. There are *westerlies*, and *jet streams* (winter and summer),

also. *Polar winds* are cold blowing down from Arctic and Antarctica. *Khamsin* is very hot, dry and dusty, blowing from South, across Sahara in North Africa, usually from April to June. *Chinook* is warm and dry blowing down the eastern side of the Rocky Mountains in the USA.

Wind force is measured on *Beaufort Scale*, e.g. from calm, force 0, to hurricane, force 12 (i.e from light air, light breeze, gentle breeze, moderate breeze, fresh breeze, strong breeze, near gale, gale, strong gale, storm, violent storm, to hurricane).

All these types of winds work in systems and seasons. Air is a mixture of gases. They are all the time in ceaseless motion in all directions and subject to different physical and chemical laws. It is flabbergasting that general composition of the mixture necessary to sustain life, different layers from earth upwards, etc., etc., working in systems of pressures, temperatures, speeds and directions, are maintained since ages.

It is quite possible and scientifically understandable that in the days of Solomon (Peace be upon him), God blessed his land with *systems of winds* which supported his economic and other endeavours of the state. *In those days journey was usually measured in terms of days and months of man's normal mode of travel*, e.g., on foot or by animal, etc. The Quran mentions at many places the favours and blessings of Allah in *subjecting oceans and winds (strength, direction, etc. of currents, etc.)* so that ships cruise and that man is able to explore and exploit marine and other resources), e.g.:

"Among His (Allah's) Signs is that  
*He sends the winds as heralds of glad tidings,*  
 giving you a taste of His Mercy:  
 that the *ships sail by His Command (Law), and that*  
*you seek of His Bounty,*  
 in order that  
 you may be grateful." 30-46

Speed and direction are just some aspects of systems of winds, which seem to be subjected and harmonised to maritime requirements, etc. at that time in the land of Solomon (Peace be upon him).

**849. And of the satans some dived for him (Solomon) and did other work, and We kept watch over them.**

(21-82, Section 6)

**850. You (Allah) are the Ever Most Merciful of all who show mercy. (83)**

(21-83 to 84, Section 6)

**851. And We (Allah) admitted them to Our Mercy. (86)**

(21-85 to 86, Section 6)

**"And Ismail and Idris and Dhul Kifl, all were from among *As-Sabiriin* (all were men of constancy and patience.)" (85)**

*"And We admitted them to Our Mercy.*

Verily, they were of the righteous." (86)

(21-85 to 86)

852. **There is no god, but You (Allah) (Alone).**

**You are Ever All-Glorified-Exalted.** (87)

(21-87 to 88, Section 6)

853. **You (Allah) are the Ever Best of the inheritors.** (89)

(21-89 to 90, Section 6)

854. **And I (Allah) Am your Lord-Master-Owner.** (92)

(21-92 to 93, Section 6)

855. **And verily, We (Allah) record (it) for him.** (94)

(21-94, Section 7)

"So whoever does righteous good deeds, while he is a believer, there will be no unthankful rejection of his endeavor. *And verily. We record (it) for him*". (21-94)

856. **The Day We shall (re-)roll back the firmament**

**as a scroll is rolled up**

**for the (inside) writings (completed).**

**We shall bring it back again; a promise upon Us.**

**Truly, since ever We were to do, it.**

(21-104, Section 7)

*Tuwaa*: folding, traversing, line, crease, roll up, literally: a thing twice done or twice blast and sanctified

*Kataba*: write, transcribe, prescribe, command, ordain or decree in writing, inscribe, register, record, make an entry, judge, note, destine

*Kitaabun*: book, writing, scripture, written Revelation, letter, judicial roll or record, scroll, public document, written contract

*Bada'*: begin, produce, originate, make anew

*Badii-un*: astonishing-wonderful inventor

"Heavens will be folded like *pages with writings inside*"... 21-104

(*Tadriis Lughat-ul Quran*)

### Examine carefully following discussion:

"If Euclidean space-time stretches back to infinite imaginary time, or else starts at a singularity in imaginary time, we have the same problem as in the classical theory of specifying the initial state of the universe: God may know how the universe began, but we can not give any particular reason for thinking it began one way rather than another. On the other hand, the quantum theory of gravity has opened up a new possibility, in which there would be *no boundary to space-time* and so there would be *no need to specify the behaviour at the boundary*. There would be no singularities at which the laws of science broke down and no edge of space-time at which one would have to appeal to God or some new law to set the

boundary conditions for space-time. One would say: '*The boundary condition of the universe is that it has no boundary.*' The universe would be completely self-contained and not affected by anything outside itself. It would neither be created nor destroyed. It would just BE."

"The History of the *universe in real time*, however, would look very different. At about ten or twenty thousand million years ago, it would have a *minimum size*, which was equal to the maximum radius of the history in imaginary time. At later *real times*, the universe would expand like the chaotic inflationary model proposed by Linde (but one would not now have to assume that the universe was created somehow in the right sort of state). The universe would expand to a very large size and eventually it would collapse again into what looks like a singularity in real time. Thus, in a sense, we are still all doomed, even if we keep away from black holes. Only if we could picture the universe in terms of imaginary time would there be no singularities."

"The idea that space and time may form a closed surface without boundary also has profound implications for the role of God in the affairs of the universe. With the success of scientific theories in describing events, most people have come to believe that *God allows the universe to evolve according to a set of laws and does not intervene in the universe to break these laws*. However, the laws do not tell us what the universe should have looked like when it started - *it would still be up to God to wind up the clockwork and choose how to start it off*. **So long as the universe had a beginning, we could suppose it had a creator.** But if the universe is really completely *self-contained*, having no boundary or edge, it would have neither beginning nor end: it would simply be. What place, then, for a creator?" (Stephen

Hawking, *A Brief History of Time*, Page, 143-147, and 149) In the above discussion, **IF** is a **BIG IF**. Re-examine discussion on *Necessary* (Creator) and *contingent* (creation), and also on *Time* and clues for consideration in the Quran. Consider following:

"Sons of Adam inveigh against [the vicissitudes of] *Time*, and

I (Allah) Am *Time*, in My hand is the night and the day." (Hadiith Qudsii)

The Quran tells us, at many places, that there are seven heavens, meaning that universe is finite. What sort of *limit*, *boundary* or *edge*, if it has, in terms of above discussion? Torrance frequently quotes Einstein's dictum that universe is '*finite but unbounded*': a statement of causal openness of cosmic process. However, *unboundedness* is purely geometrical, comparable to a statement that "surface area of a sphere is finite but there is no natural boundary constituting the frontier of that finitude." Quantum theory, chaos theory and complexity theory present openness in physical world." (John Polkinghorne, *Faith, Science and Understanding*, p.175) Our knowledge and expression are limited. But now science seems to testify the Quranic statements that universe had a beginning and will have end: (21-104)



**Dr Nurbaki attempts to explain 21-104:**

Spatial placement of heavens in the Guarded Tablet (Protected or Hard Disc) is formatted page by page, like record of invariant order in a computer. Differences in magnetic potential between material existence of firmaments are compared to pages of a *written program*, each having specific ordainment or *law*, yet *interlocked* or *bound* as a book of *unified law*.

**857. Your God is One God only.** (108)

(21-105 to 109, Section 7)

**858. Verily, He (Allah) ever knows all that which is spoken aloud, and all that which you conceal.**

(21-110, Section 7)

**859. And Our Lord is the Ever Most Beneficent,  
Whose help is to be implored.**

(21-112, Section 7)



## Surah-22 Al Hajj

860. But the torment of Allah will be severe. (2)

(22-1 to 4, Section 1)

861. O you people, if you are in doubt from being raised to life again, then verily, We (Allah) have created you from earth (initial *earthen inorganic* material), then from a small poured out *sperma-genitale*, then from a *zygote* (*subsisting-clinging* material), then from an *embryo* (a little lump of flesh *shapely and shapeless*), that We may make (it) clear for you. And We cause forth (from the fallopian tubes) what We Will to confirm secure implant at work within the wombs (uteruses) for an appointed term. Then, We bring you out as tender-affectionate infants; then, that you attain your eloquent-strong prime. And from amongst you some get retained (each, on completion of the appointed term of life in this world, i.e. die young), and from amongst you some are turned back unto the decrepit-dotage of feeblest life, so that *he knows nothing after having known somewhat*. And you see the earth dead-barren, but when We send down water thereon; it does thrill lively and swells sustaining feed, and puts forth rejoicing beauty from all vegetation-species. (5)

(22-5 to 7, Section 1)

Let us see how Bible presents process of *zawaja*, as mystry of creation of man,

and then its own pair-mate:

Then the Lord God formed man of dust from the ground, and breathed into his nostrils the breath of life; and man became a living being. (Genesis 2:7)

So the Lord God caused a deep sleep to fall upon the man, and he slept; then he took one of his ribs and closed up the flesh at that place. The Lord God fashioned into a woman the rib which he had taken from the man, and brought her to the man. (Genesis 2:21,22)

"...He (God) shows His servants His perfect power by creating the human... in four different ways: the human who was created without male or female, (i.e.) the father of the human species; the one created from a male without a female, (i.e.) the mother of humans who was created from a rib of Adam's; the one who was created from a female without a male, (i.e.) Jesus son of Mary; the one who was created from a male and a female, (i.e.) all the rest of human beings..." (Capt. Abdul Hameed Al-Qoz, Men and the Universe, Reflections of Abn Qayyem, p.216, Darussalam)

Examine 17-14, and notes also.

From above verse (22-5), emerge important points, some of which are given below.

We have already discussed cosmic and biological evolution. Here specific effort is made to examine notes given at verses 23-12 to 16, and see 6-2, 15-26, 22-5 to 7, 23-12 to 16, 37-11, 55-14, keeping in view development of physical chemistry and biological processes on earth till creation of man, *in sequence*:

*Man was created from earth (initial earthen inorganic material):*

1. From **turaab**: 22-5: inorganic material (**turaab**: dust), its chemical evolution into organic material, and then different stages of development of biology to embryology

Also see 40-67

Initially, earth was probably a glowing mass of free hydrogen and such other atoms, which eventually got sorted out according to their weight: Heavy ones, e.g., Iron, Nickel, etc., settled down in centre of earth. Lighter atoms, e.g., Silicon, Aluminium, etc., formed middle core. Lightest ones, e.g., **Hydrogen, Nitrogen, Oxygen, Carbon**, etc, formed the outer most layer. With cooling down, these atoms played important role in formation of compounds, e.g. Water, Ammonia, Methane, Carbon Dioxide, Hydrogen Cyanide, Hydrogen Molecules. Today about 95% of all living matter consists of these 4 elements. These early compounds interacted further to form new compounds, in due course.

As hot ball of earth, gradually cooled enough, some gases liquefied and some liquids solidified. Surrounding atmospheric covering remained gaseous at the prevailing temperatures. As earth's crust cooled enough to allow *water to stay on*, rains started. *There was a continuous downpour for hundreds of years. Rivers threaded their ways down from heights and water collected in depressed areas to form seas and lakes,*

and also collected under ground to form reservoirs and springs.

"Who (Allah) has made the earth your *couch*,  
and the heavens your *canopy*; and  
**sent down rain from the heavens**; and  
brought forth therewith fruits for your sustenance; then  
set not up rivals unto Allah when ye know (the truth)". 2-22

"He sends down water from the skies, and  
the channels flow, each according to its measure: but  
the torrent bears away the foam that mounts up to the surface..."

13-17

"And do We (Allah) not *send down from the clouds*  
*water in abundance*"? 78-14

"Seest thou not that Allah *sends down rain from the sky*, and  
*leads it through springs in the earth*?..." 39-21

"And We (Allah) *send down water from the sky according to (due) measure*, and  
We cause it *to soak in the soil*; and  
We certainly are able to drain it off. 43-11

"And We (Allah) have sent down from the sky, *water*  
*in determined measure*, and  
We give it *lodging* in the earth, and  
verily, We are indeed Ever All-Powerful Able to take it away."  
(23-18)

"He (Allah) sends down water from the skies, and  
*the channels flow, each according to its measure*..." 13-17

Examine following report:

Scientists from Nasa's Astrobiology Institute are studying Cuatro Ciénegas archipelago of lakes in Mexico's ancient formations called *stromatolites* - **rock structures formed by layers of algae** that trap silt. Conditions within stromatolites are similar to those that prevailed on Earth for more than 2 billion years before dinosaurs evolved. "**Most of the time that life has been on Earth, this is what it looked like**, not like the plants and animals that you see around you now." Stromatolites and other colonies of single-celled organisms were marooned in pools when sea retreated more than 100 million years ago, leaving a tantalising glimpse of life forms that thrived on early Earth and created an atmosphere based on oxygen.

Nasa's hunch is that planets around nearby stars could be populated by similar colonies of *primitive bacteria*, which served as the basis from which complex, multi-cellular plants and animals that inhabit the Earth later evolved.

"We believe, and it is only a belief at this point, that there is probably a lot of life out in the universe, but it may only be at the microbial stage," Victoria Meadows, the institute's virtual planetary laboratory chief told Reuters. Astronomers plan to analyse them using a spectrometer, a machine which uses

light to determine what gases are present in planets' atmospheres, and check it against Nasa's list of characteristics for a life-bearing world. (Nasa turns to lake for clues to alien life, Reuters; Dawn 26.4.2005)

Moon's soil is impregnated with nitrogen that came from Earth's atmosphere, according to Japanese scientists report in the *Nature*. The researchers believe that the nitrogen escaped from Earth's upper atmosphere as charged atoms. (Earth 'air' on Moon, Dawn - August 4, 2005)

Atmospheric gases, methane, ammonia, carbon dioxide and hydrogen cyanide washed down from atmosphere into oceans, where salts and minerals collected. *Dissolution of gases and minerals into oceans was an important event for origin of life on earth, because life is not possible without water:*

*"And Allah has created every animal from water:  
of them there are some that creep on their bellies;  
some that walk on two legs; and  
some that walk on four.*

Allah creates what He wills:

for, verily Allah has power over all things." 24-45

Water makes 60 to 90% of weight of *living organisms*. Three fourths of earth's surface is covered with water. Since when free atoms of hydrogen and oxygen became unavailable, water has remained main source of supply of these atoms. ***Water thus took the role of a key which opened the door to life:***

"..And He (Allah) kept His *control post* (of life) on *water*." 11-7

"..And We (Allah) made from *water* everything, ***living***..." 21-30

Translations: Abdul Wadud

"..We (Allah) have *brought forth all living things from water*.."

Translation: Dr Haluk Nurbaki

Dr Nurbaki goes on to explain: "*Vitality* has arisen from, has gained *power* from *water*. The verse does not say '*created*' (*khalaqnaa*), but '*empowered*' (*waja'alnaa*).

To begin with, gases and minerals (***inorganic matter***) dissolved in ocean water reacted with each other and with water itself to form *early organic compounds*. Subsequent ***chemical evolution*** led to emergence of *most complex organic compounds* which became ***precursors of the units of life:***

"It is He (Allah) Who created you from *dust (inorganic matter)*.."

40-67

After formation of *inorganic matter*, *water* played the most important role in origin of life:

"Allah has created every moving (living) creature from *water*.."

24-45

"And it is He (Allah) Who has created man from *water*..." 25-54

Combination of inorganic matter (***turaabun***) and water gave ***clay***:

"It is He (Allah) Who created you from *clay*.." 6-2

The Quran further clarifies that life came into existence not just from a lump of clay, but from *extracts of clay*: 23-12

The chief actor on the stage of *life* set by water was *Carbon*, a very versatile element. Harun Yahya says: "...Human mind is insufficient to fully understand the potential of this atom that has only six protons, six neutrons and six electrons. 108 out of 109 elements, form about 3,00,000 compounds, whereas Carbon can take part in formation of about 1.7 million compounds. *Carbon chains* are not exclusively linear, but they branch off and form polygons; *the shortest being formed by two Carbon atoms*... Despite the unavailability of an exact figure on the number of carbons that make up the longest carbon chain, we can talk about a chain with seventy links... The atom that can form longest chain after the Carbon atom is the Silicon atom, forming six links." If same number of carbon atoms is combined as different chains, different substances are formed. (L.Vlasov, D. Trifonov, *107 Stories About Chemistry*, 1977, p.118, Harun Yahya, *The Miracle in the Atom*, p.71) [Consider "He (Allah) *augments upgradation-increase* in creation what He wills... 35-1] Carbon played a very important role in *evolutionary history* of living *matter*. Carbon compounds provided basis for synthesis of numerous molecules which constituted *structural framework of living bodies*. Carbon compounds are therefore called *Organic Compounds*. Extract of clay was provided by eventual evolution of these compounds of Carbon into later and complex compounds leading to formation of *sticking substance* capable of carrying code of life:

"*Verily, We (Allah) created them out of sticky clay.*" 37-11

Among numerous early *organic molecules*, five categories became specially significant: *Sugars, Glycerines, Fatty Acids, Amino Acids*, and *Nitrogen Bases*. Under prevailing conditions on earth at that time and on basis of structural configuration, it is presumed that these five categories of organic compounds might have been formed mainly by reaction of *methane, ammonia* and *water*. Presence of *cyanide* could have provided material for *Carbon* and *Nitrogen Rings*.

Two *sources of energy* were initially available on earth: *Powerful Electric Discharge* in *lightening*, and High Energy Radiation of sun, e.g., Ultraviolet rays, X-Rays, etc. They acted directly on gases in atmosphere and also in waters of oceans.

Presumably, five major and several minor groups of *new* molecules emerged from interaction of early organic compounds, with particular significance in *origination of life*: *Adenosine Phosphates, Polysaccharides, Fats, Proteins* and *Nucleic Acids*. Mixtures containing fats and proteins have *properties of forming surface films, fibrils, stickiness, etc.*

Biologically occurring derivatives of *phosphorus* play a key role in energy transactions of living organisms. For example, *Adenosine Triphosphate* (ATP), one of the class of compounds called *Nucleosides*, is a rich source of energy. It traps energy from one source and makes it available for different reaction. *Solar energy*

supplies energy for reactions but *Adenosine Phosphates* provide an *alternate and readily usable chemical energy source which can produce reactions independent of solar energy*. Reactions involving synthesis of complex organic compounds in living bodies cannot avail energy from physical sources directly. They require chemical energy and that is supplied mainly by *ATP*. This phenomenon had an important role in *origin of life*.

*Polysaccharides* are building materials and source of energy, like *Fats*. However, living matter could not have come into existence with *Fats*, *Polysaccharides* and *ATP* alone, in early seas. Its origin became possible as a result of formation of *Protein* and *Nucleic Acid Macromolecules*.

*Proteins* are *Polymers of Amino Acids*. (A chemical process in which molecular units of similar or identical types are *synthesized* into a *single larger molecule*, is known as *Polymerisation*.) In many *Proteins* as many as 100,000 or more *Amino Acids* may be present. At cellular and sub-cellular levels proteins provided building block units of far greater diversity, as a chain of several hundred links looped and twisted into innumerable three dimensional molecular shapes. *It was due to proteins that a most complex and well finished structure of a living organism became possible*.

*Protein structure* was such that it enabled them to act as *enzymes*, enhance speed of biological reactions tremendously, and control different types of reactions within living organism. *Nucleic Acids* are high polymers of *nucleotides*. At more advanced stage was formed a molecule with two wondrous properties: *formation of copies of itself (carry information code and reproduce)* and *new chemical configurations*. These properties, *self-duplication* and *mutation*, are characteristics of all living systems; living organisms. Thus, *in all living organisms, proteins are synthesized according to building instructions contained in nucleic acid, and its molecule is able to reproduce itself without aid of any other controlling agency*.

Molecules of nucleic acids are most stable. They are not easily affected by physical and chemical forces. But certain chemical and physical agents, e.g., ultra violet rays, can produce minor changes in their structures: **(a)** alteration in structure of one of the component nucleotides, or **(b)** a short sequence of nucleotide chain may be detached at a particular place and reunite at a different place or in an inverted position, or the sequence may be correct but during reproduction a wrong type of nucleotide gets attached at an otherwise correct position.

Metabolic errors or deviations in other compounds are erased or repaired by turnover process. But errors in nucleic acid synthesis become permanent. *The nucleic acid becomes stable and later reproduces changed condition which is transmitted from one generation to the other; carry genetic information from one generation oi molecules to the other*. Such stable alterations are called *mutations*; descendant molecules become different from ancestors. That is how entirely different and varied types came into existence through differences accumulating through successive generations.

*Thus origin of nucleic acids gave a new turn to chemistry on earth.*

In summary the hypothesis is that inorganic substances (water and minerals) produced organic substances (Adenosine Phosphates, Carbohydrates, Fats, Proteins and Nucleic Acids). Concentrated mixtures of Amino Acids on heating to near dryness, formed protein like compounds. Similarly products like Nucleic Acids could be obtained:

"And verily, We (Allah) created man from *old physically altered mud* which after a lapse of time *reached the stage of near dryness*." 15-26

"He (Allah) created man from *mud nearly as dry as as pottery* (the stage of *near dryness*)." 55-14 (Translation: Abdul Wadud)

After making *mud as dry as pottery*, further developments may be described as *prebiological stages of chemical evolution*, i.e., actual formation of first living units or cells (*basic living units*) from these compounds.

*Adsorption* or *stickiness* is a surface phenomenon in physical chemistry . Molecules of sugars, fats and proteins get adsorbed to various surfaces. Nucleic acid molecules are also very *adsorbable*.

It is likely that these simple organic compounds, e.g. sugars, fatty acids, amino acids and nucleotides, were *adsorbed* into clay where *macromolecules of proteins and nucleic acids, etc., were synthesized*. (See '*Phenomena of Nature and the Quran*', by Abdul Wadud.)

There are many theories about formation of cells and DNA from basic biochemical material. But *it is not necessary that these hypothetical descriptions correspond in detail to actual course or event of creation of life*. They may be plausible only within scientific domain of physics, chemistry, and biology, which could be discovered or described so far.

From examination of above theories in the light of some of verses, it would be seen that the Holy Quran provides strikingly significant *pointers* to the different stages leading to origin of life:

- i. from earth (*turaabun*: inorganic matter),
- ii. from water (*mixed with earth*),
- iii. from clay (*wet earth*),
- iv. from *sticky adsorbent clay*,
- v. *clay* not as whole raw lump but from *extracts of clay* (its active ingredients which became precursors or building blocks of life),
- vi. from old *mud* subjected to physical and chemical changes,
- vii. from mud which reached *near dryness*.

Above was revealed in 7th C.E., when such scientific knowledge or data was not otherwise available.

"Previous centuries were noted for their deliberate obscurity on... (creation



and reproduction) and many people say that religion - without stating which religion - is the cause of it.

"..Fourteen centuries ago.. questions.. on human reproduction were brought to man's attention.. One should also remember that... it was necessary to use simple language suited to the level of comprehension of those who listened to the preaching." (Maurice Bucaille, *The Bible, The Quran and Science*, pp.198-210)

## 2. Man is created from a *small poured out sperma-genitale*:

"(Man) was fashioned from a *liquid poured out*.

It issued (as a result) of the conjunction of the sexual areas of the man and the sexual areas of the woman."

86-6 & 7 (Translation: Maurice Bucaille)

"He (man) is created from a *drop emitted*,

*proceeding from between the backbone and the ribs.*" 86-6 & 7

(Translation: Abdullah Yusuf Ali)

"He (man) is created from *ejected fluid*

that *issued from between the loins and the ribs.*" 86-6 & 7

(Translation: Dar Al-Choura)

"He (man) has been created out of a *seminal fluid*,

*issuing from between the loins (of man) and the pelvic arch (of woman).*" 86-6 & 7

"The plural noun *Taraaib*, is rendered by me as '*pelvic arch*', has also the meaning of '*ribs*' or '*arch of bones*'; according to most of the authorities who have specialized in the etymology of rare Quranic expressions, this term relates specially to *female* anatomy (*Taa-j-al-Aruus*).'" (Translation and Note by Muhammad Asad)

Maurice Bucaille explains: "The sexual area of the man is indicated in the text of the Quran by the word '*sulb*' (singular). The sexual areas of the woman, are designated in the Quran by the word '*taraaib*' (plural).'" (The Bible, the Quran and Science, p.208)

From above interpretations it appears that depending upon level of information and data available in a time frame, the terminology used by the Quran, e.g. pertaining to physiology, anatomy, general biology, etc., is becoming clearer with advancement of Science.

Above discussion on chemical and biological evolution and also theory of *upgradation of early man to Adam*, is summarized for recapitulation and re-examination:

from *water*: 25-54

from *tiin*: clay: organic material: 32-7

from *clay like potter's*: 55-14

from *plasticinic sticking* clay: 37-11

from *quintessence* (of clay): 23-12

After physical and chemical evolution, the Quran speaks of biological and even specific subject like embryology.

3. from *sperm*: 16-4: *Fertilization takes place with only a very small quantity*. The Qur'an repeats this, explaining in different ways, e.g., 16-4, 75-37, 23-13.

*It is strikingly important to note that the Quran refers to the creation of man from 'nutfah', which is usually translated as 'sperm', and separate mention of 'ovum' is not made.* However in further reproduction there is clear reference to 'zawaj' (35-11, 75-39), which explains pairing of male and female ingredients. Further development in medical sciences, particularly embryology and more particularly *fertilization* at the level of *chromosomes*, contributed by male, may provide deeper insight into scientific wisdom of such statements in the Quran. It is a point for deeper reflection and research. Harun Yahya, gives following explanation, in this regard:

Until recently, it was widely believed that baby's sex was determined by mother's cells. Some, however, believed that it was determined by male and female cells together. "But we are given different information in the Qur'an, where it is stated that masculinity or femininity is created out of a drop of sperm which has been ejected". (53-45 & 46)...The developing disciplines of genetics and molecular biology have scientifically validated the accuracy of this information given by the Qur'an. It is now understood that sex is determined by the sperm cells from the male... Two of the 46 chromosomes (called XY in males and XX in females, as their shapes resemble these letters) that determine the structure of a human being are identified as the sex chromosomes... The Y chromosome carries the genes that code for masculinity, while the X chromosome carries the genes that code for femininity. The formation of a new human being begins with the cross combination of one of these chromosomes, which exist in males and females in pairs. In females, both components of the sex cell, which divides into two during ovulation, carry X chromosomes. The sex cell of a male, on the other hand, produces two different kinds of sperm, one that contains X chromosomes and the other Y chromosomes. If an X chromosome from the female unites with a sperm that contains an X chromosome, then the baby is female. If it unites with the sperm that contains a Y chromosome, the baby is male. In other words, a baby's sex is determined by which chromosome from the male unites with the female's ovum." (See 53-45 & 46.)

"...Indeed, in many cultures, it was believed that a baby's sex was determined by the female's body. That was why women were blamed when they gave birth to girls... The Qur'an revealed information that denies this superstition, and referred to the origin of sex lying not with women, but with the semen coming from men." (Harun Yahya, *The Quran Leads the Way to Science*, pp.110-112)

About *constituents of fertilizing liquids*, 'Muntakab', edited by Supreme Council for Islamic Affairs, Cairo, notes that the *small quantity of sperm* is made up of

different components (*amshaaj*). The Qur'an mentions liquids, enabling fertilization in very appropriate terms:

**sperm:** 75-37

**Liquid emitted** (*poured out*): 86-6

**Quintessence of despised liquid:** 32-8 and 77-20: The adjective *despised* (*mahiin*), may also be interpreted as *emitted out*.

**Mixture or mingled liquids** (*amshaaj*): 76-2

*Spermatic mingled liquid* is formed by different secretions from following glands:

*testicle's* secretion contains *spermatozoons* (7-172, 86-7), elongated cells with a long *flagellum*, bathed in a *sero-fluid*, (Testes are a kind of factory of sperm, produced on inner surface of tubes, several kilometres in length. There are about 4000 tubes. (Capt. Anas Abdul Hameed Al-Qoz, *Men and the Universe: Reflections of Ibn Al-Qayyem*, p.7)

*seminal vesicles* (reservoirs of *spermatozoons*) placed near prostate gland, secrete liquid that does not contain fertilizing agents,

*prostate* secretes a liquid which gives sperm its creamy texture and characteristic odour,

*glands annexed to urinary tract* (Cooper's or Mery's glands) secrete a stringy liquid and Littre's glands give mucous

Sperms take about 5 minutes to make it to ovum. Only about 1000 out of 250 million sperms succeed in reaching ovum, out of which only one fertilizes; not whole semen but only a small portion is used. See 75-36 & 37.

Sperm fluids contain sugar for providing energy, neutralising acids at uterus entrance, and making movement slippery and easy. See 76-2, and 32-7 & 8.

The Qur'an informs that man's progeny is maintained by an *extract* of liquid: 32-8.

4. from *zygote*: 96-2

5. development of *fetus* (baby): 39-6

In this connection also examine development of fetus (baby) in three dark covers, and reproduction through pairs (male and female: 53-45

Also see notes at verses 23-12 to 16.

6. *Embryology* explains how a baby grows from *egg* to *fetus*. Human reproduction goes through a series of processes which we share in common with mammals. The Qur'anic description of certain stages in development of embryo corresponds to today's knowledge, and "the Qur'an does not contain a single statement that is open to criticism from modern science." (Maurice Bucaille) But it must be kept in mind that ***the Quran is not a text book of sciences***. It is, however, most striking that scientific facts mentioned in the Divine Book continue to unfold

with advancement in sciences. As science continues to refine and establish its concepts, their comparison and in many cases agreement to scientific statements in the Qur'an, becomes clearer. In fact one verse in the Quran may refer to more than one scientific assertions or more than one verses may refer to different aspects of one scientific phenomenon. Variations may also continue to appear in cases where scientific theories have yet to take stand on firmly established laws. Science is progressive whereas Quranic statements are eternal divine facts. We can now interpret better the Revelation with the help of scientific data and information. It mainly started from nineteenth century that clearer view of these questions became available. While taking guidance from *faith* in the statements about observable phenomena and hidden aspects of worlds-creations, the Quran constantly encourages *observation, reflection, deliberation, reasoning and application* in real life with *continued effort and endeavour to improve and excel*. Verse 22-5 is just one example which invites attention to various aspects of different sciences, e.g., bio-chemical, medical, etc.

Throughout Middle Ages, many doctrines originated in unfounded *myth, superstition, and speculation*. The fundamental stage in embryology was Harvey's statement (1651) that "*all life initially comes from an egg*", when nascent science had benefited from microscope, and observation of spermatozoon. Buffon, a great naturalist, was one of those in favor of '*egg theory*', but Bonnet supported '*theory of seeds*' being '*packed together*': ovaries of Eve, mother of all humans, contained seeds of all human beings, packed together one inside the other. This hypothesis was favoured in eighteenth century. (Maurice Bucaille, *The Bible, The Quran and Science*, p. 207)

During periods of ignorance, the Quran provided statements in simple terms about truths of primordial importance which man has taken centuries to discover. Agreement between text of the Qur'an and scientific information becoming available today, is striking.

#### 7. Fallopian tubes, and

8. *Uterus: Ovaries* make and store *ova*, and produce *hormones* which control menstrual cycle. They are attached to either side of *uterus*. *Fallopian tubes* of uterus meet ovaries. The starting point is *fertilization* of *ovule*, which has detached itself from *ovary*. There are about 400,000 eggs in single ovary, although only one egg is released (ovulation) in each menstrual cycle. Release of eggs is normally carried out alternately by the two ovaries. (Capt. Anas Abdul Hameed Al-Qoz, *Men and the Universe: Reflections of Ibn Al-Qayyem*, p.9)

*Semen* contains millions of tiny sperms that swim in other fluids. *Sperm*, or more exactly, *spermatozoon* (about tens of millions at a time), with dimensions in ten thousandths of a millimetre, provides a single fertilizing cell, which actually penetrates an ovule. Sperm is produced and *stored in a system of reservoirs and canals* that finally lead into urinary tract. Other *glands*, situated along this track, contribute their own additional *secretions* to sperm (75-37). It is an *infinitesimally*

*small* quantity (16-4, 23-13) of the *extract from a liquid* with *highly complex composition* (76-2) which actually accomplishes this task: Sperm cell has head, neck and tail. When *emitted*, they swim up into fallopian tubes and uterus, where they may fertilize if they meet an ovum to form zygote.

Cell is the basic unit of all living entities. It has a nucleus surrounded by *cytoplasm*, covered by cell membrane; like a bag, enclosed by a cell wall, filled with mixture of water and swirling chemicals. At the centre of all, except red blood cells, the *nucleus*, safeguards the tightly twisted coils of DNA. A baby starts life as a single *fertilized cell*, which divides into more cells. As embryo develops, different kinds of cells appear forming skin, bones, nerves, etc., etc. Cells continue to divide throughout person's life.

Development of *zygote* (fertilized ovum: *thing that clings*) into embryo, then fetus, then baby (Examine 22-5: 23-14, 40-67, 75-37 & 38), takes about nine months, or 40 weeks (22-5). The Qur'an informs about different stages from zygote onwards: *embryo* develops into a mass like *chewed flesh*, then osseous tissue appears, then clad in flesh, defined by a word which signifies *intact flesh*:

"We (Allah) fashioned *the thing that clings* into a *chewed lump of flesh*, and  
We fashioned the chewed flesh into *bones*, and  
We clothed the bones with *intact flesh*." 23-14

With the very general observation: "(God) fashioned you" (71-14), the Qur'an draws attention to several aspects of reproduction, e.g.: First sign of pregnancy is the *missed menstruation* (period). Every month, after puberty, there grows a thick *lining*. If no ovum is fertilized, the lining is shed and passed out of the body during menstruation:

"They ask you about *menstruation*."  
Tell them: This is a discomfort; therefore,  
keep away from women (do not have sexual intercourse)  
during their menstrual periods and  
do not approach them until they are clean again.  
When they have cleansed themselves,  
then you may approach them  
in the manner Allah has enjoined for you.  
Surely Allah loves those who turn to Him in repentance and  
keep themselves clean." 2-222

If implantation of fertilized egg takes place in fallopian tubes instead of in uterus, pregnancy will be interrupted: See 13-8, 2-228 and related verses where it has been prescribed for a widow or divorcee to wait for certain *periods* so that whether there has been conception or otherwise becomes clear, e.g.:

"If you have any doubt concerning those of your wives  
who have ceased menstruating,  
then you should know that

their waiting period will be three months, and  
 the same will apply to those who have no menstruation  
 due to young age or a disease.  
 As for those who are pregnant,  
 their waiting period will end with delivery.  
 Allah will ease the hardship of those who fear Him." 65-4

9. When a girl develops into an adult (*puberty*), glands of her body produce hormones, which start and control *menstrual cycle*. Every month egg from one of the two *ovaries* travels along *fallopian tubes* (*ovulation*) towards *uterus*, helped along by tiny, hair-like cells. If a male sperm meets an egg in the fallopian tubes, half-way through *menstrual cycle*, fertilization (conception, pregnancy) takes place. Identical twins happen when a fertilized ovum divides into two. The two ova develop into two babies of the same sex who look alike. Non-identical twins happen when two ova are fertilized by two spermatazoon. These babies may have different sexes and not look alike. Examine following:

In America, "doctors have discovered the world's first known case of *semi-identical* twins;.. identical on their mother's side but share only half the genes of their father's side,..result of two sperm cells fertilizing a single egg, which divided to form two embryos - and each sperm contributed genes to each child. Normally twins develop from one egg which splits early in development, creating identical twins, or they are the product of two separate eggs fertilized by two different sperm, creating non-identical twins.

"Writing in the Journal, *Human Genetics*, researchers said the *semi-identical* twins are more genetically similar than fraternal twins, but less similar than identical twins...conceived completely naturally, in vitro fertilization or infertility treatments were not involved." (Dr Vivienne Souter and Dr Melissa Parisi, the journal *Nature: World's first semi-identical twins discovered*, Daily Times - March 28, 2007)

The fertilized egg *settles and implants* itself, literally by *insertion, into the lining of the uterus*, i.e., *into the thickness of the mucosa and of the muscle*, at a *precise spot*. Implantation of fertilized egg (womb) is the result of development of *villosities*, veritable elongations of the egg, which, like roots in soil, draw nourishments from the thickness of uterus necessary to the egg's growth. These formations make the egg literally *cling* to the uterus (96-1 & 2, 23-13 and 77-21).

*Uterus*, a strong, pear-shaped bag, lies in pelvis. Examine verse 23-13: "*safe lodging firmly established*". *Prostaglandin*, a group of hormones, activate body in different ways, e.g., some of them control or *make uterus contract during childbirth*. Examine verse (80-19 & 20).

After second month of pregnancy, embryo is called *fetus*, which floats in *amniotic fluid*, which protects against shocks from outside. See 77-20 & 21: "...in a *safe place*." It receives its nourishment through *umbilical cord*, a coil of blood vessels surrounded by skin. One end of the cord is attached to the baby in middle of its

abdomen. The other end joins *placenta* on the wall of the uterus. Oxygen and nutrients pass through placenta and cord to the baby. Placenta also takes away waste substances. After childbirth, the cord is cut. The stump shrivels and falls off, leaving a scar called a navel.

When embryo begins to be observable to naked eye, it looks like a *small mass of flesh: like chewed flesh*. Appearance of human being is at first *indistinguishable* (*shapely, unshapely*: Examine 22-5). It grows there in progressive stages which lead to *bone structure, muscles*, etc., which the Quran has referred to very clearly and precisely. Examine verse 23-14. The word *mudgah* is translated as '*chewed flesh*', and '*lahm*' as '*intact flesh*'. The Quran makes this distinction obvious. Bone structure develops inside this mass in what is called the *mesenchyma*. The bones that are formed are covered in muscles; the word *lahm* applies to them. "It is known how certain parts appear to be completely out of proportion during embryonic development with what is later to become the individual, while others remain in proportion. This is surely the meaning of the word *mukhallaq* which signifies '*shaped in proportion*' as used in verse 5, sura 22 to describe this phenomenon." (Maurice Bucaille)

The Qur'an also describes appearance of senses, viscerae, and feelings:

"..(God) appointed for you the sense of hearing, sight and the viscerae.."

32-9 (Translation: Maurice Bucaille)

"..And He gave you (the faculties of)

hearing and sight and feeling (understanding)".. 32-9

(Translation: Abdullah Yusuf Ali)

*Viscera*: interior organs (brain, heart, liver, intestine)

*Visceral*: relating to *inward feelings rather than conscious reasoning*

Examine following verses which refer to formation of reproductive and sexual organs:

"(God) fashioned the two of a pair, the male and the female..."

53-45 & 46

"...Then He (God) made you pairs (the male and female)." 35-11

Also see 75-39.

*DNA* (deoxyribonucleic acid), a chemical in nucleus of every cell stores and transfers *genetic information* to new cells. The genetics gives every detail of how a person is put together and what he looks like. It is master plan or blueprint of each person. *Genetics* is the study of how features are passed from parents to children through their *genes*. Nucleus of each human body cell contains 2 sets of 23 each X and Y *chromosomes*. Every *chromosome carries genes* that contain hereditary information. Two *X-chromosomes* in a fertilized ovum make a female. If a sperm carrying *Y-chromosomes* meets an X-chromosome in a female ovum, the baby will be a boy. *Sperm*, male sex cell, *decides the sex of a child at conception*. (22-5: '*nutfa*').

Examine particularly 42-49 & 50 in the context of creation of *male* and *female*, and also 82-6 to 8 that "*He gave you that form He willed.*" . Also see verses 37-1, 3-36, 13-8, and 4-1. It is not only selection from X and Y chromosomes for making male or female baby but also from whole range of vocabulary of genes to fashion and proportion all parts, features and functions:

"O Man! Who deceives you about your Lord (Allah) the Noble,  
Who created you and *fashioned* you in due *proportion*, and  
gave you that *form* He *willed.*" 82-6 to 8

Also see 15-29, and 38-72.

**10.** Verse 22-5 also refers precisely to a very vast subject of *life cycle*, which describes stages of age from birth to death, e.g., *childhood*, *adolescence* and *adulthood*. Old age is the last stage. Examine particularly verse 57-20, pointing out four phases of human behaviour. Also see 29-64, 47-36, and 6-32, in the same social context. *Human baby* is a child, from birth to age of about one year. Unlike the young of some mammals, human babies are completely helpless at birth. *Growth*, increase in size, is normally harmonious with over all development, physical, mental, etc. Most people stop growing between 18 and 24 years of age. Growth is controlled by a *hormone in pituitary gland of brain*, depending upon food containing proteins, vitamins and minerals, essential for healthy growth. Childhood lasts until maturity to *adolescence*, from about 10 to 20 years, the time of rapid physical and emotional change, and sexual development called *puberty*. *Adult* is fully grown, mature, sexually developed and can reproduce. *Mature* describes being *fully grown in body, personality and behaviour*.

*Strength* is power of body, i.e. strength of muscles and bones. *Muscle* is a strong, stretchy tissue. There are over 600 muscles arranged around skeleton and inside body. Muscles contract, tighten, or stretch make body parts move. Muscles attached to bones usually work in pairs, such as biceps and triceps.

*Muscles* account for more than half of weight of human body. One scientist describes muscles as "The most splendid article that nature exhibits in its wonder-filled gallery." They are devices for converting chemical energy (from blood) to mechanical energy (into action). They accomplish numerous functions, including, delivery of baby from mother's womb (Consider 80-20), moving food down alimentary canal, drawing air into lungs; squeezing tears from tear glands, maintaining internal temperature. Life ceases, if cardiac muscle stops its function. Series of chemical and electrical reactions take place in a tiny muscle in less than a second, e.g., in closing or opening of eye.

There are three kinds of muscles: *Striated* muscles (of voluntary movements) are like bundles of fine capillaries, performs tasks like lifting weight, etc. *Smooth* muscles (of involuntary movements) control processes, e.g., motility of food in intestine, opening of iris of eye. *Heart muscle*; the very name discloses their vital functions.



11. *Ageing* is a gradual process of becoming older, in which body slowly breaks down. Parts of body stop working and die, as consequence of longer ageing process. Death can also be caused by an illness or an accident. Death is *inevitable*, and end of this life. Everyone dies eventually.

Whether onset of grey hair is taken as a sign of premature decrepitude, great wisdom, or extreme stress, scientists have been unable to explain why *lustrous locks turn dull*.

Researchers at Harvard University's Dana-Farber cancer institute and Children's hospital in Boston have identified what happens at cellular level that eventually leads to *hair losing its colour*. Scientists traced greying process to the demise of a type of stem cell in skin. These make a continuous supply of melanocytes, cells which produce pigments in skin and hair. These stem cells not only get depleted over time, they also start making mistakes, turning into melanocytes in wrong place in hair follicle where they are unable to colour hair. The pattern of cellular signals that causes death of stem cells is of great interest.

The gene responsible for keeping cells alive is known as Bcl2., so the scientists studied genetically-engineered mice without it. They found the melanocyte stem cells in mice lacking the Bcl2 gene died shortly after birth and they quickly went grey. Dr Fisher said people who went grey prematurely may have mutations in their DNA that prevent the activity of their Bcl2 genes. (Alok Jha, science correspondent, *Scientists get to the root of color loss*, The Guardian, Dawn 26.12.2004)

In context of S.No. 10 and 11 above, following may be interesting:

Japan has prepared "robot suit" that can help workers lift heavy loads or assist people with disabilities climb stairs. The battery-powered suit, code-named HAL-5, detects muscle movements through electrical-signal flows on the skin surface and then amplifies them. It can enable elderly or handicapped people walk. Ratio of elderly population in Japan will grow rapidly, surpassing 35 percent in 2050. (Japan unveils "robot suit" that enhances human power, AFP; The News - June 8, 2005)

Conscientious societies, conscious of what they owe to their past, care for their senior citizens. In the West elderly persons are mostly sent to old-age homes instead of being cared in their own homes. Many of them end up in nursing homes. Society skims the best from their prime age, and leaves them in feeble age in miserable social solitude.

Elderly (*shaikh, kabeer*) lose their biological potency, physical vitality, mental capacity and emotional stability. Islam ordains to respect and care for the elderly, particularly parents (17-23). Prophet Muhammad (Peace be upon him) advised to be good to elderly, and have mercy on youth. He instructed not to prolong prayer, especially, when weak, sick and elderly are in the congregation. (Also see Abdul Saeed Khan Ghori, *Caring for Elders*, Dawn, 2.8.2002)

Intensity of emotions increases with age, e.g. of Prophet Jacob (Peace be upon him), (Surah-12). Presence of parents is blessing from Allah. Prophet Shu'aib (Peace be upon him) was an aged person, unable to do hard work. His daughters had to shoulder responsibilities: (28-23) Prophet Zakariah (Peace be upon him) mentions weaknesses of his old age: (19-4) Loss of mental capacity in old age is pointed out e.g.:

**"...knows nothing after having known somewhat...": 22-5**

According to findings, reported in 'Nature', researchers led by Dr. Joe Z. Tsien, at Princeton University, have created a smarter strain of mice by manipulating a gene involved in memory formation and brain's mechanism of learning, in line with *Hebbs's rule*, about how brain forms neural associations that are basis of memory. This explains *young animals learn better than older ones*, because the manipulated gene is one whose activity is known to *fade with age*.

"Maybe the *juvenile brain needs to be maximally plastic* but as the animal matures you don't want the brain to be so plastic," Dr. Tully said. *Nature might have deliberately arranged the tapering off of learning ability with age*, said Dr. Stevens of the Salk Institute, *so as to prevent the brain's memory capacity from becoming overloaded*. "We could be stuck learning things we didn't want to learn and our hard disks would be full of too much information."

*The difficulty that older people have in recalling things may be due in part to the complexity of accessing an increasing store of information*, he suggested. (Nicholas Wade, *Gene alteration creates a smarter mouse*, The Dawn - September 29, 1999)

Complexities of scientific explanations, and limitations of vocabulary, show how great is the importance of association between Quranic linguistics and scientific advancement:

It is one of the great wondrous signs in itself that from dry dust (*turab* 22:5) or inorganic matter, protoplasm (*moist clay* or organic matter) is made. From it grew animal life, out of which grew human life, with all its capacities and responsibilities. Man carries within himself signs of Allah's Wisdom and Power, and also witnesses many more every moment in the universe around him. (Maurice Bucaille, *The Bible, the Quran and Science*, pp.199-200)

For man as mortal, and his survival and multiplication, see notes at 30-20, and 25-54.

Let us now examine the Quranic vocabulary, which is strikingly most scientific in expression and explanation:

*Turaabun*: earth, dust

The word '*sulaala*' has been translated as *quintessence*, *something which is extracted, essential, the issue of something else, the best part of a whole, a part of a whole*: 32-8

*Nutfatun*: drop (semen)

The word '*nutfā*' signifies '*small quantity*' (of sperm).

It also means: *dribble, trickle, what remains at the bottom of a bucket that has been emptied out, small pearls*

*Naatif*: thick liquid

*Manii*: In 75-37, the word '*manii*' also signifies sperm.

*Alaqa*: hang, attach, soaked

*Aliqa*: be suspended to, stick, cleave to love

*Allaqa*: make dependent upon

*Aliqu*: clinging, pregnant

*Uqatun*: sufficiency (of means of subsistence)

*Alaqi*: clot of blood which has not dried, deep red blood

*Al-Alaqu*: stuck in something, get hold for support, something deeply attached to heart

*Alaq* has originally been translated as *something that clings*, e.g.:

"Read in the name of thy Lord (Allah) Who *fashioned*,  
Who *fashioned* man from something which *clings*."

Process of successive transformations '*from the small quantity of sperm*' into '*something which clings*' and so on, is mentioned in other verses also, e.g.: 23-14, 40-67, 75-37 & 38.

Some scholars have translated *alaq* as blood clot. But let us see what it is. It is a jelly like substance. Clot is formed by *special substance in blood*. A blood clot stops a cut from bleeding further. People who do not have this necessary substance in their blood to make clots, are called *hemophiliacs*. *Platelets* are tiny discs that develop from cells produced in *bone marrow*. Billions of platelets float in *plasma* of blood. They help make the blood clot. They rush to wound, and form a kind of plug. *Sticky strands* make a mesh that stops any more blood cells from escaping. *Plasma* is pale yellow fluid that surrounds tiny blood cells and platelets that make blood plasma in a solution of water, salts and chemicals. This fluid carries substances, such as sugar and hormones, to all parts of body. Now *it is for consideration that when blood has not yet been formed just at the stage of fertilization of ovum by sperm, and blood is not involved at all any where in this process at this stage, how far it could be correct to translate 'alaq' as clot?*

*Mudghatun*: lump of flesh, morsel of flesh, anything chewed mouthfully

The word *mudgah* is translated as *chewed flesh*.

*Mukhalaqatun*: perfectly well formed

*Qarra*: stay permanently, be fixed in a place, rest quietly in, dwell in, pour out (water), be refreshed, or consoled by a pleasant sight (eye), rejoice after grief

*Qarrara*: settle, establish, confirm



raise up, sustain, take care of, mount up, nourish, grant an increase to, collect, arrange, possess, feed

*bu*: train, nurture and develop through stages to the highest level, patronise, nourish, cherish, be a lord

*Nabata*: germinate, produce, produced from ground, sprout (plant)

*Anbata*: put forth, cause to grow

*Nabaat*: herbage, vegetation

Also see verse 71-17.

*Zauj*: matters of a similar kind

*Zaaj*: stir up, strive

*Bahijj*: joyful, joyous

*Bahijjatun*: rejoicing, beauty

*Tiflun*: *soft, tender, affectionate, infant*

*Wafaa*: keep one's promise, fulfill one's engagements, be perfect, complete, full in number, abundant, give one his full due, pay the whole debt, die

*Radda*: give back, return, refer, send back, turn back, reject, refuse, repel, restore, follow back, drive back, take back waver, get back, go back, bring back, make to return, avert, give again, keep back, reserve.

Radda ilaa: refer to

*Raddu*: repulse, restitution, reply, refutation

Al-Waafii: full and complete thing

*Tawafiyatu*: give full without lacking

**862. That is because Allah, He is the Truth, and  
it is He Who gives life to the *dead*, and  
it is He Who is All-Powerful Able over all things**

(22-6, Section 1)

**863. And surely, the Hour is coming; there is no doubt in it; and  
certainly, Allah will resurrect those who are in the *graves* (*burial*).**

(22-7, Section 1)

It is in the context and continuity of the dialogue (22-6), that not only from the *graves*, but from everywhere all the *dead* will be resurrected.

**864. Verily, Allah is not unjust to (His) slaves. (10)**

(22-8 to 10, Section 2)

**865. Verily, Allah does what He Wills.**

(22-14, Section 2)

**866. Thus We (Allah) have sent it down (as) clear Signs and  
surely Allah guides whom He Wills.**

(22-16, Section 2)

867. **Verily Allah is Ever All-Witness over all things.**

(22-17, Section 2)

868. **That unto Allah *submit in obeisance***

**whosoever is in the heavens, and**

**whosoever is in the earth, and**

**the sun, and the moon, and the stars, and**

**the mountains and the trees, and the beasts (living creatures), and many of mankind.**

**Verily, Allah does what He Wills.**

(22-18, Section 2)

It is important to note that all creation and all creatures (*whosoever*), submit in obedience to the Will (Law) of God. In line with nature and rationale, many of mankind also do submit in obedience. Because of the choice given to man, he becomes ingrate disobedient-disbeliever. Examine following:

And unto Allah (Alone) falls prostrate

whatsoever is in the heavens and the earth,

willingly and without choice,

as do their shadows in the mornings and the afternoons. (13-15)

While granting choice, Allah explained to man the two paths - good and evil, (90-10), and provided him with capability to recognize difference between the two their consequences:

"By the 'self' and the proportion given to it, (7)

And its enlightenment, as to its wrong and its right- (8)

Truly, he succeeds, that purifies it, (9)

And he fails that corrupts it." (10) 91-7 to 10

*Sajada*: Bow down or submit in humility with obedience and reverence as an act of worship (of a slave to his lord-master), prostrate in prayer or adoration

*Sajidun*: humble, submissive, worshiper

869. **Path of the Glorious (Allah) Worthy of all Praises. (24)**

(22-23 to 24, Section 3)

870. **And your God is One God only. (34)**

(22-33 to 37, Section 5)

871. **"To every people did We appoint rites (of sacrifice), that**

**they might celebrate the Name of Allah**

**over the sustenance He gave them from animals (fit for food), but**

**your God is One God: *submit then your wills to Him, and***

***give you the good news to those who humble themselves,*" (34)**

**"To those whose hearts, when Allah is mentioned, are filled with fear,**

**who show patient perseverance over their afflictions,**

**keep up regular prayer, and**

**spend (in charity) out of what *We have bestowed upon them.*" (35)**  
(22-33 to 37, Section 5)

**Humbleness** is to know one's own value, avoid pride, not disregard truth or underestimate others. The Prophet (Peace be upon him) said:

"*Kibr* (arrogance) is rejecting the truth and looking down upon people."  
(Muslim, Tirmizi, Abu Dawood).

Umar (Peace be upon him) said: "May Allah have mercy on a person who informed us of our defects."

**Humbleness** is for one who is important and significant and fears notoriety or glamour among people. It is said:

"Humble yourself, you will be as a glimmering star to the viewer..."

"Know the value of yourself, and do not place it in the wrong place!"

872. **Truly, Allah defends those who believe.**

**Verily, Allah likes not any treacherous ingrate.**

(22-38, Section 5)

873. **And surely, Allah is Ever All-Powerful Able,  
indeed, to give them victory; (39)**

(22-39 to 41, Section 6)

On the first occasion, when fighting in *self defence* was *permitted*:

"*To those against whom, war is made, permission is granted (to fight),  
because they are wronged.*

And verily, Allah is Most Powerful for their aid."

(22-39, Section 6)

874. **...Our Lord-Master-Owner is Allah.**

**...Verily Allah helps those who help Him.**

**Truly, Allah is Ever All-Strong, Ever Almighty. (40)**

(22-39 to 41, Section 6)

875. **And with Allah is the destined resultance of all affairs. (41)**

(22-39 to 41, Section 6)

*Aqaba*: follow, come after, look back, succeed, take the place of, do a thing alternately with another, punish, chastise

*Aaqiba*: retaliate, afflict

*A'qaba*: make the consequence

*Uqbun*: final end

*Aqbun*: after

*Aqaba*: step (the difficult path of duty), decision

*Aqibun*: posterity

*Aqabatun*: place hard of ascent

*Uqbaa*: reward, requital

*Aaqibatun*: issue, result

*Aqqaba*: return, repeat, defer, expose one's faults

*Ta'aqqa*: inquire after closely

*Uqbatun*: the last that remains, turn, substitute

**876. And Allah fails not His Promise. (47)**

(22-42 to 48, Section 6)

**877. And Allah is Ever All-Knower, Ever All-Wise. (52)**

(22-52 to 54, Section 7)

**878. And Verily, Allah ever indeed is the Guide of those who believe, to a Right Path. (54)**

(22-52 to 54, Section 7)

**879. The Sovereignty ever-time (as ever) belongs to Allah (Alone). He will judge between them. (56)**

(22-55 to 57, Section 7)

**880. And Verily, Allah, indeed, He is the Best of all who make provision. (58)**

(22-58 to 59, Section 8)

**881. And verily, Allah, indeed, is Ever All-Knower, Ever Most Forbearing. (59)**

(22-58 to 59, Section 8)

**882. Verily, Allah, indeed, is Ever All-Pardoning Ever All-Forgiving.**

(22-60, Section 8)

**883. That is because Allah makes the night to pass into the day, and makes the day to pass into the night, and verily Allah is Ever All-Hearer, Ever All-Seer. (61)**

(22-58 to 61, Section 8)

"Thus shall it be.

And as for him who responds to aggression

only to the extent of the attack leveled against him, and

is thereupon (again) treacherously attacked,

God will most certainly succour him;

for, behold, God is indeed Absolver of sins, much-Forgiving." 22-60

"Thus it is, because God (is Almighty),

the One Who makes the night grow longer by shortening the day, and

makes the day grow longer by shortening the night; and

because God is All-Hearing, All-Seeing." 22-61

(Translation: Muhammad Asad)

Consider varying lengths of days and nights during different seasons! This gives strength to the believers that adversities come to pass and their duration and subsequent success are all from God.

*Walaja*: enter, go, pass through



*Wallaja*: commit to

*Aulaja*: put (one thing) into (another)

*Tawallaja*: penetrate

884. **That is because Allah, He is the Truth (Reality), and that they invoke beside Him, that is the false, and verily Allah, He is the Ever Most High, the Ever Most Great. (62)**  
(22-58 to 62, Section 8)

885. **See you not that Allah sends down water from the sky, and then the earth becomes morning fresh-green? Verily, Allah is Ever Most Super Fine-Subtle, Ever All-Knowing (63)**  
(22-63 to 64, Section 8)

Consider the sciences of God, the Creator-Knower (Scientist) of all phenomena.

*Sabbaha*: come in morning

*Asbaha*: appear, begin to do, engage in doing, awake some one in morning

*Sabaha*: give a morning draught, happen

This word is one of the sisters of '*kaana*' which may frequently be rendered simply as '*was or became, or began*'.

*Sabha*: be dark red

*Subuha*: be handsome, beautiful

*Khadhira*: verdent

*Khudhratun*: vegetables, green herbs

*Khadharun*: young herbs

886. **To Him (Allah) belongs all that is in the heavens and all that is in the earth. And verily, Allah, He indeed is the Absolute Rich (Free of all needs) Worthy of all Praise. (64)**  
(22-63 to 64, Section 8)

887. **See you not that Allah has subjected (harmonised) to you all that is in the earth; and the ships sail through the sea by His Command? And He holds back the heaven from falling on the earth, unless by His leave. Verily Allah is, with mankind, indeed Full of Kindness Ever All-Merciful. (65)**  
(22-65, Section 9)

*Sakhara*: subject, appoint, *harmonize*

*Massaka*: hold fast, act without failing as ordained, refrain, retain, keep, withhold

*Asmaka*: protect embracing, sticking

*Waqqa'*: fall down, fall down with explosion, befall

*Al-Waaqi'atu*: hard or harsh event, accident, encounter, attack, catastrophe

*Waaq'a*: charge, rush upon

888. **And it is He (Allah), Who gave you life, then  
He will cause you to die, then again will give you life.  
Verily, man is indeed an ingrate.**

(22-66, Section 9)

889. **You do say: Allah ever knows all of what you do. (68)**  
(22-67 to 69, Section 9)

890. **Know you not that Allah ever knows all  
that is in the heaven and the earth?  
Verily, that is easy for Allah.**  
(22-70, Section 9)

891. *They have not esteemed Allah, His True Esteem.  
Verily, Allah is indeed Ever All-Strong, Ever All-Almighty.*  
(22-74, Section 10)

892. **Allah chooses Himself, from the angles messengers, and  
from the peoples (humanbeings).  
Verily, Allah is Ever All-Hearer, Ever All-Seer.**  
(22-75, Section 10)

893. **He (Allah) ever knows all that is before them and all that is behind them,  
and unto Allah all matters return.**  
(22-76, Section 10)

894. **...He (Allah) has chosen you, and  
has not laid upon you, in religion, any hardship;  
...He is your Patron-Protector.  
How Blessed-Excellent Patron Protector and Blessed Excellent Helper!**  
(22-78, Section 10)



## Surah-23 Al-Mu'minuun

895. And indeed, We (Allah) *created* man  
from *finest chain-extract* of (wet) clay: (12)

*Then, We (Allah) made him a small-poured out sperma genitale*  
in a *firmlly established conducive lodging*: (13).

*Thence, We (Allah) created*  
of the small-poured out *sperma genitale* a *zygote*,  
*thence thus, We created (made) zygote an embryo*,  
*thence thus, We created (made) the embryo majestic-compact skeleton, thus,*  
*We dressed the majestic-compact skeleton*  
*with mutually firm supportive flesh,*  
*thereafter, We brought it forth (as) final creation.*

So Ever Blessed Exalted is Allah, the Best-Noblest of all makers. (14)

After that, at length, you will die. (15)

Again, on the Day of Judgement, will you be raised up. (16)

(23-12 to 16, Section 1)

Also see 6-2, 15-26, 22-5 to 7, 23-12, 37-11, 55-14, notes at 22-5 to 7, and Cosmic and Biological Evolution. Furthermore, examine scientific terminology used in above verses:

*Sulaalatin*: selected, extraction, *extracted through a chain of extractions*

*Salla*: To draw out slowly, anything drawn out of another, *best part of a thing*, sperm, offspring

*Sallaalun*: basket maker

*Saliilun*: spinal marrow, pure wine

*Tiinun*: clay, mortar, mixture of water and clay, *sticking clay*

*Tiinatun*: natural disposition

*Makiin*: respectable, honourable

*Makkana*: strengthen, consolidate, establish firmly, give one the power of, enable

*Amkanatu*: be possible, easy for

*Makaanun*: place, room, station, rank, degree, order

*Makuna*: hold high rank or authority

*Makan*: influence, power, place, strong and stable, safe

*Kiswatun*: clothing, dress, garment

*Lahmun*: flesh

*Lahama*: establish firmly, feed with flesh, make firm, solder

*Laahama*: join, unite

*Alhama*: weave, compose poetry, abound in meat

*Lahamun*: pulp of fruit

*Luhmatun*: relationship

*Azuma*: be great, important

*Azzama*: make large, regard or treat with respect or veneration, magnify

*Azmun*: bone

*Uziimun*: self exaltation, pride, greatness, majesty

*Izaamatun*: pad of a garment to correct a deficiency of form

The word '*Aziim*' is used for things which are close, continuous or *compact* and the word *Kasiir*, for individual or separate. From following descriptions it would be seen how appropriate a very scientific terminology has been used for the *closely compacted structure in continuum in each bone*, a wonder of design, make and functionality in itself. Their well knit and coordinated structure, each for specific use, is upheld and strengthened by *tendons*, *ligaments* and *muscles*, beautifully covered by skin. Furthermore, there are many supportive systems working on and around *bony structures*.

"Or (take) the similitude of one who passed by a hamlet,  
all in ruins to its roofs.

He said: 'Oh! how shall Allah bring it (ever) to life,  
after (this) its death?'

But Allah caused him to die for a hundred years,  
then raised him up (again).

He (Allah) said: "How long didst thou tarry (thus)?"

He said: '(Perhaps) a day or part of a day.'

He (Allah) said: "Nay, thou hast tarried thus a hundred years; but  
look at thy food and thy drink; they show no signs of age: and

look at thy donkey; and that  
 We may make of thee a Sign unto the people,  
**look further at the bones,**  
**how *We bring them together and clothe them with flesh!***  
 When this was shown clearly to him, he said:  
 'I know that Allah hath power over all things.' 2-259

Observations at microscopic level show that development in mother's womb takes place as described in verses 23-12 to 16.

Scientists have uncovered a new clue to implantation of embryo to womb. (Study 23-13, and 77-21) Implantation is last step in chain of events between fertilization and pregnancy, one of the least understood. If an embryo does not properly attach itself to the wall of womb it cannot develop into a viable foetus. (Ian Sample, science correspondent, *Eggs taken from stem cells may delay the menopause*, The Guardian, News 6th May, 2005)

"As zygote travels towards the uterus, it keeps dividing to form a cluster of cells, called morula because it looks like a mulberry. On the fourth or fifth day after fertilisation, the tiny cluster of cells develops a cavity and is referred to as a blastocyst. When God says in the Qu'ran that He created us from something that '*clings*,' could He be referring to the blastocyst, for it is this little hollow ball of cells which will ultimately cling to the uterus? The inner cavity of the *blastocyst* contains about 50-100 unspecialised cells. These are called stem cells. It is these cells that actually go on to form the human embryo." When stem cells are extracted, blastocyst cannot develop into an embryo as it is the stem cells that actually form human baby.

The Qu'ran says that we are created from something that '*clings*'. Does life begin when blastocyst actually clings to uterus? If so, stem cells must be obtained from blastocyst before clinging stage. Does that mean that tiny blastocysts, when in test tube are not a '*life*' but potential repository for life? "Much like a collection of shoes that have yet to be worn? I used the shoe metaphor because Prophet Muhammad (may peace be upon him) once likened the human body after death to an old shoe once the soul leaves it."

Blastocyst is not a 'clot of blood' - it does not contain blood until it attaches to lining of uterus, which is rich in blood and then stem cells inside it turn into blood cells. (Saniyya Gauhar, *The Fountain of Youth: have we found it?*, Blue Chip Magazine - August 2005)

First, cartilage tissue of embryo ossifies. Then muscular cells, selected from amongst tissue around bones come together and wrap around them:

"During the seventh week, the skeleton begins to spread throughout the body and the bones take their familiar shapes. At the end of the seventh week and during the eighth week the muscles take their positions around the bone forms." (Moore, *Developing Human*, 6.edition, 1998)

The Qur'an relates that man is created in a three-stage process in mother's womb (39-6). Indeed, modern biology has revealed that the baby's embryological development takes place in three distinct regions in the mother's womb... Life in uterus has three stages:

*pre-embryonic*: first two and a half weeks: *zygote* grows by division. When it becomes a cell cluster, it buries itself in the wall of uterus, and cells organize themselves in three layers.

*embryonic*: until the end of the eight week: Basic organs and systems of body start appearing from cell layers.

*fetal*: from the eight week to labor: *Foetus looks like human being, with its face, hands and feet. Although it is only 3 cm. long initially, all its organs become apparent.*

(Williams P., *Basic Human Embryology*, 3rd edition, 1984, p.64)

*Bone* is not just one type of a *structure*. There are different types of bones depending upon their use at a particular place in relation to different muscles, etc. Consider some of wonders of *artistic engineering* of different bones in body, e.g.:

*Skeleton*, a framework of all bones, supports body and protects organs inside. Over 200 different bones, in an adult skeleton, are linked by *joints* and held in place by *ligaments*. *Tendons* attach layers of *muscles* to bones. *Muscles* control all moving parts of skeleton. **Reconsider** particularly highlighted portion of above verse (2-259); **how** these different bones are designed, carved out, compacted, put together, wrapped in muscles which move them, strengthened with ligaments and tendons, with all required sensitivities and functionalities, and look and behold the beauty, that one but falls in love!

*Head*, in position above torso, contains 55 bones, varied in shape, size and function. Brain is shrouded in membranes and layers. Above all *cranium* shelters brain like helmet, protecting it from shock, or blow. The cranium itself is covered with skin, for protection. Head is mounted on neck, comprising seven vertebrae (*cervical vertebrae*) , hollow and circular, one upon the other, so that they make a compact whole, and allow different kinds of movements. Organs in neck include *trachea*, *esophagus* and *thyroid gland*. Neck has been mounted on both back and chest. Back is framed, from top to sacrum, by twenty-four vertebrae, interlinked to each other, forming meeting point for ribs, holding them firmly. Bones of back are connected to chest's, the shoulder's to the upper arms', the upper arms' to the forearms', the forearms' to the hands' and so on to the fingers'. Broad bones, like the back's and the head's, are sheathed in a properly shaped layer of flesh; and thin bones, like those of fingers and toes, with different layer of flesh, are designed to fit them perfectly; and so are medium bones, e.g., in upper arm and forearm, clothed with different flesh that suits them.

*Spine*, back bone, protects *spinal cord*. Its *vertebrae* sit on top of each other from neck down to lower back. Each *vertebra* is cushioned by strong discs of cartilage, held in place with ligaments and muscles. These allow spine to twist and bend.

*Sternum*, shaped like a dagger, runs down middle and front of chest. *Collarbones* join handle at the top of sternum. *Collar Bone* or *clavicle*, shaped like an upside-down coat hanger, running from *shoulder* to shoulder in the front of body, connects *scapula* and *sternum*. The first seven pairs of *ribs* curve round and join *blades* as it narrows down to a point. The sternum moves in and out with *ribcage* as a person breathes. It protects heart and lungs.

Lower Jaw, light and suitable for different movements, forms lower part of face and mouth. Upper jaw contains precious organs, and its movement is restricted. It forms roof of mouth and holes which open out to nose. It runs up to bottom edge of eye sockets and is joined on each side to cheekbones of skull. *Sinuses*, spaces or cavities are *lined with moist skin* and lie in the bone behind nose. These *air-filled* spaces make skull *lighter in weight*. They act as *echo chambers* for voice and warm air breathed in through nose. *Consider the complex technologies* involved! *Tooth*, a bony shell grows out of gum, covered with hard layer of *enamel* over a substance called '*pulp*', filled with nerves and blood vessels. *Crown* is a visible part of a tooth. Children have 20 *milk teeth* which fall out and are replaced by 32 adult, or *permanent teeth*!

*Teeth* are vital for human survival. Beautifully designed in colour and well-arrayed rows, with sharpness, edges, etc., most suitable for grinding, and cutting, have firm roots, and suitable sizes. Molars are designed to grind, with flat surface; while incisors to cut with sharp thin edge.

Teeth are covered with beauty of *lips*, which also have splendour and number of benefits and functions. Lips are just flesh, without bone, there is no difficulty in opening and closing them.

There is infinite variety in human *throats* in terms of their structures. Consequently, there is endless variety of voices, that individuals can be recognized from their voices, with similar possibilities of recognition of looks.

*Toes* end in five toenails on each foot. The big toe has only two bones like thumb of each hand. Each of the other toes has three bones. Toe bones, or *phalanges* are joined together by joints that act like *hinges* and allow them to bend. *Toes help spread weight of the body evenly and balance it on feet*. *Wrist* joins hand to arm. It has eight small bones in two rows. *Ankle* is made of two bony lumps, one on either side of leg. These are ends of two lower leg bones; *tibia* and *fibula*. *Achille's tendon* lies at the back of ankle. It helps move the ankle joint.

*Arm* is made of *upper arm*, *elbow* and *forearm*. Upper arm bone is called *humerus*. The two forearm bones are *radius* and *ulna*. In *upper arm*, '*biceps*' is the muscle at the front. It works together with '*triceps*', to bend arm at elbow. In *thigh*, '*biceps femoris*' lies at the back and helps bend *knee*. Arms are long enough to reach all parts of body, and palm is wide enough to fold and spread.

*Femur*, or thighbone, the longest and one of the strongest bones, joins hip to knee. Powerful muscles help *femur* move. *Fibula*, long, thin bone runs down the outside of lower leg. The top end joins *shinbone*, or *tibia*, just below *knee*. *Heel*,

formed by heel bone, or *calcaneus*, resting on a thick pad of skin, *bears full weight of body* and acts as *shock absorber*.

*Ischia*, two bones in pelvis, join together to form an empty circle with two loops at the bottom. Lower end of these loops are used for sitting. The ischia are joined, or fused, to two other parts of *hipbone* called *pubis* and *illium*.

*Fingers* are made of three bones called *phalanges*. Thumbs have only two phalanges. Finger joints act like *hinges*. *Tendons* along fingers move joints. *These movements are controlled by muscles in forearm*. Many nerve endings in fingers make them very sensitive to touch. *Finger nail*, a piece of hard tissue, is made of a *horny* substance called *keratin*. Nail itself is not supplied with blood or nerves. It is dead tissue and does not hurt when it is cut. Nails, an adornment, are also for support and protection. They are essential for picking up and handling fine things.

Four fingers are placed in such a way that thumb faces them, and it can meet all and any of them. No two persons, not even twins, have identical fingerprints in whole world, in entire span of history. It provides scientific proof in determining identity of a person. "It might be sufficient to mention that the fingerprints of an Egyptian mummy were taken, and were found to be as good as a contemporary fingerprint, and that fingerprints of a corpse found in Denmark were dated by specialists as being more than 2000 years old." (Capt. Anas Abdul Hameed Al-Qoz, *Men and Universe: Reflections of Ibn Al-Qayyem*, p.25)

Consider forms of various bones and how they are joined together, as a framework. How their precise sizes and shapes are determined, and interlocked, and some just touching end to end, according to their functions. Bone protrusion exactly fits a recess that links to it, so that when one moves a particular part, whole mechanism responds splendidly. Bones of lower part of body are sturdy and thick, since they carry weight, while in upper part they less thick. Joints link bones in a way that facilitates movement. Covered with flesh, they are tied very firmly, by tendons and ligaments. Bones give flesh strength, which in provides them protection.

*Skin*, outer covering, is made of tough tissue and protects body from germs and injury. Outer layer is called *epidermis*, and middle *dermis*. Inner subcutaneous layer contains fat. Hair, sweat and blood vessels in skin maintain the right body temperature. Skin also contains nerve cells that send messages of heat, cold and pain to brain. *Keratin*, made of protein, is found in outer layer of skin and makes it water proof. Keratin builds up where skin wears away the most, e.g., hands and feet. Nails, teeth and hair also contain keratin. *Cuticle*, is an outer layer of skin, and also tough at the base of fingernails or toenails. Skin is beautifully adorned at different locations with hair of appropriate kind, which provide protection also.

Skin is full of amazing features: Self-repair, renewal, non-permeability by water, despite pores of surface allowing perspiration, extremely flexible structure, thick enough to allow easy rupture, protection against heat, cold, harmful radiation, etc., etc. Sweat droplets secreted from skin play variety of functions,



e.g., bring down body temperature, provide nutrition for certain bacteria and fungi living on skin surface, produce acidic waste, such as lactic acid which decreases PH level of skin. The acidic medium on surface creates hostile environment against harmful bacteria to settle. However, a group of friendly microbes lives on skin, adapted to the acidic medium. They attack against foreign bodies to protect their feeding sites.

Skin thickness ranges from .5 mm in eyelids to 6 mm on heels of feet. With some exceptions, like palms of hands and soles of feet, skin is covered with hair, whose density ranges from 40 to more than 800 per cm. There are about 300 sweat pores per square centimetre, which allow sweat to pass out, but do not allow liquids from outside to pass inside, as they have one-way valves. Under surface of skin, there are about 5-15 million sweat glands (*body air conditioners*), twisting tubules that pump sweat, with secreting capacity of about one litre per day. Evaporation of sweat through skin absorbs remarkable amount of body heat.

*Hand* palm is formed by five bones called *metacarpals*, which join wrist to fingers. Hand has 27 bones and a *web of muscles and tendons*.

Human body contains more than six hundred *muscles*. A medium size muscle is made up of ten million muscle fibers. Collective work of muscles in a day is equivalent to work of carrying twenty tons. *Tendons*, strong strips or cords of tissue, attach muscles to bones and help muscles move bones. Ligaments, muscles and tendons have numerous different forms and shapes. There are more than 5 hundred ligaments, which differ in tightness, length, placement, etc., corresponding to their specific functions, e.g., 24 of them control eye movements.

*Tissues*, clumps of cells of same kind arranged in layers, form fabric of body, e.g., different types of cells are grouped together to make skin and every organ in body. Living tissue is fed with oxygen and nutrients from blood. Dead tissue such as hair, has no blood supply. Keratin cells are not alive. Hair grows all over body except palms of hands and soles of feet. They grow, fall out and are replaced by new ones all the time. Hair on head last from two to five years before they are shed. They protect and keep body warm.

*Naashiatun*: rising

*Nasha'*: grow up (child), live, originate, create, bring up, raise, increase, train, compose, begin

It means creation and development, both, of a living thing. It also means its *nurturing and increasing (multiplying, spreading)*.

*Khalafa*: measure accurately, define dimensions, produce (not in the sense of origination)

*Khalqun*: creatures, creation, fabrication, build up

*Ukhar* is used against *Awwal* (first), and *Aakhuru* in opposition to *Wahid* (one).

*Aakhiru*: latter, final, that is to come later, after

*Aakharu*: another, other, the last

*Aakhirun*: *Aakhiratun*: the end, rather end, extremity, termination

*Al-Aakhiru*: the future life

896. **And indeed We (Allah) have created above you seven fold interlocked paths (modes), and We have never ever been heedless of creation.**

(23-17, Section 1)

*Saba'*: make a number upto seven, **complete the number by making it seven, take the seventh part of one's property, twist (a rope) of seven strands**

*Sabba'*: make (it) seven, make heptagonal, make seven fold, recompense seven fold

*Taraqa*: come at night, knock, stick

*Taraaiq*: ways, paths, give a way to, make way for

*Taaraqa*: one upon another, follow

*Atraqa*: be silent, look down to ground, incline to

*Tataaraqa*: follow each other

*Tarqun*: mode, sort

*Tariiqaatun*: line of conduct

*Taraaiq*: tracts, roads, orbits or paths of motion in visible heavens

"The term '*worlds*' reappears dozens of times in the Quran. The heavens are referred to as multiple as well, not only on account of their plural form, but also because of their symbolic numerical quantity: 7

"The number is used 24 times throughout the Quran for various numerical quantities. It often carries the meaning of '*many*', although we do not know exactly why this meaning of the figure was used. The Greeks and Romans also seem to have used the number 7 to mean an undefined idea of plurality. In the Quran the number 7 refers to the heavens themselves (*samaawaat*). It alone is understood to mean '*heavens*'.

"There are therefore many heavens and earths, and it comes as no small surprise to the reader of the Quran to find that earths such as our own may be found in the universe.." (Maurice Bucaille, *The Bible the Quran and Science*, pp.140-142).

"(God) is One Who created for you all that is in the earth.

Moreover He turned to the heaven and fashioned seven heavens with harmony.

He is full of knowledge of all things." 2-29

"And We (Allah) have created above you *seven paths*:

We have never been unmindful of the creation." 23-17

"(God) is one Who created seven heavens one above another.

Thou canst see no fault in the creation of the Beneficent.  
Turn the vision again! Canst thou see any rift?" 67-3

"Did you see how God created seven heavens  
one above another and  
made the moon a light therein and made the sun a lamp?"

71-15 & 16

"He Who created the heavens,  
He is God;  
He Who fashioned and made the earth,  
He founded it;  
He did not create it to be empty,  
but formed it to be inhabited -  
He says:

"I Am the Lord,  
and there is no other.  
I have not spoken in secret,  
from somewhere in a land of darkness;  
I have not said to Jacob's descendants,  
'Seek me in vain.'  
I, the Lord, speak the truth;  
I declare what is right." (Is. 45-18 & 19)

"We (Allah) have built above you seven strong (heavens) and placed a *radiant lamp*." 78-12 & 13

It is very important to re-focus attention on the meaning of the term *Saba'*, highlighted above as '**complete the number by making it seven**'. Careful consideration particularly of this meaning is very important because attention is repeatedly invited to the *seven number of heavens*. Re-examine following which provide clues to creation and completion of universe as a perfect unified entity (unit) necessarily comprising seven heavens. This means the way our universe was designed, *was to be completed as seven heavens*. God designed and created heavens in a manner that they were completed as a harmonious unit of seven heavens. For the intended design exact quantities were selected and fixed. No other quantities could ever produce the present design. He was not unmindful or heedless as to what was exactly fitting and befitting for the designed creation. It was not left to chance. In this connection revisit discussions on cosmic evolution. Also consider following:

*seven heavens*, one above another, no fault, no rift: 67-3

*seven paths* : God has *never been unmindful of the creation*: What was exactly required for the design: 23-17

Carefully examine particularly following:

"..He (God) *Comprehended in His Design* the sky..." 41-11

"...Then He (God) turned to the heaven and perfected (completed fashioned)

them into seven firmaments. And of all things He has *Perfect Science*." 2-29

In the verse under discussion (78-13) the *radiant lamp* (radiating) refers to the sun. The number seven also means *plurality on the one hand and on the other it determines its*

*limits*. It informs that megaverse (universes, worlds-creation) is *limited*; not *unlimited*. Scientists have also now come to believe that universe is *finite*, and not *infinite*.

Apart from the Qur'an, the number *seven* meaning *plurality* appears in *Hadiith*, other texts, and even from earlier times.

Maurice Bucaille is of the view that it may come as no small surprise to find that earths such as ours may be found in the universe, which has yet to be verified. He refers to following verse in this context:

"God is One Who created seven heavens and of the earth (and) a similar number. The *Command* descends among them so that you know that God has power over all things and comprehends all things in His Knowledge." 65-12

In above verse (65-12), following statement needs to be considered carefully: "*..sab-a samaawatin wwa min-al ardh mislahunna..*" 65-12

*Al-Mawrid* has given following meanings of the term '*Misl*'

and its different usages:

similar, *like*, *analogous*, equal, *just as*, *the same as*, as much as, such as, *in the same manner*, likewise, as well as, also, too

*Analogous* means *similar* or *alike in some way*, or with *similar characteristics* or *functions in the same way*.

Keeping these meanings in mind, above statement in verse 65-12, could possibly be interpreted as:

"God is One Who created seven heavens and of the earth *in the same manner analogous..*" 65-12

This interpretation seems to be closer, also because the statement that follows, says: '*The Command descends among them*'. It shows that heavens and earth are made *alike* or *analogous* that their characteristics and functions are compatible, homogenous and obey the same *Command* (Law) that governs them, *both*.

Furthermore, the Quran refers to different groups of such creation, e.g.:

- i. things in the heavens
- ii. things in the earth
- iii. things between heavens and earth

Examine following:

"To Him (God) belongs what is in the heavens,  
on earth, between them and beneath the soils." 20-6

"....the One (Allah) Who created the heavens, the earth and  
what is between them in six days (periods)." 25-59

"God is the One Who created the heavens, the earth and  
what is between them in six days (periods)." 32-4

"We (Allah) created the heavens, the earth and  
what is between them in six days (periods), and  
no weariness touched Us." 50-38

Verses: 21-16, 44-7 & 38, 78-37, 15-85, 46-3, and 43-85 also refer to "*what is between the heavens and the earth*".

*Creation outside earth and between heavens and earth*, was a priori difficult to imagine. Observations of cosmic extra-galactic material and recent theories about formation of universe, throw some light on the *observable content (shahaadah)* of *heavens*. The Qur'an gives us information about the *Creation* as follows:

- i. Six (days) periods of process of the *Creation*, in general.
- ii. Interlocking of stages in the process of creation of heavens and earth
- iii. *Creation* (of universe) out of an initially unique mass forming a block that was split up. Scientists call it *Singularity*.
- iv. Plurality of heavens and of earth(s).
- v. Existence of an intermediary matter "*between the heavens and the earth*".
- vi. The Solar system.

The earth and other planets rotating around the sun form a system which is infinitesimally small in the total number of stars in galaxies and constellations known so far. Even this small organized world of dimensions, to our human scale, appears quite colossal. Earth is about 93 million miles from our sun. It seems very great, but it is very small in comparison to that between the sun and the furthestmost object from it, even within this small system. Sun light takes about 6 hours to reach Pluto, at the speed of over 186,000 miles per second. The light coming from stars on the very confines of the known celestial world takes billions of years to reach earth!

The noun *samaa-a* denotes, primarily, *something that is above another thing*. The term *samaawaat* describes:

- i. visible skies, as well as, clouds,
- ii. cosmic space in which stars, solar systems (including ours) and galaxies pursue their course, i.e., spatial universe in which all matter exists with ceaseless motion balanced by different forces, including gravitation,
- iii. '*energies*'
- iii. '*forces*'

The Quran says that heavens have been *raised without any supports visible to man* (13-2). At another place it says that *the universe is expanding* (51-47). A powerful new telescope at South Pole has provided fresh evidence that universe is *accelerating* outward. Cosmologists have detected subtle temperature differences in cosmic microwave background (CMB) radiation, which may also provide information on *accelerating expansion* of universe. This means that *heavenly systems and their contents are raised and being expanded as an interplay of different forces*.

God is, in the metonymical sense, 'Above' and in reality Able All-Powerful over all that exists. (Also see Muhammad Asad, Note 4, pp. 356-357.)

- 897. And We (Allah) have sent down from the sky, water  
in determined measure, and  
We give it lodging in the earth, and  
verily, We are indeed Ever All-Powerful Able to take it away. (18)**  
(23-17 to 22, Section 1)

Another translation:

"And We *send down water from the sky in due measure*; and  
We cause it to *soak in the soil*, and  
We certainly are Able to *drain it off*." 23-18

It is estimated that in one second, approximately 16 million tons of water evaporates from earth, i.e., about 513 trillion tons in one year. This is about equal to the amount of rain that falls on earth in a year. Thus water continuously circulates in measured cycle. Even a minor deviation in this *measure* would very soon give rise to a major ecological imbalance and destruction. (Harun Yahya, *The Quran Leads to Science*, pp.107-108)

- 898. Then We (Allah) have brought forth for you, therewith (water),  
gardens of date palms and grapes,  
wherein is much fruit for you and whereof you eat. (19)**  
(23-17 to 22, Section 1)

And a tree that springs forth from Mount Sinai that grows (produces) oil and relish for the eaters. (20) (23-17 to 22, Section 1)

- 899. Then say: 'All the thankful praises are to Allah  
Who has saved us from the wrongdoing people.' (23-28)**

Allah decreed Prophet Noah (Peace be upon him) to pray this when he and those with him had embarked upon the Ark (23-28).

- 900. And say: My Lord (Allah)! Cause me to land at a blessed landing place,  
for, you are the Ever Best of all who bring to land. (29)**  
**Verily in this are Signs;  
[how Allah drowned those who denied Noah (Peace be upon him)]  
and for sure, We (Allah) are ever putting (men) to test. (30)**  
(23-23 to 29, 30, Section 2)

901. **Verily, I (Allah) Am Ever All-Knower of what you do.**

(23-51, Section 2)

902. **And I (Allah) Am your Lord. (52)**

(23-52 to 53, Section 4)

903. **And We (Allah) charge not any *self* except within his scope, and with Us is a Record speaking the Truth, and they shall not be wronged.**

(23-62, Section 4)

*Kalifa*: be engrossed by an object, be of redish brown or blackish red colour (face), be freckled

*Kallafa*: compel to do anything difficult, or above one's strength

*Kalifan*: be zealous, take pains

*Takallafa*: undertake anything difficult or troublesome, take pains

*Nafsun*: *self* in the sense of one's *inner desire* or *feeling, aspiration*

Also see notes at verse 2-235.

*Al-Was-u*: Imam Raghīb says that in the light of verse 2-286, it means *that power* or *capacity* that is some how more than what is required to accomplish the given or assigned task.

*Wasa-atan*: be ample, comprehend, embrace, bountiful, scope

*Wassa'*: widen, enlarge, extend, make room

*Wus-un*: means, ability to perform

*Sa'tun*: plenty, opulence

904. **But! the tribute of your Lord (Allah) is Better, and He is the Ever Best of all who provide sustenance.**

(23-72, Section 4)

905. **He is (Allah) Who has created for you (the sense of) *hearing* (ears), and eyes (*sight*), and hearts (*understanding*). (78)**

(23-78 to 80, Section 5)

*Sam-un*: perceiving through ear, sense of hearing

*Sama'*: publish or spread news, make public

*Sami-a*: hearken, listen

Imam Raghīb says it includes *understanding* and *intelligence*.

*Basaru*: see, watch, sight, insight, enlightenment, perceive, understand, look

*Basarun*: sight, discernment

*Basaaratun*: penetration, intelligence

*Basiirun*: sharp sighted

*Basaairu*: evidence, evident argument or demonstration

906. **And He is (Allah) Who has multiplied you all around in the earth, and unto Him you shall be gathered. (79)**

(23-78 to 80, Section 5)

*Zara-an*: To sow, create, produce, multiply

907. **And He is (Allah) Who gives life and causes death, and to Him (by Him) is alternation of the night and the day. (80)**

(23-78 to 80, Section 5)

908. **Allah has not taken to Himself of any son, nor is there any god alongwith Him. Glorified is Allah above all that they allege. (91)**

(23-91 to 92, Section 5)

909. **(Allah) Ever All-Knower of the unseen-hidden and the seen! and High Exalted is He over all that they ascribe as partners (unto Him)! (92)**

(23-91 to 92, Section 5)

910. **And indeed We (Allah) are Ever All-Powerful Able to show you (Muhammad) that which We have promised them. (95)**

(23-93 to 95, Section 6)

**"Say (Muhammad): 'My Lord-Master (Allah)! If You would show me that which they are promised, My Lord-Master! then, set me not among the wrongdoing people.' And indeed We (Allah) are Able to show you that which We have promised them."**

(23-93 to 95)

911. **We (Allah) ever know all of that they describe (allege). (96)**

(23-96 to 98, Section 6)

912. **So, High Exalted is Allah, the True King!**

**There is no god save Him, the Lord-Master of the Supreme Throne.**

(116) (23-116, Section 6)





## Surah-24 An-Nuur

913. **Then verily, Allah is Ever All-Forgiving, Ever All-Merciful.** (5)  
(24-1 to 5, Section 1)
914. **And that Allah is Oft-Returning Ever All-Wise** (10)  
(24-6 to 10, Section 1)
915. **And Allah explains clear-plain to you the Signs, and  
Allah is Ever All- Knower, Ever All-Wise.** (18)  
(24-11 to 18, Section 2)
916. **Allah knows. You know not.**  
(24-19, Section 2)
917. **And that Allah is Ever All-Clement, Ever All-Merciful.**  
(24-20, Section 2)
918. **But Allah purifies whom He wills.  
And Allah is Ever All-Hearer, Ever All-Knower.**  
(24-21, Section 3)
919. **And Allah is Ever All-Forgiving, Ever All-Merciful.**  
(24-22, Section 3)
920. **That Allah, He is the Ever Manifest Truth.** (25)  
(24-23 to 25, Section 3)
921. **And Allah ever knows all of what you do.** (28)  
(24-27 to 29, Section 4)
922. **And Allah ever knows all that you reveal and all that you conceal.** (29)  
(24-27 to 29, Section 4)
923. **Verily, Allah is Ever All-Aware of what they do.** (30)  
(24-30 to 31, Section 4)

924. **And Allah is Ever All-Embracing, Ever All-Knower.**  
(24-32, Section 4)
925. **(Allah is) Ever All-Forgiving, Ever All-Merciful.**  
(24-33, Section 4)
926. **Allah is the Light of the heavens and the earth.**  
The *parable* of His Light is  
as (if there were) a niche within a lamp.  
The lamp is in a glass.  
The glass as (if) it were a brilliant star,  
kindled from a blessed tree, an olive,  
neither of the east nor of the west,  
whose oil would almost glow forth (*self radiate*) though no fire touched it  
- *Light upon Light*.  
Allah guides to His Light whom He wills. And  
Allah sets forth *parables* for mankind, and  
Allah is Ever All-Knower of all things. (35)  
(24-35 to 38, Section 5)
927. **Allah provides sustenance to whom He wills without stint.** (38)  
(24-35 to 38, Section 5)
928. **...And Allah is swift at reckoning.** (39)  
(24-39 to 40, Section 5)
929. **...And he for whom Allah has not appointed light for him there is no light**  
(40) (24-39 to 40, Section 5)
930. **And Allah is Ever All-Aware of what they do.**  
(24-41, Section 6)
931. **And to Allah belongs Sovereignty of the heavens and the earth, and  
to Allah is the return of all.**  
(24-42, Section 6)
932. **See you not that Allah wafts clouds, then  
composes them, harmoniously together, then  
makes them dense, and  
you see the rain comes forth from midst their interstices, and  
He sends down of hail, from the heaven out of mountains therein, and  
smites therewith right those whom He wills, and  
averts it from whom He wills.  
Well nigh the gleam of its lightning snatches away the sight.**  
(24-43, Sections 6)

Reading of *Job* informs that there are *storage bins* for snow and hail (*Job* 38-22). (Darrel R. Falk, *Coming to Peace with Science*, p.29)

"Earth's oceans may have been beamed down from space, say scientists. (The

Quran repeatedly asserts: (*Allah has sent down water from the sky.*) They have detected presence of water across solar system and found that comets, which are made of ice, have characteristics similar to those of water on our planet.

These discoveries provide support for the theory that *oceans are made from methane comets*.

"This is *now a very respectable idea*," said Dr. Alan Fitzsimmons of Queens University, Belfast. It is even possible that these *heavenly harbingers of moisture played a critical role in the evolution of life on Earth* (Examine 21-30), add researchers" (Robin McKie, '*Earth's Water Comes From Outer Space?*', The Dawn, 20.5.98)

"European scientists using an ultra-cold orbiting telescope have discovered unimaginable volumes of water in the space between the stars. The discovery raises new questions about life elsewhere in the universe and provides new answers about why life was possible on Earth.

"The scientists were astounded to find water vapour in the freezing atmosphere of *Jupiter*, Uranus, Neptune and Saturn. They have also revealed that they have detected water in the atmosphere of Saturn's mysterious moon *Titan*... They have even identified a cloud of water, less than a light year across, in the constellation Orion." (Tim Radford, '*A New Window on the Universe*', The Dawn, 22.4.98)

Also see 15-22.

*Azjaa*: push, speed up

*Zajaa*: stop, urge on gently, be easy, in a right state, propel, drive forward

*Muzjaatun*: goods that are *pushed* out, disposed of

*Sahaba*: drag, trail on the ground

*Sahaabun*: whole of (day)

*Ya'lafu*: acustom

*Yuallafu*: unites, joins together

*Alifa*: grow tame

*Allifa*: compose or compile a book

*Aalafahu*: associate with another, cause one to attach himself to

*Ta-allafa*: come together

*Ilfun*: friend, companion

*Alfatun*: alliance

*Aluufun*: very familiar, very intimate

*Aitilafun*: accord, harmony

*Ta'liifun*: collection, the components of which have been brought together

*Allafa (Baina)*: reconcile with

*Iilaafun*: compact

*Baina*: between, among

This word, though commonly used as a preposition, is a noun in the accusative, meaning an *interval* and sometimes a *connexion*.

*Bainun*: separation, distance, difference, distinction, concord

*Rakmun*: collect layer by layer

*Rakama*: heap up, bring together

*Markuumun*: piled up

*Taraakama*: be closely packed, dense

*Khilaala*: inside, through, midst

*Khalalun*: interval, *interstice*, break of continuity, disorder, fault, defect, injury, breach, rent, *hole*, *opening*,

*Khilaalun*: perforated

*Al-Khalalu*: distance in cloud

*Jabalun*: mountain

*Jibilun*: multitude

*Jabala*: form, create, knead, mix water with earth or lime with sand

*Bardun*: coolness, become or feel cold, become torpid, languid, comfort arising from coolness

*Baradun*: hail, hailstones

*Burdun*: (*Bariidun*): courier, messenger

*Asaaba*: hit, attain the purpose, be right, assail, befall (calamity), laden cloud, abundant rain

*Sayabun*: afflict, inflict, smite, bestow

*Saaba*: pour forth (rain), descend, hit the mark (arrow)

*Sawwaba*: point, aim direct

*Sarafa*: turn, avert, variously propound, vary, escape, creak, grate, send away, send back, dismiss

*As-sarfu*: turn or change something or its condition with another

*Tasriifun*: change (of wind)

*Kaada*: became nigh, was about to do, was on the point of (doing), prevent, restrain, hinder

*Kawwada*: pile up, heap

*Sanaa*: flash, brightness, light, gleaming, blaze (fire, lightening), water, irrigate

*Sanan*: kind of silk

*Waft*: carry lightly and smoothly through air or over water, breath of air, waving movement

*Knead*: make (flour and water) into a firm paste (dough) *by working with hands*, massage; apply hands *to* as if making dough

*Interstice*: crack, chink, crevice; very small spaces, e.g., between stones in a heap

*Compose*: make up, form, put together, set up, get under control, calm

933. **Allah, He merges over turning the night and the day.**

(24-44, Section 6)

*Qalaba*: turn, turn round, turn about, turn up (ward), upturn, face up or down, turn over, turn upside down, go to and fro, move to and fro, return. reverse, change, alter, transform, turn topsy turvy, over throw, rummage, search, change from one state to another

*Qallaba*: manipulate, prove, probe, investigate, do business

934. **Allah has created every moving (living) creature from water.**

**Allah creates what He wills.**

**Verily, Allah is Ever All-Powerful over all things.**

(24-45, Section 6)

935. **We (Allah) have indeed sent down Signs all-clear manifest. And Allah guides whom He wills to the Straight Path.**

(24-46, Section 6)

936. **Verily, Allah is Ever All-Aware of what you do. (53)**

(24-47 to 54, Section 6 to 7)

937. **And Allah is Ever All-Knower, Ever All-Wise. (58)**

(24-58 to 60, Section 8)

938. **And Allah is Ever All-Knower, Ever All-Wise. (59)**

(24-58 to 60, Section 8)

939. **And Allah is Ever All-Hearer, Ever All-Knower. (60)**

(24-58 to 60, Section 8)

940. **Thus Allah makes manifest all-clear the Signs for you, that you may understand.**

(24-61, Section 8)

941. **Truly, Allah is Ever All-Forgiving, Ever All-Merciful. (62)**

(24-62 to 64, Section 9)

942. **Allah ever knows those of you..... (63)**

(24-62 to 64, Section 9)

"Make not the calling of the Messenger among you as you call one of another.

Allah ever knows those of you who slip away, surreptitiously.

So let those who go against the Messenger's commandment, beware, lest a trial befall them grief, or a painful torment befall them." 24-63.

This is about the hypocrites who used to attend Prophet's congregations just to show, and then slip away surreptitiously and go against his commandments.

943. **Is it not true (beyond doubt)?**

**Certainly, to Allah belongs whatsoever is in the heavens and the earth.  
He knows your condition.**

**And the Day when they will be returned to Him, then  
He will inform them of what they did.**

**And Allah is Ever All-Knower of all things. (64)**

(24-62 to 64, Section 9)



## Surah-25 Al-Furqaan

944. **Blessed is He (Allah) Who has sent down the Criterion  
(of right and wrong, of salvation) to his slave (Muhammad), that  
he may be a warner to the worlds-beings.(1)**

(25-1 to 2, Section 1)

945. **He (Allah) to Whom belongs Sovereignty of the heavens and the earth,  
He has not taken to Him a son.**

**And for Him there is no partner in the Sovereignty.**

**And He has *created everything*, then**

**He *perfectly ordained it exact-deterministic nicety*. (2)**

(25-1 to 2, Section 1)

*Qadara*: straiten (provision or other means), restrict, determine the quantity, extent, size of a thing, measure, have power, estimate, evaluate, decree in just measure and with due proportion, destiny, ability, potency, control disposition, compute, conjecture, honour, esteem, fix one's fate, be able, be able to do, prevail against (with) measure to an exact nicety

*Qaddara*: put valuation upon property, produce, etc., render possible, facilitate, make powerful, give authority, dispose, prepare, plan, devise, define

*Taqaddara*: be pre-ordained, be well considered and managed, be supposed, taken for granted, be fixed, decreed, prepared for

*Iqtadara*: be powerful or rich, have great influence

*Qadrin*: bulk, extent, fate, will of God, Divine decree, might, power, position, wealth, influence, dimension, worth, value

*Qudratun*: authority, competence

*Taqdiir un*: hypothesis, supposition, virtual (implicit) meaning

Charles Kingsley recognises that *the Creator did not originate*

*'a ready-made world' but created and 'allowed to make itself'*. (John Polkinghorne, *Faith, Science and Understanding*, p. 111)

946. **Say (O Muhammad) it (Qur'an) has been sent down by Him (Allah):  
He (Allah) Who knows the secret in the heavens and the earth.  
Truly, He is Ever All-Forgiving, Ever All-Merciful. (6)**  
(25-4 to 6, Section 1)

947. **Blessed is He (Allah). (10)**  
(25-7 to 16, Section 182)

The disbelievers said why the Messenger (Muhammad, Peace be upon him) ate food, walked about in markets and why an angel was not sent down to be with him. Or they said why a treasure or a garden has not been granted to him. The wrongdoers mocked the believers as following a bewitched man. "Blessed is He (Allah)", Who would give him better than that, Paradise with palaces and rivers flowing underneath. (25-7 to 10).

948. **...And for those who deny the Hour (Resurrection),  
We (Allah) have prepared a Blazing Fire. (11)**  
(25-7 to 16, Section 122)

949. **Glorified are You (Allah)! (18)**  
(25-17 to 19, Section 1 and 2)

"The Day, He will gather them together,  
as well as those whom they worship besides Allah,  
He will ask: 'Was it you who led these, my servants, astray, or  
did they stray from the Path themselves?' (17)

"They will say: 'Glorified are You!  
It was not for us to take any protecting-guardians besides you; but  
you gave them and their fathers comfort till they forgot the warning, and  
became a lost people." (18)

(25-17 & 18)

950. **And your Lord (Allah) is since Ever All-Seer.**  
(25-20, Sections 1 & 2)

951. **The Sovereignty on that Day (of Resurrection)  
will be the True (Sovereignty)  
belonging to the Ever All-Beneficent One, (Allah) (26).**  
(25-21 to 34, Section 3)

952. **But Sufficient is your Lord-Master (Allah) as a Guide and Helper.**  
(25-21 to 34, Section 3)

953. **And We (Allah) have prepared a painful torment for wrong-doers. (37)**  
(25-35 to 39, Section 4)

954. **Have you not regarded unto your Lord (Allah)**



**how He has drawn the shadow out. And  
 if He willed He could have made it still, then  
 We (Allah) have made the sun manifest conductor over it. (45)  
 Then We draw it back to Ourselves, a gradual drawing gently. (46)**  
 (25-45 & 46, Section 5)

*Madda*: spread, stretch, extend, prolong, lengthen, defer, draw out

*Madadan*: aid, help

*Maddatun*: term

*Tamaddada*: lie down or extend one's self

*Maddun*: tide, rise of a river, flux

*Almaddu*: extend in length, *bowl for measuring grain*, external, addition

*Zilun*: shadow, shade, cover

*Dala*: show, point out, indicate, guide, lead, show rightway, direct, give hint,  
 furnish argument, be amorous, coquettish, be too familiar with

*Dalla*: great intimacy

*Dilaalatun*: sign, indication, proof, demonstration, syllogism, road-sign

*Daliilun*: guide, conductor, pilot, means of showing

*Qabdhan*: hold and keep under control

*Qabadha*: seize and hold, grasp, take with finger tips, take a pinch, draw,  
 scant, tighten, withdraw

*Qubidha*: arrest, contract, shrink, wrinkle, go quickly, drive violently, die

*Qabdhun*: taking possession, confiscation

*Qabdhatun*: single closing of hand

*Qabadha*: draw in (wings in flying)

*Yassara*: make easy, facilitate

*Yasiiran*: easy to bear, light, small, docile, gentle, easily led

*Yasara*: approach one on the left side

These verses (25-45 & 46) highlight at least following important points:

- i. **how** shadow is drawn out?
- ii. shadow could have been made *still*
- iii. sun *light* is *conductor*, over it
- iv. shadow is gradually drawn back, gently

In the very beginning, the Quran, in its unique style, invites for observation, reflection, and scientific enquiry, by asking 'have you not seen?', goes on to raise level of curiosity as to 'how?' these phenomena occur. By referring to *drawing out of shadows*, it invites attention to many aspects of laws governing interplay of

movements of earth and light: reflection, absorption, opaqueness and transparency of objects, etc., etc.

Next by pointing out that shadows move, it invites attention to the fact that earth is revolving on its axis round the sun, in a manner that its same one '*half*' does not face the sun, all the time, like the moon. If its same one '*half*' was made to face the sun all the time, the shadow would have remained still. God has created many celestial objects of which one (the same) side faces the sun all the time in such a way that shadow would remain *still*. The Quran explained that it was due to movement of earth and *sun light*, that shadow was not *still*. It further raises many points to ponder. It is possible because light is composed of particular rays of specific wavelengths and frequencies, traveling at given speed and angle to the earth. There are some other rays with different wavelengths and frequencies which come as radiation and pass through or get absorbed by objects. They do not reflect off the objects. They do not draw shadow like ordinary light. The statements in these verses open doors to numerous branches of sciences of space, physics, etc., etc. They go further to point out to many more facts that earth is so designed and regulated that not only shadow is drawn long, but it is drawn back also after earth's position shows the sun at the zenith. It refers to rising and setting phenomena of sun and its light. It also points out to the shape of earth and its different movements on its axis, in its orbit, etc., etc.

Abdullah Yusuf Ali presents spiritual aspects of the statement in these verses:

"We saw in 24-35 that Allah is the Light of the heavens and the earth. We have now another sublime passage, in which we are asked to contemplate the Glory of Allah by a parable of the subtle play of light and shadow in Allah's creation."

"In our artificial life and surroundings we fail to see some of the finest mysteries of *light* and *shade*. We praise, and so, the wonderful colours of sunset. We see, particularly in climates more northerly than that of India, the subtle play of *light* and *shade* in the twilights succeeding sunsets. If we were as assiduous in seeing sunrise and the play of *light* and *shade* preceding them, we should see phenomena even more impressive, as the early morning seems to us more holy than any other time in the twenty-four hours of the sun's daily journey. There is the first false dawn, with its curious uncertain light and the curious long uncertain shadows which it casts. Then there are the streaks of black in the East, succeeded by the true dawn, with its delicate tones of colours and light and shade. The light of this true or false Dawn is not given by the direct rays of the sun. In a sense it is not light, but the shadows or reflections of light. And they gradually merge into actual sunrise, with its more substantial or more defined shadows, which we can definitely connect with the sun."

"The morning shadows are long but more definite, and their length and direction are seen to be guided by the sun. But they change insensibly every second or fraction of a second". (Abdullah Yusuf Ali, R-Notes, 3098, 3099, 3100,

p.899)

We see every day some of the finest show of light and shade, e.g., wonderful colours of sunset and sun rise. Every moment, and every angle presents *changing patterns painted by light on the horizon and drawn by shadows not only on this earth but on other planets also, even as far away as Pluto.*

"That the *radiation from the sun (and from many sequence stars) should be concentrated into a minuscule band of the electromagnetic spectrum which provides precisely the radiation required to maintain life on earth* is very remarkable." (Ian Campbell)

There are different wavelengths of electromagnetic radiation, from gamma rays (shortest wavelength) to radio waves (longest). Both light and heat are different manifestations of electromagnetic radiation. In between lies smooth unbroken *spectrum* of visible light. *In vast range of different wavelengths of universe's electromagnetic energy, "our sun is restricted to a very, very narrow section of this spectrum. 70% of the sun's radiation has wavelengths between 0.3 and 1.5 microns and within that narrow band there are three types of light: visible light, near-infrared light, and ultraviolet light... the only radiation that is capable of supporting life on earth is the kind that has wavelengths falling within this narrow range."* (Harun Yahya, *The Creation of the Universe*, pp.105-108)

About colour of universe, researchers say, it is not a subtle cross between turquoise and aquamarine. It is vaguely beige, or mildly magnolia. Dr Glazebrook and his colleague Ivan Baldry combined *light from 200,000 galaxies within 2bn light years* of Earth and calculated that the merged colour would be pale turquoise. The two scientists of Anglo-Australian Observatory in New South Wales were treating starlight as fossil information.

A rainbow is white sunlight split into separate colours by prism of raindrops. They devised a computer program that would convert the merged frequencies into the colour that a human eye might see. Astronomer said. "It is our fault for not taking the colour science seriously enough."

955. And He (Allah) Who appointed for your the night a covering, and *sleep a repose*, and appointed the day a resurrection.

(25-47, Section 5)

Also see notes at 78-9, 6-60, and 30-23.

*Subaatan*: repose, rest, comfort, relief from tiredness, sleep, heavy sleep, lethargy

*Sabata*: cut off

*Sabtun*: space of time

*Nushran*: unfolding, spreading

*Nushuuran*: resurrection

Sleep improves brain's ability to remember. Findings demonstrate that

memory improves if sleep intervenes between learning and testing and that this benefit is most pronounced when memory is challenged by competing information, according to Jeffrey Ellenbogen, of Harvard Medical School, and his colleagues.

Sleep promotes learning of certain types of perceptual memories. Researchers studied influence of sleep on *declarative memory* also, a key type of memory that is based in brain's hippocampus. It demonstrated that this sleep benefit for memory persists over subsequent waking day. Sleep does not just passively and transiently protect memories; rather, plays an active role in memory consolidation. (*Sleep Strengthens Memories*, The News - July 12, 2006)

A brief daytime nap boosts memory, according to researchers at City University of New York. Sleep was "an important mechanism for memory formation", says the study published in journal *Neurobiology of Learning and Memory*. (The News - September 23, 2006)

American scientists have identified sleep gene defect, that enables to reduce need for sleep by a third, reported the science journal *Nature*. "...Sleep in fruit flies is very, very similar to sleep in mammals," said Dr Chiara Cirelli, University of Wisconsin Medical School. Like humans, fruit flies sleep from 6 to 12 hours a night. Most people need about eight hours of sleep to function properly but some can do with less.

Instead of focusing on *circadian rhythms, the internal body clock that controls the timing of sleep*, scientists studied factors linked to sleep duration. Fruit flies with a third of normal sleep did not live as long as others, although they functioned normally. .

The gene, called *Shaker*, produces an *ion* channel that controls flow of potassium into cells. Studies suggest that potassium may be involved in sleep in humans. In flies that needed only a few hours of sleep, the scientists found that a fault on the *Shaker* gene blocked formation of the channel and prevented flow of potassium to the cell. (*Scientists identify sleep gene defect*, The Dawn, 29.4.2005)

A few hours of sleep deprivation could impair daily functioning and affect hormonal levels in body. Severe sleep deprivation has been repeatedly shown to have harmful effects on mental and physical functioning. Findings indicate that getting a full night's rest of eight hours on top of a base of six or so hours is necessary. Lack of sleep may stimulate an increase in chronic diseases. (*Mild sleep deprivation alters hormones*, Reuters, Dawn 26.7.2002)

Sleep, or rather our frustration at not having enough, is the new health obsession, and anxiety about insomnia. People are building up a "*chronic sleep debt*" because modern lifestyles don't allow enough time in bed. Millions are being spent on sleeping pills. Interrupted sleep is one of most common complaints. All problems are blamed on 'sleep disorder pattern'.

The key to feeling energetic and focused in the morning, it says, is what we

do in the waking hours. The British Association of Counseling reported that 12 million people have at least three bad nights of sleep a week. Sleepy drivers were responsible for 20,000 crashes in 2005.

Professor Jim Horne is considered experts' expert on sleep research in Britain. He argues that human body adjusts to different sleep patterns with great agility. This is because our lives are governed by a body clock that affects not only the timing of sleep but also different levels of alertness or lethargy.

These 'circadian rhythms', which govern our moods and energy levels, are set by the body clock, which in turn is in synch with sunset and sunrise, and also more modern cues such as artificial light, the alarm clock, even the daily addiction to a particular TV soap. But this timepiece, which in prehistoric times would allow us to rise early to have the best chances of survival and hunting, can be shifted by our own irregular lifestyles. For example, a very bad night's sleep will affect your level of alertness so that by 10 am, when you would normally be awake and highly receptive to people around you, you will still be in a sleepy phase.

Afternoon sleepiness is the human way of getting through the day. 'Some people think that because they feel tired in the afternoon, something is wrong with them, but that is not at all the case,' says Horne. 'It's a natural dip in the day.' The *afternoon siesta is still common in hotter countries* but is something that might benefit people in cold climes, too.

Winston Churchill was a proponent of afternoon kip and stuck to this routine during World War II. Later he wrote: 'You must sleep some time between lunch and dinner, and no half-way measures. When the war started, I had to sleep during the day because that was the only way I could cope with my responsibilities.' Five centuries ago Britons enjoyed 'fyrste slepe', an early evening nap. Supper usually followed, then a *period of prayer* or talking. People would then stay awake until the early hours of the morning, then have a five to six hour sleep. 'A night of seven to eight hours' sleep is a fairly modern Western development which is clearly linked to industrialization,' says Horne. 'We tend to think of these hours as sacrosanct, when in fact we are far more flexible than we like to think. ...' 'Think back to what life was like in Dickensian times. People were working 14-hour days, six days a week, and there was no lie-in on a Sunday as you were up for church.

'At night they would return to bedrooms they would share with children, to beds infested with bugs, in a noisy environment. The great majority of people were not getting eight hours of uninterrupted rest. But they didn't think about it in that way, or if they did feel tired they kept quiet.'

*Sleep is far more than an absence of body movement or a closing of the eyes: it is to do with profound changes in the cortex, the part, of the brain that controls all higher functions - intellect, imagination, social responsibility and love.*

By, monitoring brainwaves from this region, scientists can study the different stages of sleep. The process may seem continuous but is actually broken up into

90-minute spells.

Soon after you nod off, you go into deep sleep. The brainwaves alter in their height and number, and move from becoming 'small ripples to large rollers', as Horne puts it.

'These deep waves, affecting your levels of consciousness, enable the body to *block out external noises and movement* and to maintain sleep, and will make up between 10 and 20 percent of a night's sleep for a typical adult,' he says. 'It usually happens in the first half of the night.'

Much research has gone into the stage of sleep known as REM (rapid eye movement), rather a misnomer, because during this time eyes are mostly not moving at all. The rapid, jerky movements under the eyelid were associated with dreaming. The most vivid and intense dreams do occur during REM but in the rest of sleep you also dream, although the images tend to be milder and more reflective. Dreams are created in the cortex, but REM derives from a much deeper part of the brain which seems less connected with thought processing and more to do with memory storage and wakefulness. 'Some have compared this stage to a screen-saver on a computer - it's the mode into which the brain can retreat when it is in a state of *nonwakefulness*,' says Horne. '*We know that sleep looks after many, many processes that affect your personality, your memory, your thoughts, your feelings - really everything that makes you human and able to function.*' The studies on sleep deprivation show us that these fragments of who you are start to break down once you take away essential rest.'

The amount of deep, beneficial sleep you get really depends on the amount of time you have previously spent awake. It seems the deep waves are crucial for enabling the cortex to 'recharge' to cope with the next day. There are very slow waves within this deep sleep that appear to be particularly important for the brain and affect the workload that the cortex can deal with during waking hours. But someone who regularly sleeps for just five hours can enjoy the same amount of deep sleep as the person who has nine hours a night - and there is no research to suggest that one is less alert or energetic than the other. What is more, the human being's ability to sleep in virtually any circumstances is well documented. The phrase 'hangover' does not come from some alcohol-related source but from the bedtime tradition in Victorian workhouses. Workers lined up along a bench and a rope was tied from one end to the other, allowing them to sleep by draping their arms over the rope which they 'hung over' as it supported them. But there are many who argue against Horne's rejection of sleep debt. Professor Russell Foster, an expert in circadian rhythms at Imperial College London, says: 'A few days of not getting enough sleep won't harm you, but there is a cumulative effect and there is evidence that it can affect your cognitive performance.'

*Some sleep Facts:*

Britons spend average 7 hours and 29 minutes asleep each night. Napoleon, Florence Nightingale and Margaret Thatcher were each reported to get by on 4

hours sleep a night.

The amount of energy saved by sleeping an hour extra at night is about 50 calories - the same amount of energy in a piece of toast.

Animals require varied amounts of sleep: pythons 18 hours, cats 12, chimps 9.7, sheep 3.8, and giraffes 1.9.

People who sleep less are also more likely to be obese. Dr Shahrad Taheri, a clinical scientist at Bristol University, discovered that people who sleep for five hours a night are often hungrier, therefore likely to eat more than those who sleep for eight hours. This was because of a disruption in the key hormones that regulate appetite.

Long sustained wakefulness leads to a decrease in performance.

You may lose some wrinkles after a good night's sleep because sleep causes the face to perspire, while water is retained within the skin to

puff it up and flatten out the lines. [Jo Revill, How much sleep do you need? (Murad Ahmed, and Guardian) The Daily Mail, 11.4.2006]

956. **And He (Allah) Who sends the winds, heralds of glad tidings before His Mercy, and**

**We (Allah) send down pure water from the sky. (48)**

**That We (Allah) may give life thereby to dead land, and**

**We give to drink of it, to that We created, cattle and men, a many. (49)**

(25-48 to 49, Section 5)

The Quran repeatedly invites attention to **water cycle**. God *maintains* a system of winds, a merciful gesture to lift up and drive heavy laden clouds to down pour their water (*precipitation*) on dry dead land in order to bring forth all kinds of vegetation, fruits, etc. Water (rain) is sent in precisely measured quantities, and stored over and inside ground, in a designed manner, for use over a period of time. Water threads its way (*filtration*) into ground and emerges as springs (39-21). He has all Power also to take it away (23-18).

Our atmosphere has been designed precisely to sustain life on earth. If sea-level atmospheric pressure were much lower than its present value, the rate of vaporization would be much higher. Increased water in atmosphere would have **greenhouse effect**, trapping more heat and raising average temperatures. Conversely, if pressure were much higher, the rate of water vaporization would be less, turning the planet into desert.

Samples dug up from deep Arctic Ocean floor show that 55 million years ago area near North Pole was practically a subtropical paradise. Scientists say their findings are a glimpse backward into a much warmer-than-thought polar region heated by run-amok **greenhouse gases**. They say their studies appearing in the journal 'Nature' also offer a peek at just how bad conditions can get. Scientists already knew this "*thermal event*" happened but are not sure what caused it. (Seth Borenstein, *Scientists Say Arctic Once Was Tropical*, AP; The News - June 6, 2006)

957. And indeed We (Allah) have *cycled* it (rain, water) amongst them, in order to remind them, yet most men reject all, but (rank) unbelief (ingratitude).

(25-50, Section 5)

958. And He is (Allah) Who has let forth the two seas (though they meet); this (one) palatable, sweet, and this (the other) saltish, bitter; and has set between them a *barrier* and a *ban forbidding*.

(25-53, Section 5)

In this connection also see 55-19 & 20, 27-61 and 35-12.

All life depends on water.

*Water*, clear liquid with no smell or taste, is made of hydrogen and oxygen. These two gases, one *combustive* and the other *combustible* combine to form liquid, and most interestingly, water! It is one of the most *strange* and *unique* compound, in terms of its specific physical and chemical properties, e.g. boiling and melting points, which enable it to perform special functions. They are either higher or lower than what can be projected on basis of molecular mass of 18 amu (atomic mass units).

Water is neutral, yet due to difference in sizes, oxygen component of water molecule has slightly negative charge, and hydrogen has slightly positive charge. When more than one water molecules come together, positive and negative charges form a weak *hydrogen bond*, with duration of about one hundred billionth of a second. As soon as this weak bond breaks another forms. Thus water molecules continue to adhere together. Properties of water molecules emerge from special *bonding* between Oxygen and Hydrogen. In *hydrolysis*, chemical decomposition of a substance by water takes place, while water itself is also *decomposed*.

*Soft Water* (sweet water) does not contain magnesium or calcium salts. *Hard Water* (as it does not form an immediate lather with soap), saltish or bitter water, contains large amounts of dissolved iron compounds, calcium and magnesium salts, often found in limestone areas. Presence of hydrogen-carbonates of metals in it, causes *temporary hardness*, whereas that of sulphates of metals causes *permanent hardness*.

In crystalline state, some substances take a *definite molecular proportion of water* combined chemically. In such substances water plays essential role in forming crystals and gives them shape and colour, e.g. cobalt chloride crystals are pink, but anhydrous chloride is blue. *Specific number of molecules of water* are present in each molecule of such compounds in crystal form, e.g., crystals of Copper II Sulphate contain 5 molecules of water with every molecule of Copper II Sulphate ( $\text{CuSO}_4 \cdot 5\text{H}_2\text{O}$ ), and similarly in  $\text{Na}_2\text{CO}_3 \cdot 10\text{H}_2\text{O}$ .

In this phenomenon water molecules may form bonds with ions of salt or they may occupy positions in crystal lattice. In case of copper(II) sulphate crystals,



for example, four of the water molecules form coordinate bonds with the copper ions. These bonds break at about 100 degree C, leaving a *monohydrate*, in which one water molecule is held by a hydrogen bond to the sulphate ion. This bond also breaks at a temperature of 250 degree C, when it becomes *anhydrous*.

Water is found in seas, rivers, lakes+ etc., and as rain. Ice is solid water. Vapour is its gaseous form. *Water Cycle* is the process in which water leaves and returns to earth. Sunshine and wind cause water to evaporate from surface of water bodies as water vapour. Clouds are formed by condensation of water vapour (change from water vapour to water) in atmosphere, which drop rain. Water cycle is completed when water flows through ground in streams and rivers and back to sea.

'*Bahar*' (in Arabic) means huge quantities of water, whether in oceans or elsewhere. Water cycle involves all water bodies, mountain snow, water vapour, etc. Water from these *bodies intermingles freely and constantly in global cycle*. The word '*Maraj*' (25-53, 55-19) is used in two senses: (i) *let free* (ii) *intermingle*. *Water cycle maintains an intermingled continuous wet and moist globe and its environment (water driven system of life). Yet their constituent or composing segments are maintained as separate bodies by physical laws including those of heat (temperature) which form a barrier*. Furthermore, due to difference in density of seas, *surface tension* prevents them from mingling with one another, *as if a wall were between them*. Despite the fact that *there are large waves, strong currents, and tides in seas, they do not mingle with one another, nor do they breakthrough the barrier* (*barzakh*: 55-20, *haajiz*: 27-61) between them.

It is extremely difficult for water to form, under normal *temperature* of earth, even if we leave Hydrogen and Oxygen molecules together for longer time. To form water molecule, they must collide, weakening their bonds and facilitating combination of hydrogen and oxygen atoms. "*Temperature* raises the energy and therefore, the speed of these molecules, resulting in an increase in the number of collisions. Thus, it accelerates the course of the reaction. However, currently, no *temperature* high enough to form water exists on earth. The heat required for the formation of water was supplied during the formation of the earth, which resulted in the emergence of so much water as to cover three quarters of the earth's surface. At present, water evaporates and rises to the atmosphere where it cools and returns to the earth in the *form of rain (water)*. That is, there is no increase in the quantity, only a perpetual cycle."

Hydrogen bond gives water special ability to respond to temperature changes. When atmospheric temperatures change suddenly, water temperature changes slowly. Water has higher *specific heat*, i.e., greater capacity to absorb heat or amount of energy it takes to raise its temperature as compared to other compounds in the series. It is higher than almost all organic compounds. Higher values of both specific heat and *thermal conductivity* allow water to absorb heat and buffer temperature of surroundings. Without this buffer, there would have been extreme temperatures, extreme freezing and scorching heat within a short span of

time, many times, in a day. Thus, life could not have survived, on the planet. On other planets where there is no hydrosphere, very extremely fluctuating temperatures are reported within small distances, short spans and everyday, e.g., on Mars.

Significantly high *thermal energy of water* is important for *life*. If water was prone to sudden temperature changes like atmosphere, we would suddenly develop fever or freeze. Normal body temperature is 36 degrees C and the highest 42 degrees C. This 6 degree C difference is, indeed, very small. Working under sun for a few hours can fatally increase body temperature, but our bodies utilize *thermal energy* through sweating, i.e., causing water it contains to evaporate, which in turn drops body temperature.

In Periodic Table, properties in same group, vary in a progressive manner from light to heavy elements, e.g., boiling points and melting points increase with increasing atomic weight, except for water. In fact, if it had followed the general pattern, there would have been no life. This order is most evident in hydrogen compounds. In Periodic Table, compounds sharing same group with oxygen are called *hybrids*. Water is *oxygen hybrid*. Hybrids of other elements in this group have the same molecular structure as water molecule. Boiling points of these compounds vary progressively from lighter to heavier ones. But, water boils at 80 degree C less than it is supposed to, i.e. it should not boil at 100 degrees C, but at 180 degrees C. Again according to the same order, water is supposed to freeze at -100 degrees C, but it freezes at 0 degree C, i.e. 100 degrees C above the temperature at which it is due.

Water expands as it freezes, because hydrogen bonds prevent water molecules from bonding too tightly, leaving gaps in between. Hydrogen bonds break in liquid state, allowing oxygen atoms to come closer; forming a viscous structure: Water has great fluidity, yet it is more viscous in liquid state than in solid state, contrary to most other substances.

This also causes ice to be lighter than water, because density of frozen water is less than liquid water. Water reaches its heaviest state at 4 degree C, and sinks to bottom, at which living organisms survive, whereas ice formed at top layer floats. This unique property is essential for protecting marine biology during winters when temperatures fall below zero. Due to this property only upper layer of water freezes. Heat beneath this layer gets trapped below, preventing temperatures from falling there, and maintaining waters in liquid state. If ice were denser than water, it would sink and lower the temperature below also. Furthermore, every year in this process, it would accumulate resulting ultimately into freezing of oceans and complete elimination of marine life.

Molecules at surface of liquid form inward pulling force, i.e. surface tension, which provides cohesive force among surface molecules. Water has very high surface tension. Due to this property, the surface acts as if it were a thin, invisible, elastic membrane. This allows important biochemical compounds to concentrate

near the liquid surface, which accelerates biochemical reactions. Due to high surface tension capillary action takes place, i.e. water rises in capillary tubes. Because of this property, water rises against gravity, within fine capillary tubes in plants. (Also see Harun Yahya, *The Miracle in the Atom*, pp.76-82)

Water is an excellent medium for chemical reactions. It helps dissociation of electrolytes dissolved in it. Since dielectric constant (measure of charge distribution within a molecule) for water exceeds other liquids, it dissolves polar compounds, NaCl (Sodium Chloride, salt), into their constituent ions, Na (Sodium) and Cl (Chlorine).

This also causes biochemically important compounds, such as enzymes and nucleic acids to exhibit *hydrophobic effect*. Due to this effect enzymes get structured into their *active form or shape* by configuring or aligning themselves *toward'* or away from water molecules. Biochemically it is the *structure*, form, or shape of enzymes that enables them to catalyze biochemical reactions in a living cell. The same enzyme if structured or formed or *shaped'* differently, becomes inactive. Consequently life process within the cell may cease.

Water is the least expensive and most effective cleaning agent. It is an excellent solvent. Many chemicals dissolve in water. It is the best solvent for inorganic substances and for many organic compounds. Because of this property it rarely found in pure state.

It is because of these wonders within water, called *special* properties, that water is *uniquely* useful as basis of and in use for life. No other liquid can replace water in the role it plays in life.

For maintaining landscape, geographical features and outer layer of earth, in different seasons and weathers, certain percentage of humidity in air is regulated. Dehydrated and dried up outer strata can not retain itself, and gets ground to sand, by wind erosion and atmospheric friction. Mars presents scenes of the finale of horrid history lamenting its *death by dehydration*. Phenomenon of *dehydration* and death of vegetation has been described by the Quran as '*death of the earth*':

"Verily, what is on earth,  
We (Allah) will make but as dust and dry soil." 18-8  
(without growth or herbage)

Water driven systems from single organism to whole complex of life structures are sustained in such a way that same molecule of water does not stick and stay permanently at one point, place or plateau. Within a cell, it fulfils assigned task of *stirring life* 'like *charge* of a battery. If it is not replaced continuously in succession with the new stock, decomposition, degeneration, decay, death ensue as dehydration sets in.

"Set forth to them the similitude of the life of this world:  
It is like the *rain*  
which We (Allah) send down from the skies:

the *earth's vegetation absorbs it*.

But soon it becomes *dry stubble (dehydrated)*,

which the *winds do scatter*.

It is only Allah Who prevails over all things. 18-45

The Quran has a beautiful style of expression. Statements are not one sided. They are not just narrations. It involves the reader and the listener in a dialogue in a live situation. It establishes communication, engages in lively conversation, and develops rapport with the keen listener who responds. Come and participate in direct and live discussion: "*..haadhaa* *uzbun furaatun wa haadhaa* *milhun ujaajun..*" (*.. this one palatable sweet, and this other, bitter saltish..*). By using the word '*haadhaa*' (*this* one, here, just before you, which you observe and experience yourself), both for sweet palatable and bitter saltish water, it creates not just an *animated* but a *real* situation where the presenter, making his point in actual presentation, uses a pointer and chooses the word '*haadhaa*' to show closeness of two objects to the observer to see himself and verify the facts *juxta posed* and *intermingled*. The observer can himself see how intimately are *intermingled* the two bodies of water with different chemical content, and hence, physical properties also. How it happens?

"Science only became aware of this phenomenon after the satellite Gemini 4 photographed the Nile Delta during 3-7 June 1965. The *barrier* between the river and the sea, which was described by God nearly fourteen centuries ago, is now known as *estuarine circulation*. The river transports three major types of material: fresh water, dissolved organic and inorganic substances, and such detritus as organic material, sand silt, or clay (which helps to shape the coastline). Large rivers, such as the Nile, acquire a high speed during their journey towards the sea and, due to the resulting turbulence, carry a sizeable suspended load of clay, silt and sand. The sudden change in velocity makes the sediment to drop out rapidly. Moreover the colloidal clay fraction is coagulated by the salty water, which helps further sedimentation.

"Most rivers debouch onto a continental shelf, which results in the formation of a delta that is usually located at the river's mouth. As fresh water flows into the ocean, it tends to ride over the denser salty water. The two *waters* begin to mix, albeit slowly, as the fresh water goes further out into the sea. Since the river's water is added to the sea's surface, it tends to flow out slowly. To balance the loss of sea water due to river discharge on the surface, a supply of higher-density sea water flows beneath the surface and toward the river mouth. This (*estuarine circulation*)... process consists of pushing sediment toward the continents to form, over time, deltas or build up the shoreline. This is how we understand the '*barrier*' God created between fresh water and sea water... Rivers flow into the sea or ocean and salty water does not flow back into rivers (15-53)." (Adel M.A. Abbas, Beltsville, Maryland USA, '*His Throne was on water*' pp.49-53)

For 25-53, Abdul Wadud gives following translation and interpretation:

"It is He (Allah) Who has let free to *intermingle* two bodies of moving water, one palatable and sweet and the other intensely bitter. Yet, He has made a *barrier* between them, a *partition* that is forbidden to be passed." 25-53

General interpretations, when scientific information was not available, gave an impression of two rivers or two long columns of water, sweet and saltish, flowing in contact, side by side, yet, were not getting mixed up. It is true that very huge columns of water moving inside oceans in contact with each other, do not mix up, because of *difference in temperature and density* (salt contents), e.g., *Labrador Current* and *Gulf Stream* in Atlantic ocean. There is wondrous world of oceans in motion.

*In oceans, there is no uniform mass of water but a series of well defined layers beneath the surface, each with its own characteristics, e.g., salt content, difference in density, winds, temperature, marine life, earth rotation, etc. Coursing through these layers are fast currents, some of them hundreds of miles long and up to one hundred miles wide*, which affect world climate.

*El Nino* (Spanish: '*the little boy*') also means '*Christ Child*', because it occurs near beginning of year, around Christmas. This phenomenon, lasting three or more seasons in Equatorial Pacific, is characterized by unusually warm ocean temperatures, resulting from interaction between surface layers of ocean and overlying atmosphere. Evidence suggests that it has existed since thousands of years.

Increase of +4 to +5 degrees Centigrade, from normal, creates tremendous concentration of excess heat in upper layers of Eastern Tropical Pacific Ocean which modifies atmosphere immediately above it. These effects are carried around the globe by the modified *circulations* in atmosphere, causing changes in normal weather patterns. This affects jet streams over Pacific, and extra tropical storms and frontal systems follow abnormal paths, e.g., decrease in summer monsoon rainfall, increase in autumn and winter rainfalls, etc.

*La Nina* means 'the little girl'. It is also called *El Viejo*, *anti-El Nino*, 'a cold event' and 'a cold episode'. It is characterized by unusually cold ocean temperatures in Equatorial.

"A book titled, '*Dardanelles Patrol*' by Peter Shankland and Anthony Hunter, describes as interesting event of 1915 A.D., when British submarine E-11 entered the sea of Marmara through Dardanelles and attacked the Turkish vessels... At one point the submarine E-11 did not go below 70 feet in water and did not answer the hydroplanes inspite of using all possible means to bring it down... (They repeated the maneuver the next day with all technical possibilities, but they didn't work.)... The commander's discovery was that... there was a rigid line of demarcation (*barrier*: '*Barzakh*') - the layers slid over each other usually moving in different directions, but not intermingling. The submarine in the fresh water layer

was now resting on the surface of heavier salt water as solidly as if she were on the bottom."

Rain is normally slightly acidic (about 5.6 pH) but becomes more acidic when absorbs pollutants from atmosphere. Water freely mingles with all substances, compounds and elements on earth and can become brackish, salty and bitter and carry many organisms, suspensions, etc., yet, there are decantation, filtration, and purification processes employed in nature so that sweet, clear, clean water is available in abundance all over the globe.

It is a divine plan to keep the two bodies of water *separate* to sustain life on earth. In a very simplistic example, consider if all water freezes on the globe, the two bodies will remain locked where they exist. Conversely if temperature rises so much that all oceans evaporate, then necessarily all snow will also melt and drain into the seas. **Temperature** maintains the 'barrier' from allowing them to accumulate on one side. Water balance on the planet is mainly maintained through *management of temperature*. The more one explores nature the more knowledge it discloses and the more the possibilities of harnessing the forces of nature increase.

Current is not just a simple flow of water. God invites attention to very complex scientific systems. Have we conducted any research in this verse 25-53? Some technical aspects of some currents, may give an idea about wonders in water and wind systems of our planet, working in harmony with celestial operations:

There are two major source regions for **Agulhas current**: (i) from Mozambique channel to the north and along the coast; and (ii) from the east including a major contribution from the Madagascar current. Agulhas current brings warm water poleward. Agulhas current retroflects and returns eastward with part of the flow recirculating in counter-clockwise flowing subtropical gyre and part of the flow feeding Antarctic Circumpolar Current. There is also a component of Agulhas current that feeds Benguela current and advects relatively *warm and salty water* into South Atlantic as part of Global "conveyor belt" circulation.

**"Agulhas Current is the western boundary current of the South Indian Ocean. It flows down the east coast of Africa from 27°S to 40°S** (Gordon, 1985). The source water at its northern end is derived from Mozambique channel eddies (de Ruijter et al., 2002) and the East Madagascar Current, but the greatest source of water is **recirculation** in the southwest Indian Ocean sub-gyre (Gordon, 1985; Stramma and Lutjeharms, 1997). There are temporal and latitudinal variations in the depth, path, and transport of the current. From synoptic measurements, the Agulhas Current was found to extend throughout the water column in March, but in a later survey during June it was limited to the upper 2300 m (Donohue et al., 2000). Its depth tends to increase with latitude to offset the increase in planetary vorticity (Boebel et al., 1998). In addition, there is **seasonal oscillation in the sea surface height variability** of the Agulhas Current. It is at a maximum during the austral

summer and at a minimum during the austral winter. The magnitude of this seasonal change is about 30% of the mean value (Matano et al., 1998)."

"The dominant mode of variability of the Agulhas Current is in the form of natal pulses (Bryden et al., 2003). These are large solitary meanders containing a cold-core cyclone on the inshore side of the current (Lutjeharms and Roberts, 1988). *Natal pulses occur about 6 times per year* and propagate downstream at approximately 10 km/day (Lutjeharms et al., 2003). The *passage of nearly all natal pulses is followed by the spawning of an Agulhas ring* (Van Leeuwen et al., 2000)."

"Like other western boundary currents, the Agulhas Current is *quite fast*. At the surface, it can reach maximum speeds of 200 cm s<sup>-1</sup> (Boebel et al., 1998). Beal and Bryden (1999) examined the deep velocity structure by using Lowered Acoustic Doppler Current Profiles (LADCP) and found that their results were different from those of previous studies that used geostrophic estimates. Beal and Bryden found that the level of no motion across the Agulhas Current displays a V-shaped pattern. They were also able to detect an Agulhas *Undercurrent at 800 m depth*. The undercurrent is directly beneath the surface core of the poleward flowing Agulhas Current, and it flows equatorward with maximum speeds near 30-40 cm s<sup>-1</sup> (Beal and Bryden, 1999; Donohue et al., 2000)."

"As one of the major currents in the Southern Hemisphere, the Agulhas Current system transports large volumes of water. One of the earliest measurements of the geostrophic volume transport of this current came from Gordon (1985), who found it to be 67 Sv (1 Sv = 1 x 10<sup>6</sup> m<sup>3</sup> s<sup>-1</sup>). Several years later, Toole and Warren obtained a much higher estimate 85 Sv. However, several researchers pointed out that the geostrophic reference level that Toole and Warren used did not resolve the counter-flowing Agulhas Undercurrent. Beal and Bryden (1999) found the geostrophic volume transport as referenced to LADCP to be 73 Sv, which was only 3% different from the direct LADCP transport estimate. Then, Donohue et al. (2000) attempted to refine previous transport calculations by removing barotropic tides and by estimating instrumental and sampling errors. The two LADCP sections that they used yielded a net southward transport of 78±3 and 76±2 Sv. The latest estimate comes from Bryden et al. (2003) who find an average volume transport, calculated from year-long moored current meter measurements of 69.7±4.3 Sv."

"As the Agulhas Current reaches the southern tip of the continental shelf of Africa, it begins to turn toward the west. Once it reaches the Southern Ocean, *the current retroflects, or turns back on itself*, and flows eastward as the Agulhas Return Current (Quartly and Srokosz, 1993). The Agulhas Return Current flows eastward and exhibits a quasi-stationary meandering pattern of *wavelength 500 km between 38° and 40° S*. Its core width is about 70 km with an associated transport of 44±5 Sv in the upper 1000 m (Boebel et al., 2003)."

"On average, the Agulhas Retroflexion has a *loop diameter of 340 km* and can be found between 16°E and 20°E (Lutjeharms and van Ballegooyen, 1988).

Altimeter data suggest that during the austral winter months there is an early retroflection of the current near 25°E (Matano et al., 1998) and there is greater mesoscale variability (Quartly and Srokosz, 1992). However, satellite studies of the Agulhas Retroflection based on feature-tracking rather than area-averaging (Lutjeharms and van Ballegooyen, 1988; Goni et al., 1997; Quartly and Srokosz, 2002) find that "ring-shedding events" dominate the variability, which are found to be neither continuous, nor periodic. *The retroflection gradually extends westward prior to ring-shedding and quickly retrogrades eastward after an Agulhas Ring is spawned. Upstream, the dominant mode of variability within the Agulhas Current is in the form of large, solitary meanders, known as Natal Pulses* (Bryden et al., 2003). There is evidence that these meanders may prompt ring-shedding as they propagate downstream and *interact with the retroflection loop* (Leeuwen et al., 2000).

An interesting aspect of the Agulhas Retroflection is that it ***periodically sheds pinched-off anticyclonic rings 320 km in diameter*** at its westernmost extension. These rings enclose pools of relatively *warm* and *saline* Indian Ocean water whose temperature is more than 5°C warmer and salinity 0.3 psu greater than South Atlantic surface water of similar density (Gordon, 1985). The rings keep their distinctive thermal characteristics as far west as 5°E and as far south as 46°S, and they drift into the South Atlantic at approximately 12 cm s<sup>-1</sup> (Lutjeharms and van Ballegooyen, 1988). This warm-water link between the Atlantic and Indian oceans is likely to have a strong influence on global climate patterns (Gordon, 1985)."

"Van Ballegooyen et al. (1994) studied the Agulhas Retroflection region and ***counted 14 new rings over a 2-year period***. They also found that the heat anomaly contained in a ring could be as much as  $2.4 \times 10^{20}$  J, and the ***salt anomaly*** could be as much as  $13 \times 10^{12}$  kg. Lutjeharms and Cooper (1996) went on to calculate that the ***heat flux*** into the South Atlantic could be 0.0075 PW per ring, and the estimated ***salt flux*** could be  $13 \times 10^{12}$  kg per ring. Although ***climatologically important exchange between the Atlantic and Indian Oceans occurs mostly via Agulhas rings***, there are also Agulhas ***filaments*** that make a minor contribution when they occasionally escape into the South Atlantic. These filaments are present 56% of the time and are on average 50 km wide and 50 m deep. Each ***filament carries excess heat*** of about  $3.5 \times 10^{19}$  J and ***excess salt*** amounting to about  $1.5 \times 10^{11}$  kg. Since most of the heat is rapidly lost to the atmosphere, the main contribution to interbasin exchange by the filaments is a  $3.9 \times 10^{12}$  kg annual salt flux (Lutjeharms and Cooper, 1996)."

"Recent float and model experiments reveal that ***Agulhas Rings are as deep as 1200 m and salt and heat exchange at intermediate depths is important***. They also show that the Agulhas ***retroflexion region*** not only ***spawns large (200 km) anti-cyclonic Agulhas Rings, but also smaller (120 km) cyclones*** (Boebel et al., 2003). ***The interaction of these cyclones and anti-cyclones results in vigorous mixing and stirring of Indian Ocean and Atlantic Ocean water masses to the northwest of the retroflexion within a region dubbed the "Cape Cauldron"***. (Joanna Gyory, Lisa M. Beal, Barbie Bischof, Arthur J. Mariano, Edward H. Ryan, *Surface Currents in the*



*Atlantic Ocean: The Agulhas Current,*

<http://oceancurrents.rsmas.miami.edu/atlantic/atlantic.html>)

"Angola Current was named as such because it follows coast of Angola over a long distance and reaches its highest intensity there. The Angola Current forms the eastern section of a large, cyclonic gyre in the Gulf of Guinea. In the upper layer (0-100 m), it seems to be formed mainly by the southeast branch of the South Equatorial Countercurrent and the southward-turning waters from the north branch of the Benguela Current. The influx of waters originating north of the equator is only moderate. However, in *layers deeper than 100 m*, northern waters become more important in feeding the Angola Current (Moroshkin et al. 1970)."

"Moroshkin et al. (1970) described the Angola Current as a *fast, narrow, and stable flow that reaches 250-300 m depths and covers both the shelf regions and the continental slope*. They measured the water velocity at the surface from 9°S-16°S along the coast and found it to be 50 cm s<sup>-1</sup>. At 25 m, it was greater than 70 cm s<sup>-1</sup>. Dias (1983a, 1983b) also measured the current velocity, but on two different occasions. In March, at the surface, the velocity was on the order of 50 cm s<sup>-1</sup>. At 100 m, it was 70 cm s<sup>-1</sup>. These results agreed with those of Moroshkin et al. (1970). However, in July, at the surface, the current velocity was less than 42 cm s<sup>-1</sup>. At 100 m, the average velocity decreases even more, down to 33 cm s<sup>-1</sup> (Dias 1983b). These results suggest that there is *temporal variability in the velocity of the current*. At 200-300 m there is a 5-8 cm s<sup>-1</sup> southward *flow along the edge of the shelf and over the continental slope. This water may be a deep extension of the Angola Current* (Moroshkin et al. 1970).

"The volume transport of the Angola Current above 400 m relative to the 800-db level across a profile at 12°S, 9°E has been measured between standard stations at a depth of 500 m. In September 1970 it was 3.7 Sv, and in March 1971 it was 2.6 Sv (Dias 1983a)."

According to Lass et al. (2000), Angola Current water usually has a temperature greater than 24°C and a *salinity* of more than 36.4 psu in the upper mixed layer. This water mass gradually becomes colder and less saline as it travels south (Lass et al. 2000). During winter and spring, the hot Angola Current water, with temperatures between 27 and 30°C, *retreats* to the northwest and is *replaced* by slightly cooler waters with temperatures between 20 and 26°C. This periodic southeast advance and northwest retreat of the Angola Current seems to be linked to the intensity of upwelling that occurs later off the Namibian coast (Meeuwis and Lutjeharms 1990, O'Toole 1980)."

"At approximately 15°S, the *southward-flowing Angola Current converges with the northward-flowing Benguela Current to form the Angola-Benguela Front (ABF)* (Meeuwis and Lutjeharms 1990). *The ABF demarcates the warm, nutrient-poor Angola Current water and the cold, nutrient-rich Benguela Current water, creating a transition zone between the tropical ecosystem in the north and the upwelling-driven ecosystem in the south* (Lass et al. 2000)...It is a permanent feature at the sea

surface, and that it *usually travels from west to east in a series of weak, pulse-like movements* that are most clearly defined in the summer and autumn...On average, the front extends from the coast to 250 km offshore, but it can reach as far east as 1000 km during the spring and summer."

"...Angola Dome, a *cyclonic eddy*... is a *cold water dome* that is generated by a local maximum of Ekman suction (McClain and Firestone 1993). The Angola Dome does not exist during the winter (Mazeika 1967), and its width and extension depend on the intensity and horizontal shear of the southeasterly trade winds (Signorini et al. 1999)."

"The *salinity* of the water within the Angola dome (35.5 psu) is lower than that of the surrounding water (35.8-36 psu). According to Mazeika (1967), this may be due to vertical mixing of low-salinity Congo River water from the surface layer. The cyclonic circulation of the dome may actually sequester Congo water. Mazeika (1967) also found that the dome had relatively low concentrations of oxygen, even in shallow waters, and reasoned that this may be related to upwelling and biological activity.(Joanna Gyory, Barbie Bischof, Arthur J. Mariano, Edward H. Ryan, *The Angola Current*)

*The Antilles Current* transports tropical waters from the North Equatorial Current northwestward. It is a significant source of warm water for the Gulf Stream system.

"The Antilles current flows northward east of the Antilles and joins the Florida Current past the outer Bahamas. Its waters are concentrated into a *strong northward jet about 80-100 km wide centered at 400 m* (Lee et al., 1996). There is evidence for some *recirculation*...There does appear to be a variable signal in the Antilles current."

"Lee et al. (1996) concluded that the Antilles current serves to balance the interior Sverdrup Circulation not accounted for by the Florida Current and thus does not participate interbasin exchange. Furthermore they found that it is not a continuous flow along the Bahamas and Antilles island chain. This conclusion is supported by the hydrographic study of Gnu and Watts (1982) who found that the Antilles current appeared more as an eddy field along the Bahamas-Antilles arc rather than as a continuous jet. They also noted that even a 10 cm s<sup>-1</sup> difference in reference velocity could cause the large (~10 Sv) discrepancies in historical transports due to station spacing and latitude. The discontinuous nature of the current as well as its weak dynamic height signal help to explain why its existence is questionable. *Wavelike eddies with periods of 30 and 100 days*, a *wavelength of 230 km* and speeds of 9 cm s<sup>-1</sup> are the primary form of variation in the upper 800 m off Abaco. (Lee et al., 1996) Halliwell et al. (1994) found matching properties for baroclinically unstable waves propagating west. For a *100 day period wave*, the mean speed is 4 cm s<sup>-1</sup> and wavelength of 335 km, consistent with baroclinic Rossby waves in the region.

"...Moorings indicate that the Antilles current is an intensified western

boundary current with mean transports of  $3.2 \pm 7.6$  Sv northwards in the upper 800m . In addition there is deeper flow from the Deep Western Boundary Undercurrent below 800 m carrying  $33 \pm 10.9$  Sv southwards (Lee et al., 1990). The influence of this deep flow results in a large, mean southward transport for the entire water column. Elizabeth Rowe, Arthur J. Mariano, Edward H. Ryan, *The Antilles Current*)"

*The Azores current* is the southeastward flow component of the North Atlantic subtropical gyre.

"The Azores Current originates as a branch of the Gulf Stream near the Grand Banks (40°N, 45°W). In the winter, the area of origin consists of a single flow, while in the summer the flow bifurcates; the northernmost band flows almost directly toward the Azores Current region, while the southernmost band flows southwest and makes a cyclonic loop before merging with the Azores Current (Klein and Siedler 1989). The Azores Current flows southeastward until it crosses the Mid Atlantic ridge at about 35°N, 45°W. Then it travels eastwards between 32 and 35°N until it nears the African coast. Here it meanders eastward toward the Gulf of Cadiz, where some of its water is entrained in the Gibraltar outflow of Mediterranean water (Johnson and Stevens 2000)."

"Along its eastward-flowing component, the Azores Current produces *three major southward-flowing branches* (Klein and Siedler 1989). The easternmost branch turns southwards to feed the Canary Current (New et al. 2001; Stramma 1984). The two other branches join the westward-flowing North Equatorial Current (Maillard and Käse 1989). One can be found between about 23°W and 27°W. The other can be found between about 32°W and 36°W. Their exact location varies seasonally and interannually (Klein and Siedler 1989)."

"The main Azores current *jet is about 150 km wide and 1000 m deep*. Strong thermohaline gradients are characteristic of the area. Near 34.5°N between 20°W and 30°W the average current speed is about 10 cm s<sup>-1</sup>. Drogued buoys have obtained speeds of 50 cm s<sup>-1</sup> in this area, while in the nearby counterflows they can reach 40 cm s<sup>-1</sup> (Pingree 1997).

"Most investigations of the Azores Current have found its transport to be 10-12 Sv (Gould 1985; Käse et al. 1986; Sy 1988; Stramma and Muller 1989). An exception is Pingree (1997), who reported a geostrophic transport of 26 Sv near 27°W. Although this was the transport for the main current jet, most of it was cancelled by adjacent counter currents. Pingree et al. (1999) observed a 10 Sv eastward geostrophic transport for the region across 30.5°N-36.5°N near 25°W-30°W, but the total southward transport across 20°W-50°W was 28 Sv."

"Cromwell et al. (1996) observed a persistent westward flow near 35°N, 28°W that travelled at 25 cm s<sup>-1</sup>. They found that this *westward flow was cooler and fresher than the main body of the Azores Current and thus concluded that it was caused by the retroflexion of the cooler, northern side of the current*. Pingree (1997) examined Lagrangian data and water mass properties and showed that the Azores Current

recirculates both north and south in westward *counterflows*. There is *anticlockwise* circulation in the north and *clockwise* circulation in the south."

The area near the Azores Current has *high eddy kinetic energy*, with the *scale of dominant wavelengths around 300-400 km and the mean diameter of eddies on the order of 100 km* (Le Traon and De Mey, 1994). Meanders with the longest wavelengths are presumably due to Rossby waves, and those with shorter wavelengths are due to interactions with the mesoscale eddy fields (Johnson and Stevens 2000). Klein and Siedler (1989) found that during the summer the Azores Current narrows, moves farther south, and experiences more mesoscale variability. In contrast, Tokmakian and Challenor (1993) learned that overall the mesoscale variability is slightly higher in the winter than in the summer. However, in the region between 30°N and 40°N the summer has the highest variability. Cromwell et al. (1996) also found that the variability increases from summer to winter. They point out that the contradictions among these data sets could be due to *interannual variability*. (Joanna Gyory, Arthur J. Mariano, Edward H. Ryan, *The Azores Current*)

*The Benguela Current* flows through a strong, biologically productive upwelling region, and advects cool waters to the tropics. This water is warmed and is one of the source waters for the South Equatorial Current.

"*The Benguela Current is the eastern boundary current of the South Atlantic subtropical gyre (Peterson and Stramma 1991, Wedepohl et al. 2000). It begins as a northward flow off the Cape of Good Hope, where it skirts the western African coast equatorward until around 24°S-30°S. Here most of it separates from the coast as it bends toward the northwest. However, two branches of the current do continue along the coast, and one of them joins the Angola Current at the Angola-Benguela front near 16°S (Wedepohl et al. 2000...*Modern observations and theory indicate that the cool equatorial waters are due to upwelling induced by divergent Ekman transport."

"*The sources of the Benguela Current include Indian and South Atlantic subtropical thermocline water; saline, low-oxygen tropical Atlantic water; and cooler, fresher subantarctic water.* In the area between the continental shelf and Walvis Ridge it was found that 50% of the source water came from the central Atlantic, 25% came from the Indian Ocean, and 25% came from the Agulhas Current and the tropical Atlantic (Garzoli et al. 1996)."

"*The Benguela Current has a well-defined mean flow that is mostly confined near the continent and a more variable transient flow on its western side. The transient flow is dominated by large eddies shed from the Agulhas Retroflexion.* Barotropic and baroclinic components are equally important for the mean flow, while the variability is mostly barotropic (Garzoli et al. 1996)."

Shannon (1985) "observed that there is a well-developed oceanic front in the south. Shannon thus estimated that the *Benguela Current was 200-300 km wide*. Wedepohl et al. (2000) found that in the south the current indeed has a width of 200 km, but as it flows northward it widens rapidly, becoming as wide as *750 km*

*in the north."*

"...Greater variability is observed on smaller spatial scales and shorter time scales, especially if there are Agulhas rings nearby (Garzoli et al. 1997)."

"...The boundaries of the Benguela Current Extension were clearly defined at 750 m; the Benguela Current Extension was bounded on the south by 35°S, and on the north by an eastward current located between 18°S and 21°S. Other recent float measurements suggest that this eastward current originates near the Trinidad Ridge, close to the western boundary, and extends across most of the South Atlantic, limiting the Benguela extension from flowing north of approximately 20°S. The westward transport of the Benguela Current Extension is estimated to be 15 Sv. Roughly 1.5 Sv of this is transported by the approximately 3 Agulhas rings that cross the mid-Atlantic ridge each year. Geostrophic shear in the Benguela Current and its extension was very small (1-2 cm s<sup>-1</sup>), suggesting that this current is only weakly baroclinic. The total westward transport in the Benguela Current Extension above 1000 m and between 18°S-33°S is estimated to be 29 Sv."

"A noteworthy phenomenon that can be encountered in the Benguela Current system is the Benguela Niño. Like Pacific El Niños, Benguela Niños are thought to be a result of anomalous atmospheric conditions in the western tropical Atlantic (Boyer et al. 2000). Every year there is a southward intrusion of warm Angolan water into the northern Benguela, but during a Benguela Niño the Angola-Benguela front is displaced south, causing the advection of warm, highly saline water as far as 25°S (Shannon et al. 1986, Boyer et al. 2000). Three Benguela Niños have been recorded. They occurred in 1934, 1963, and 1984. During the 1963 event temperatures off the coast of Namibia were 2-4°C higher than normal, and the pressure adjusted sea level was 4 cm above the mean. Although Benguela Niños do occur, they are less intense and less frequent than Pacific El Niños (Shannon et al. 1986). (Joanna Gyory, Arthur J. Mariano, Edward H. Ryan, *The Benguela Current*)"

"*The Brazil Current* is a weak western boundary current carrying warm subtropical water, which runs south along the coast of Brazil from about 9°S to about 38°S and is generally confined to the upper 600m of the water column. Its origin begins where the westward flowing trans-Atlantic South Equatorial Current (SEC) bifurcates (or splits) as it approaches the continental shelf off of Cabo de Sao Roque, Brazil (Stramma et al., 1990; Podesta et al., 1991). SEC water flowing north becomes the North Brazil Current, and the branch flowing south becomes the Brazil Current (BC)."

"The Brazil Current begins at about 10°S, separating slightly from the coast near 12°S where the continental shelf becomes wider (Peterson & Stramma, 1991; Stramma et al., 1990). Satellite images taken over three years (1984-1987) show that the actual point at which the BC separates from the continental shelf varies anywhere between 33°S-38°S, with the average being about 36°S (Olson et al.,

1988; Podesta et al., 1991). The BC continues to flow south off the Brazilian coast until it reaches about 33-38°S, when it collides with the north-flowing Malvinas (Falkland) Current. The BC is then, in part, deflected to the east offshore of Rio de la Plata, a region known as the Brazil-Malvinas Confluence Zone (BMC), one of the most energetic regions in all the oceans (Sarceno et al., 2004). Gordon and Greengrove (1986) were the first to label this region the Confluence. The latitude of confluence, which determines where the BC will separate from the continent, is farther north during austral winter and spring. This seasonality is presumed to be related to the general seasonal shift of wind systems and seasonal meridional shift of the subtropical gyre (Peterson & Stramma, 1991)."

"The transport of the Brazil Current is considered small when compared to that of the Gulf Stream, its counterpart in the Northern Atlantic. The problem when estimating transport of the BC is that in its northern region, it is shallow and closely confined to the continental shelf. Transport values between 5 Sv and 6.5 Sv have been observed near surface waters (upper 500m) of the BC around 20°S (Peterson and Stramma, 1990; Stramma et al., 1990). At about 20.5°S, the current encounters the Vitoria-Trindade Ridge, a zonal seamount chain where it has been observed to flow through the inshore passage rather than the passages farther east. In this region, a cyclonic gyre seaward of the Brazil Current, centered at about 17°S and 34°W has been observed and attributed to the southernmost meanders of the South Equatorial Current that are reflected northward by this same seamount chain (Memery et al., 2000; Stramma et al., 1990). At about 20.5°S, near the seamount chain, the current flows at about 50-60 cm s<sup>-1</sup> as estimated by Evans and others (1983)."

"As the Brazil Current flows south of 24°S, its flow intensifies by about 5% per 100km, which is similar to the growth rate in the Gulf Stream, although transport values in the BC are considerably less (Peterson and Stramma, 1991). Thus, at about 33°S the total transport (which includes a recirculation cell in the upper 1400m) is about 18Sv, and reaches values from 19-22 Sv at about 38°S, where it encounters the Malvinas (Falkland) Current (Olson et al., 1988; Peterson and Stramma, 1991). The mean latitude of the BC's separation from the shelf break is about 35.8°S  $\pm$  1.1° and for the Malvinas Current, the mean latitude of separation is 38.9°S  $\pm$  0.9°. The coastal ranges of the separation positions are at 950km and 850km respectively (Olson et al., 1988)."

***"The combined flow of the two currents causes a strong thermohaline frontal region, called the Brazil-Malvinas Confluence (BMC) in which the BC breaks off into two branches, one turning to the north forming a recirculation cell, while the other continues southward and veers northeast at about 45°S, becoming the South Atlantic Current (Boebel et al., 1999; Saraceno et al., 2004). The mean transport in this region has been measured to be about 11Sv (Garzoli and Bianchi, 1987). Maximum velocities at the confluence (at about 38°S) reach 55 cm s<sup>-1</sup> with the average value of 35 cm s<sup>-1</sup> with transports of 18 and 11 Sv respectively. Flow can increase up to 23 Sv at the Brazil-Malvinas Confluence (Garzoli, 1993) Mean***

conditions of circulation vary significantly, and more recent evidence shows that it is likely related to meteorological anomalies (Assireu et al., 2003). Some short term variability in the southward extent of the BC has also been observed. Occasionally, when a BC meander that has extended unusually far south retreats, it can shed a series of warm core eddies that migrate into the Antarctic Circumpolar Current (Partos and Piccolo, 1988). Values also vary according to measurement method and depth. A comprehensive overview of literature on BC transport estimates prior to 1991 can be found in Table 2 of Peterson and Stramma (1991)."

"The range of the Confluence oscillate between about 54°W and 45°W, a total distance of about 770 km (at 38°S). The meanders appear to occur on a twelve month cycle and are likely correlate to changes in the separation latitude of the Brazil Current (Boebel et al., 1999; Garzoli and Bianchi, 1987; Goni & Wainer, 2001; Maamaatuaiahutapu et al., 1999; Zavialov et al., 1999). The mean speed of the front is estimated to be about 14 cm s<sup>-1</sup>. The front oscillates around its mean seasonal position (farther north and east during austral winter and farther south and west during austral summer) within a period of about one month and an amplitude that varies from 10-50 km per day. The mean velocity of the displacement of the front reaches values up to 10 km/day (Garzoli and Bianchi, 1987). This area is also rich in eddies, more often called Brazil Current Rings, averaging to about 7-9 rings per year. These elliptical rings can vary in size from about 56 to 225 km along the semi-major axis, and 23 to 108 km for the semi-minor axis. These anticyclones have a mean lifetime of about 35 days and translational speeds of anywhere between 4-27 km per day (Lentini et al., 2002)."

"On average, the temperature in the Brazil Current is about 18°C-28°C, with essentially three meridional zones that experience several degrees of distinctly different annual temperature fluctuations, which corresponds to their proximity to shore. The first zone is located over the shelf and experiences temperature variability of 7-10 degrees, which is controlled by both winter invasions of subantarctic water from the Malvinas Current and discharges from Rio de la Plata and Patos-Mirim. The second or central portion, closer to the eastern margin of the continental shelf, experiences a 5-7 degree variance. The third, on the seaward-most zone, shows little fluctuation until the Confluence (Memery, et al., 2000; Zavialov et al., 1999). Temperatures in the southern section of the current, near the Confluence, can change by 5-13 degrees, with the cooler temperatures occurring around August-September and the warmer values observed in February (Boebel et al., 1999; Podesta, et al., 1991). Almost yearly temperature anomalies of warm and cold fronts occur that seem to be related to the El Nino-Southern Oscillation (ENSO) events. Anomalous cold water extensions to the north occur on the shelf generally one year after every warm ENSO event, and anomalous warm water extensions occur generally one year after every cold ENSO (Lentini et al., 2001). Surface salinities indicative of Brazil Current waters range from 35.1 to 36.2, with the maximum commonly found at around 20°S, where it can reach a

salinity of 37.3 (Memery et al., 2000; Wilson & Rees, 2000). (Barbie Bischof, Elizabeth Rowe, Arthur J. Mariano, Edward H. Ryan, *The Brazil Current*)

Following phenomenon may also be fascinating to examine:

A new type of ocean wave has been discovered by Cinna Lomnitz, University of Mexico and US oceanographer Rhett Butler using data from sea floor seismic observatory in the Pacific. It hugs sea bed and constantly exchanges energy between sea floor and water just above it. Professor Lomnitz was alerted to the possible existence of *coupled waves* by the disastrous earthquake in Mexico City in 1985. Destructive waves rippled through mud layers beneath the city causing many buildings to collapse. The waves found spreading through the oceans following earthquakes are similar.

***"It is a coupled wave - that is, two waves that constantly share energy. Such waves are known from many areas of physics. For instance, a radio signal couples with electric waves in a radio antenna,"*** said Professor Lomnitz. He thinks that *such waves could travel along the sea floor.*

Lomnitz and Butler classify the new discovered wave as a form of Rayleigh wave that propagates along surface of solids. Technically, ***the wave is a coupled acoustic and Rayleigh wave that constantly exchanges energy between waves in the seafloor and the water above it. "Wave coupling is a fascinating phenomenon,"*** providing insight into ***how energy travels through the oceans.*** (*Newtype of Ocean Wave*, Dawn Sciencedotam Report)

**959. And He is (Allah) Who has created (mortal) from water, yet has made (continued) for him (paternal) lineage and maternal (affinity).**

**And your Lord is Since Ever All-Powerful Omnipotent.**

(25-54, Section 5)

Let us first examine terminology used in the verse and its translation, in scientific context.

*Nasaba*: give or ask one's *genealogy*

*Naasaba*: be of same race or kind, resemble, be analogous to, be suitable, convenient

*Tanaasaba*: correspond with, agree with, be related to one another

*Nasabun*: lineage, family, relationship

*Nisbatun*: arithmetical or geometrical proportion, affinity

*Nasiibun*: having same origin, relative, kinsman, consanguinity

*Sihrun*: Relationship by marriage, son-in-law, brother-in-law

According to Imam Qartabi, '*Nasab*' relates to paternal lineage and '*Sihran*' is established through marriage and from women side.

Verse 25-54 has generally been translated as:

"And it is He (Allah) Who has created man from water, and



has appointed for him *kindred by blood*, and  
*kindred by marriage*.

And your Lord is Ever-All Powerful to do what He wills". 25-54

Translation: Dr. Khan and Dr. Al-Hilahi

*Affinity*: close connection, structural resemblance, relationship, relation (by marriage), similarity of character suggesting relationship

*Genealogy*: science of development of plants and animals from earlier forms, descent or line of development of a plant or animal from earlier forms, person's pedigree, a diagram (a table like a tree with branches) showing the descent of a family or species

*Heredity*: tendency of living things to pass their characteristics on to offspring etc., characteristics, qualities, etc. so passed on (*heredity factors, genes*)

*Hereditary*: passed on from parent to child from one generation to following generations

From above, following important points emerge for consideration:

- i. man is *mortal*, yet
- ii. continuity as species is maintained,
- iii. genealogy and heredity (genetics) are by science and design,
- iv. the *mortal* has been designed not only possessing individuality as separate personality, but also as social member capable of constituting a family, and at larger scales, constituents of civil society,
- v. within family, race, geography, etc., man has been given specific identity,
- vi. in all spheres, physical and social roles are compatible, befitting, convenient, and suitable,
- vii. these represent not just physical, physiological, or biological features and functions, but demonstrate loveable relationships, not only fellow feelings but human sentiments and emotions, forming cemented family and societal bonds,
- viii. Lineage maintains mathematical or geometrical proportion, affinity, right from its origin, inscribed in its memory card (DNA),
- ix. Relationships have been not only cemented in genes, but sanctified and fortified through all off shoots of marriage (son-in-law, brother-in-law, etc., etc.), and paternal and maternal lineage.

Also see notes at 22-5 to 7, and 30-20.

Now let us see what is happening in the West:

Marriage is waning all over Europe, as couples prefer "*new conjugal practices*" such as *living together*. People in some countries are marrying a lot less than in others. Study by France's National Institute of Demographic Studies (INED) shows that *couples break up more readily than they used to, despite experiencing*

**relationships and cohabitation before marriage.** "New conjugal practices appeared in the late 1960s in Scandinavia, notably in Sweden, and then gradually spread across Europe," notes the study's author, France Prioux. In general, **a higher cohabitation rate is matched by a higher divorce rate.**

Duration of relationships is also declining. **Germany and Austria "also seem to have adopted unmarried cohabitation as a norm..."** Eastern Europeans tend to marry young, but they too "are moving towards more and more cohabitation..." (*Europe's Couples Marrying Less and Less: Study*, AFP, The NewsWS - May 11, 2006)

People who live alone are twice as likely to suffer serious heart disease as those who live with a partner. Risk is even higher among older people. Kirsten Nielsen of Danish Aarhus Sygehus University Hospital, reported in the *Journal of Epidemiology and Community Health*. But she said it was likely to be linked to *factors associated with single living*, such as smoking, obesity, high cholesterol levels, less frequent visits to family doctors and lack of a *family support network*.

The lowest incidence of serious heart disease was found among those living with a partner, who had enjoyed a high standard of education and were in work. (*Living alone doubles risk of heart disease.*, The News - July 14, 2006)

Consider Islamic injunctions on the subject.

**960. And put your trust in the Ever Living One (Allah) Who dies not, and glorify His praises.**

**And Ever All-Sufficient, Ever All-Aware is He of sins of His slaves. (58)**  
(25-58 to 59, Section 5)

**961. Who (Allah) created the heavens and the earth and all that is between them in six days, then**

**He established over the Throne,**

**The Ever All-Beneficent-Gracious! Ask any informed of Him! (59)**  
(25-58 to 59, Section 5)

Darrel R. Falk observes that "...God, in desiring to communicate that He, and He alone, was the Creator, portrayed creation as occurring within a single *week* for *reasons of significance to the Hebrew culture*." Henri Blocher says: "The use of the anthropomorphic figure of the *week* for the logic of creation and of its completion allows the author to outline a theology of the *Sabbath*. That was the theme closest to his heart... Now, what is the meaning of the *Sabbath* that was given to Israel? It relativizes the works of mankind, the contents of the six working days. *It protects mankind from total absorption by the task of subduing the earth, it anticipates the distortion which makes work the sum and purpose of human life, and it informs mankind that he will not fulfill his humanity in his relation to the world which he is transforming but only when he raises his eyes above, in the blessed, holy hour of communion with the Creator...*" (Henri Blocher, *In the Beginning: The Opening Chapters of Genesis*, p.57)

"According to this view, ***the message was never meant to be a scientific message***

**about the moment-by-moment details of creation:** 'J.I. Packer cautions those who treat Scripture "as if it were written in terms of the communicative techniques and conventions of the modern West rather than the ancient East, or by professing to find in it 'technical-scientific' as distinct from 'naive-observational' statements about the natural order, when the 'technical-scientific' study of nature is less than five centuries old.' (Packer, *God Has Spoken*, p. 104).

**"The significance of the creation account is that it is a grand affirmation of faith in God, not that it intends to present a detailed scientific account** of how the world came to be. Indeed providing the scientific details would have obscured the real message - that of **guiding people to seek God**... the use of figurative language, with its rich symbolism and deep meaning", is the best way to effectively lead people "into His Presence."

The question of whether there was a literal creation week of *seven twenty-four-hour days* was not a social issue during Calvin's days. However, he said: "*Scripture provides us with spectacles through which we may view the world as God's creation and self-expression; it does not, and was never intended, to provide us with an infallible repository of astronomical and medical information...*" (Cited in Allister E. McGrath, *The Foundations of Dialogue in Science and Religion*, p. 124) (Darrel R. Falk, *Coming to Peace with Science*, p. 31-35)

Some scholars have translated '*sittati ayyaam*' as six periods. Latest discussions on the theory of Big Bang, show that at that point in time temperature was extremely enormous and cooling rate was also as high. The time span of six days has been mentioned in the Quran at different places with reference to the initiation-creation process of this universe. After the primordial mass was *rent asunder*, it may perhaps be theorized that, at that **cooling rate**, initiating (originating) basic material which was to form celestial systems (heavens, earth and all between them), was *churned out* and *splintered*, dotting, designing, and making the matrix of the megaverse, in the time span of *our six days*. Further processes for solidification, fashioning, e.g. *cosmic evolution* including landscaping, chemical and organic processes leading to *biological evolution*, however took billions of *our years*. "**If the rate of expansion, one second after the big bang, had been smaller by even one part in a hundred thousand million million, the universe would have recollapsed before it ever reached its present size.**" (Stephen Hawking, *A Brief History of Time*; Harun Yahya, *The Creation of the Universe*, p. 36)

"At the *big bang* itself the universe is thought to have had zero size, and so to have been **infinitely hot**. But as the universe expanded, the temperature of the radiation decreased. **One second after the big bang, it would have fallen to about ten thousand million degrees.** This is about a thousand times the temperature at the center of the sun...At this time the universe would have contained mostly photons, electrons and neutrinos...and their antiparticles, together with some protons and neutrons." Stephen Hawking also explained: "...As the universe expands, any matter or radiation in it gets cooler. (When the universe doubles in size, its temperature falls by half.) Since temperature is simply a measure of the average energy - or speed of the

particles, *this cooling of the universe would have a major effect on the matter in it.* At very high temperatures, particles would be moving around so fast that they could escape any attraction toward each other due to nuclear or electromagnetic forces, but *as they cooled off one would expect particles that attract each other to start to clump together.*" (Stephen Hawking, *A Brief History of Time*, pp.122-123)

Harun Yahya tracing phenomena from time 0 (Big Bang) to 34 minutes and 40 seconds, says: "By now, the *quantities of the particles* that are to form the universe have been *balanced to allow the formation of the material universe.*" He further points out that if the rate of expansion had been smaller by any smallest fraction of a second "the universe would have recollapsed before it ever reached its present size." (Harun Yahya, *The Miracle in the Atom*, pp.29-31)

*We have no idea of 'time' at that point. We can understand measure of time only in our present context. Therefore, it has been mentioned in our understandable measure of time, which also indicates colossal rate of cooling.* (The Creator Himself Knows, better!)

"NASA space probe has peered back in time to a bare *instant* - less than a trillionth of a trillionth of a second - after the Big Bang... The robotic probe looked at the afterglow from the Big Bang, the energetic event scientists believe gave birth to the universe some 13.7 billion years ago, and managed to discern unprecedented detail about the earliest moments of the cosmos. "We report today the most precise measurements of our infant universe," said Charles Bennett, principle investigator for NASA's WMAP spacecraft. "We have new evidence that *the universe suddenly grew from sub-microscopic to astronomical size in less than the blink of an eye,*" Mr Bennett said.

The WMAP (Wilkinson Microwave Anisotropy Probe) detected *light created in the early universe that has been traveling across the universe for more than 13 billion years*, he said. (*Probe looks at instant after Big Bang*, Reuters; Dawn - March 18, 2006) Examine 24-35.

In above verse (25-59), word '*khalaq*', has been used. Let us examine this in the light of processes of *creation* and *science of Rubuubiyah*:

History shows that each age appeals to its most impressive technology or science as a metaphor of cosmos, or even of God. Similarly now attempts are being made not only by theologians but by scientists also to explain the 'revealed statements' in the light of latest available scientific information. After the first science of Physics came into existence, with the Big Bang, as the scientists like to put it, (Some of them would like to put the idea of '*Mathematical Singularity*' ('*Qadaa Amran*': "To Him is due the *primal origin* of the heavens and the earth: when He decrees (*intends*) a matter, He says to it: 'Be', and it is." 2-117) before the idea of '*Physical Singularity*'. Christian theologians may call it '*Word*' and Muslims, '*Kun*'), all other sciences also came into play, in a sequence to satisfy unfolding and emerging needs of the universe; one developing itself and developing into the other - Chemistry, Biology, and so on. When creation of universe and further

creations like that of man were explained by the Quran in 7th century, there existed no consistently acceptable theory about creation of universe except references to some facts and phenomena in the Bible and some mythologies like Greek, Egyptian, Indian, etc. There were even those, like Aristotle and other Greek philosophers, who did not like the idea of 'creation'. They believed that human race and world around it had always existed and would exist for ever. Besides conjecture about creation, there were unfounded ideas about content of universe, earth and its environment. The core issue of 'creation' was far from the reach of human 'conception' or perception.

By distancing from the belief in the Existence of Allah, Oneness of Creator-Providence and denial of the Here-after, modern man has come to depend entirely on worldly success and happiness as the be-all and end-all. Obsession with science and empiricism has landed him in such a dilemma that he has failed to understand the very high ideal and the purpose of his creation. C.E.M. Joad says: "No age, has been so completely barren of norms and values as has been this modern age." The dilemma is doubled by the very nature of body of science that it is an ever progressing probe, always subject to verification and refinement. It mainly embodies many assumptions and theories constantly under examination. All equations are not free from 'constants' which make the equations themselves non-constant. Laws of science are not the last word. They can always be challenged. In these circumstances the Quran presents facts, with appeal to reflect, reason, understand and apply the right option against wrong. C.E.M. Joad points to the Law-Giver Who lays down the moral law and order for the universe. He further clarifies that all creation and morality get their existence and meaning from the Creator Who is the Only Creator. He is Ever All-Powerful and All-Knowing.

"To Him (Allah) is due, the *primal origin*  
of the heavens and the earth." 2-117

"And He (Allah) has *subjected* to you  
all that there is in the heavens  
and all that there is in the earth: all is from Him.  
Verily, herein are signs for those who reflect." (45-13)

The Quran employs specific and appropriate terminology for various scientific processes involved in the phenomena of creation and development, evolution, and sustenance. Abdullah Yusuf Ali explains some of the processes and related terms as follows: The verse 2-116 tells "us that everything in heaven and earth celebrates the Glory of Allah. Lest anyone should think that the heavens and the earth were themselves primeval and eternal, we are now told that they themselves are creatures of Allah's Will and Design. Cf.6-102, where '*Bada'a*' is used for the creation of the heavens and the earth, and '*Khalaqa*' is used for the creation of all things. '*Bada'a*' goes back to the very primal beginning as far as we can conceive it. The materialists might say that primeval matter was eternal: other things, i.e. the forms and shapes as we see them now, were called into being at some time or other, and will perish. When they perish, they dissolve into

primeval matter again., which stands at the base of all existence. We go further back. We say that if we postulate such primeval matter, it owes its origin itself to Allah, Who is the final basis of existence, The Cause of all causes. If this is conceded, we proceed to argue that the process of Creation is not then completed. 'All things in the heaven and on the earth' are created by gradual processes. In 'things' we include abstract as well as material things. We see the abstract things and ideas actually growing before us. But that also in Allah's creation, to which we can apply the word '*Khalaqa*', for in it is involved the idea of measuring, fitting it into a scheme of other things. Cf 54-49; also 25-59. Here comes in what we know as the process of evolution. On the other hand, the '*Amr*' (Command, Direction, Design) is a single thing, unrelated to 'Time'- "like the twinkling of an eye" (54-50).

"Another word to note in this connection is *Ja'ala*' (making), which seems to imply new shapes and forms, new dispositions, as the making of the Signs of the Zodiac in the heavens, or the setting of the sun and moon for light, or the establishment of the succession of day and night (25-61 & 62). "A further process with regard to the soul is described in the word *Sawwa-a* (bringing it to perfection, 91-7)..

"*Fatara*" (42-11) implies, like *Bada'a*, the creating of a thing out of nothing and after no pre-existing similitude, but perhaps '*Fatara*' implies the creation of primeval matter to which further processes have to be applied later, as when one prepares dough but leaves the leavening to be done after. *Badaa*' (without the '*ain*'), 30-27, implies beginning the process of creation..

"..*Baara'a* is creation implying liberation from pre-existing matter or circumstance, e.g. man's body from clay (59-24) or a calamity from previously existing circumstances (57-22).. The act and acts of creation have various aspects. *Khalaqa* is the general term for creation, and The Author of all Creation is *Khaaliq*. *Baara'a* implies a process of evolving from previously created matter or state: The Author of this process is *Baarii*; the Evolver. *Sawwara* implies giving definite forms or colours: for this shows the completion of the visible stage in creation." (Abdullah Yusuf Ali, The Holy Quran Translation, Foot Notes 120 (2-117) and 5406 (59-24), pp. 50 & 1450).

Also see verses 2-117, and 36-82.

Abdul Wadud offers following explanation for above verses, in his book '*The Phenomena of Nature and the Quran*'(p.5): "The underlying idea in the above verses is that Divine intentions and decisions are in fact an integral part of Allah's *process of creation*. The Holy Quran has used two different words for creation. They rather indicate the two different stages of creation. One is '*Amr*', the other is '*Khalq*'. '*Khalq*' means to create a new object from the existing constituents. This is where an object appears in its manifest form. But prior to this is a stage where an object is still in the process of 'becoming'. This planning stage is described by the Holy Quran as '*Aalam-e-Amr*'. What is the nature of this planning and how it is carried

out is beyond human imagination."

The English word 'evolution' has been used in the context of one of the functions of '*Rubuubiyah*'. This does not in fact convey the real idea of the Quran. This represents just one aspect of the Arabic word '*Falaah*', which has a wider concept for unfolding the latent faculties of man. The process of '*Falaah*' (of which 'evolution' is just one aspect) gradually prepared the scene in the heavens and the earth where man was instituted so that his innate faculties were developed to the fullest.

Next verse 25-61 refers to *making* of constellation (solar system), sun and moon, in the heavens. Verse 21-30 shows that heavens and earth were created by cleaving asunder existing primal matter.

"Do not the unbelievers see that the heavens and the earth were *joined together*,

before We (Allah) clove them asunder?..." 21-30

In verse 25-61, the word *ja-ala* has been used. From above discussion it appears that after heavens, earth and all between them were *created* in six days from *primal matter* (21-30), they were made into solar systems, constellations, etc., etc., through due processes, whereas further evolution and expansion of the universe still continues: 51-47

**962. Blessed is He (Allah) Who has set in the heaven constellations, and has set amongst them a lamp and an illuminating moon (61)**  
(25-61, Section 6)

The Bible calls both Sun and Moon *light*, but in the Qur'an, they are differently named; the first is called *light (nuur)* and the other is compared in this verse to *lamp (siraaf)* reflecting light.

**963. And He is (Allah) Who has made the night and the day a succession,**  
(25-62, Section 6)

**964. And Allah is Since Ever All-Forgiving, Ever All-Merciful. (70)**  
(25-63 to 76, Section 6)

**965. "Say (O Muhammad, unto the disbelievers):  
My Lord (Allah) is not uneasy because of you,  
if you call not on Him".**  
(25-77, Section 6)



## Surah-26 Ash-Shur'aa

966. **And Verily your Lord!**

**He (Allah) is indeed the Ever All-Mighty, the Ever All-Merciful.**

(26-9, Section 1)

967. **Verily, We (Allah) shall be with you, *Listening*.** (15)

(26-10 to 15, Section 2 to 4)

When Allah called Moses (Peace be upon him) to go to the people of Pharoah to warn them, he said that he feared that they would deny him, his tongue was not clear and they had a charge of murder against him. He begged to send his brother Aaron (Peace be upon him), with him, to help him. Allah said:

"Nay! Go you both with Our (Allah's) Sings.

*Verily, We (Allah) shall be with you, Listening.*" (26-10 to 15).

968. **(Allah) Lord of the worlds-creation.** (16)

(26-16 to 17, Section 2 to 4)

969. **(Allah) Lord of the heavens and the earth, and all that is between them.**

(24) (26-23 to 28, Section 2 to 4)

970. **(Allah) Your Lord and the Lord of your fathers - the ancients.**

(26) (26-23 to 28, Sections 2 to 4)

971. **Lord of the East and the West, and all that is between them.** (28)

(26-23 to 28, Section 2 to 4)

972. **They said: We believe in the Lord (Allah) of the worlds-creation.** (47)

**The Lord (Allah) of Moses and Aaron.** (48)

(26-34 to 51, Sections 2 to 4)

When Moses (Peace be upon him) cast his staff, it forthwith swallowed up all



that the sorcerers falsely showed. So the sorcerers fell down prostrate saying,

*"We believe in the Lord of the worlds-creation.*

*The Lord of Moses and Aaron (Peace be upon them)." 26-47 to 48*

973. **So We (Allah) expelled them from gardens and water springs, (57)  
And treasures and a fair estate. (58)**

**Thus [We (Allah) turned Pharoah's people out], and  
We caused the Children of Israel to inherit them. (59)**

(26-52 to 68, Section 2 to 4)

Allah revealed to Moses (Peace be upon him) to depart by night with His slaves (*Bani Israel*) because they would be pursued by Pharoah and his army whom Allah drowned. Furthermore Allah deprived them of the blessings of gardens, springs, properties etc. and made *Bani Israel* their inheritors.

(26-52 to 68)

974. **Nay, verily with me is my Lord (Allah). He will guide me. (62)**

(26-52 to 68, Section 2 to 4)

Pharoah and his armies pursued Moses (Peace be upon him) and his followers at sunrise. Moses (Peace be upon him) assured his followers, who were afraid, that Allah was with them and He would guide them. They all were saved by Allah and Phoroah and his army were drowned. (26-62 to 68)

975. **And surely, your Lord (Allah)!**

**He is indeed the Ever All-Mighty, the Ever All-Merciful. (68)**

(26-52 to 68, Section 2 to 4)

976. **Verily, they are enemies to me,  
save the Lord (Allah) of the worlds-creation. (77)**

**Who (Allah) has created me, and Himself guides me. (78)**

**And He is (Allah), Who feeds me and gives me to drink. (79)**

**And when I am sick, then it is He (Allah) who cures me, (80)**

**And Who (Allah) makes me to die, then gives me life (again), (81)**

**And Who (Allah), I eagerly hope, will forgive me my faults  
on the Day of Judgement. (82)**

(26-62 to 82, Section 5)

Prophet Abraham (Peace be upon him) asked his father and his people, if their idols, whom they worshiped, did hear, harm or benefit them. They said they found their fathers doing that. (26-69 to 76) This has no logic. In fact, this shows, they had no answer. Abraham (Peace be upon him) declared as in verses 26-77 to 82 above.

977. **And verily, your Lord (Allah)!**

**He is indeed the Ever All-Mighty, the Ever All-Merciful.**

(26-104, Section 5)

978. **(Allah) Lord of the worlds-creation. (109)**

(26-105 to 109, Section 6)

979. **Their account is only with my Lord (Allah), if you could (but) know. (113)**

(26-105 to 115, Section 6)

Prophet Noah (Peace be upon him) asked his people to fear Allah and keep duty to Him. He did not demand any reward for this from them as it was only from Allah, the Ever Lord-Master of the worlds-creation. They were not willing to believe him as they thought that meanest of the people followed him. He said he had no knowledge of what they used to do. He said *"their account is only with my Lord-Master, if you could but (know)." He did not want to abandon the believers because of this criticism, as he was only a plain warner. (26-105 to 115).*

980. **And Verily, your Lord (Allah),**

**He is indeed the Ever All-Mighty, the Ever All-Merciful. (122)**

(26-122, Section 6)

981. **(Allah) Lord of the worlds-creation. (127)**

(26-123 to 127, Section 7)

982. **And fearing keep your duty to Him (Allah)**

**Who has aided you with (all good things) that you know. (132)**

**He (Allah) has aided you with cattle and sons. (133)**

**And gardens and watersprings. (134)**

(26-123 to 135, Section 7)

983. **And verily, your Lord-Master (Allah),**

**He is indeed the Ever All-Mighty, the Ever All-Merciful.**

(26-140, Section 7)

984. **(Allah) Lord of the worlds-creation. (145)**

(26-141 to 145, Section 8)

985. **And verily your Lord-Master (Allah)!**

**He is indeed the Ever All-Mighty, the Ever All-Merciful. (159)**

(26-159, Section 8)

986. **(Allah) Lord of the worlds-creation. (164)**

(26-160 to 164, Section 9)

987. **And verily your Lord-Master (Allah),**

**He is indeed the Ever All-Mighty, the Ever All-Merciful.**

(26-175, Section 9)

988. **(Allah) Lord-Master of the Worlds. (180)**

(26-176 to 180, Section 10)

989. **And fearing keep your duty to Him (Allah)**

**Who created you and the generations of the ancients. (184)**

(26-181 to 184, Section 10)

990. **My Lord-Master (Allah) is the Ever All-Aware of all what you do. (188)**

(26-185 to 190, Section 10)

991. **And verily your Lord-Master (Allah)!**

**He is indeed the Ever All-Mighty, the Ever-All-Merciful.**

(26-191, Section 10)

992. **(Allah) Lord-Master of the Worlds-creation. (192)**

(26-192 to 204, Section 11)

993. **Thus We (Allah) have caused it enter the hearts of the guilty. (200)**

(26-192 to 204, Section 11)

The Quran is the revelation of the Lord (Allah) of the worlds-creation, brought down by the Faithful Spirit upon the heart of Prophet Muhammad (Peace be upon him) to be of the warners in a clear Arabic language. Truly it is in the scripture of the ancients. It was known to the scholars of Israelites. If it were revealed to non-Arabs, who would have recited to unbelievers of Mecca, they would not have believed in it. Allah has thus let the denial of the Quran enter the hearts of the guilty. They would not believe in it until they see the painful torment. (26-192 to 201)

994. **And We (Allah) never destroyed of any township but it had its warners (208)**

**For a reminder, and since ever We (Allah) never were unjust. (209)**

(26-208 to 209, Section 11)

995. **(Allah) The Ever All-Mighty, the Ever All-Merciful. (217)**

(26-217 to 220, Section 11)

996. **Verily He (Allah), only He, is the Ever All-Hearer, the Ever All-Knower.**

(26-220, Section 11)



## Surah-27 An-Naml

997. **(Allah) Ever All-Wise, Ever All-Knower. (6)**  
(27-1 to 6, Section 1)
998. **And Glory is to Allah, Ever Lord-Master of the worlds-creation. (8)**  
(27-7 to 9, Section 1)
999. **Verily it is I, Allah, the Ever All-Mighty, the Ever All-Wise. (9)**  
(27-7 to 9, Section 1)
1000. **Then, surely, I Am Ever All-Forgiving, Ever All-Merciful. (11)**  
(27-10 to 14, Section 1)
1001. **All-thankful praises are to Allah,**  
(27-15, Section 2)
1002. **Allah, Who brings forth  
the hidden stores-treasures in the heavens and the earth, and  
knows what you hide and what you reveal, (25)**  
(27-20 to 26, Section 2)
1003. **Allah; there is no god, but He, Lord of the Supreme Throne. (26)**  
(27-20 to 26, Section 2)
1004. **In the Name of Allah the Ever All-Beneficent, the Ever All-Merciful; (30)**  
(27-29 to 31, Section 2)
1005. **Then certainly my Lord-Master (Allah) is  
Ever All-Absolute Rich, (free of all need), Ever All-Bountiful. (40)**  
(27-38 to 40, Section 3)
1006. **Allah, Ever Lord of the worlds-all being. (44)**  
(27-44, Section 3)
- "She (Sheba) was asked to enter that lofty palace; but**

when she saw it, she thought it was a lake of water, and she (tucked up her skirts) uncovering her legs.

He (Solomon) said:

'This is but a palace paved smooth with slabs of glass.'

She said: "O my Lord! I have indeed wronged my soul:

I do submit with Solomon to *Allah, the Lord of the Worlds.*"

(27-44)

1007. **And We (Allah) saved those who believed, and used to keep duty, fearing (Allah) (53)**

(27-45 to 53, Section 4)

Allah sent Prophet Salih (Peace be upon him) to *Thamud* to ask him to obey-worship Allah. The people disputed. Salih (Peace be upon him) asked them not to hasten the evil but seek forgiveness of Allah and His Mercy. They attributed ill omen to him. He warned them that they were being *tested* and in fact the ill omen was for them. Specially nine mischievous people plotted to kill him and destroy his household. Allah defeated their plot, destroyed them and their nation all together with their houses in utter ruin as a lesson for others also. And Allah saved those who believed and used to fear Allah, and keep their duty to Him. (27-45 to 53).

1008. **All thankful-praises are to Allah, (59)**

(27-59 to 66, Section 5)

Before this verse (27-59), it is informed:

"And We (Allah) *rained down* on them (people of Lot) a shower (of brimstone): and

evil was the shower on those who were *admonished (but heeded not)*!

(58)

Dr Nurbaki says: "He (Allah) will, as the possessor of infinite power, send down His wrath on a form neither we nor our science can know...The rain pouring from the cloud of radioactive krypton is a death rain, comparable to the rain that annihilated Sodom and Gomorrah." (Dr Haluk Nurbaki, *Verses from the Holy Quran and the Facts of Science*, p.251) (Allah Knows best!)

The point is, information and statements in the Quran need much deeper scientific and systematic multi-disciplinary research, collecting, collating and exploring geo-physical, bio-chemical, and archeological evidence spread over terrestrial museum as a part of celestial set up.

In verses 27-59 to 64, it is explained:

*Messengers* are *selected* on the strength of their *conviction* (faith and belief), conduct and *character*, from the very people, to warn and admonish them, before orders for their utter destruction are issued due to their obstinacy in corrupt living developing disorder, as a philosophy of life in denial and defiance of laws of nature.

They are informed, appeal is made to their intellect and conscience while warning about consequences of their evil conduct. They are called to consider Benevolence of God, and examples are explained to analyze concepts and conjecture about associating false gods which are utterly powerless and useless in any of processes of Omniscience of creation and maintenance of systems in universe. Similar string of argument runs through preaching points of all Prophets (Peace be upon them), from time to time, e.g:

*Allah created the heaven and the earth.*

*He sends down rain from the sky.*

He *causes to grow* orchards full of beauty and delight. It is not in any one's power to cause them grow. Only those, who think not justly, deny this.

Allah has made the earth *firm* with *immovable mountain* ranges, designed water bodies and irrigation systems of streams and rivers through them and all over the globe, making it habitable. He maintains mechanism of waters, moving and intermingled, as two separate bodies. Only those who are ignorant, may ignore all argument and Omniscience to attribute these processes to anything as god, besides Allah.

It is asked who listens to the call of the distressed, and relieves the suffering?

Have you ever considered demographic dynamics as to how human race is maintained from parents to children and from generation to generation through scientific laws of heredity, in genetics, in social realm, and economic continuum. ***Historical evidence shows that social laws apply effectively and judiciously in making people inherit cultures and civilizations, and in gaining and holding power on earth.*** How can one conceive any one as god who can devise such physical and social sciences, besides Allah? Little it is that one heeds!

It is reminded that God guides through depths of darkness on land and sea, through various systems He has put in place. Particularly when one is completely helpless, and cut off from rest of the world, at the mercy of winds, hurricanes, and tides, it is neither brain nor braun nor any tools or technology which saves, but only the Will of God that brings back to land.

Attention is invited to consider systems of winds that develop, as heralds of glad tidings for moving clouds for rain as His mercy? How can one consider different gods who develop different systems, coordinate and deliver as a matter of mercy?

High is Allah above all what they associate with Him, in His sciences at work in universe.

He originates creation then repeats it. It is important to note that these are basic sciences of God, e.g. genesis (origination and creation), and sustaining all systems in harmony and order, which can not be conceived for any one else.

Again it is important to note that it is informed that He is maintaining very vast systems of heavens and earth, where his sciences are at work for producing

sustenance, pure and nutritious as delicacies. Can there be any one besides Allah, who can even have an estimate of enormity and complexity of these systems?

"Say: 'Bring forth your argument if you are telling the truth!'" (64)  
(27-59 to 64)

1009. **Is not He (Allah) Who created the heavens and the earth, and  
sends down for you water from the sky, and  
We (Allah) caused to grow therewith  
*wonderful gardens full of beauty and delight.*  
It is not your ability to cause the growth of their trees.  
Is there any god with Allah?  
Nay, but they are people who ascribe equals (unto Him)! (60)**  
(27-59 to 66, Section 5)

Palaeontologists have found a fossil haul from at least nine hominids, *ramidus*, who lived in eastern Africa more than four million years ago. More intriguingly, analysis of carbon isotopes of soils points to the *kind of vegetation that grew there at that time, "a mosaic of environments" covered by woods and grassy woodlands, with lakes, swamps, springs and streams and local volcanic hotspots.* They say *habitat question is vital for understanding the rise of Man.* (Fossil sheds light on dawn of humanity, The News - 20th January 2005)

1010. **Is not He (Allah) Who made the earth a fixed abode (*habitable place*), and  
made, amidst it, rivers, and  
made for it firm mountains (*stabilizers*), and  
has set a *partition* between the two seas?  
Is there any god with Allah?  
Nay, but most of them know not! (61)**  
(27-59 to 68, Section 5)

See notes at 25-53.

1011. **Is not He (Allah) Who responds the distressed when he calls to Him, and  
removes the evil, and  
has made you inheritors of the earth?  
Is there any god with Allah?  
Little is that they remember! (62)**  
(27-57 to 66, Section 5)

1012. **Is not He (Allah) Who guides you  
in the darkness on the land, and the sea,  
He Who sends the winds as heralds bearing good tidings before Mercy? Is  
there any god with Allah?  
High Exalted is Allah from all that they ascribe as partners (unto Him)!**  
(63) (27-59 to 66, Section 5)

1013. **Is not He (Allah), Who originates creation, then reverts (repeats) it, and  
Who provides for you from the heaven and the earth?  
Is there any god with Allah?**

**Say: 'Bring forth your proofs, if you are truthful'! (64)**

(27-59 to 66, Section 5)

**1014. Say: None knows the unseen-hidden in the heavens and the earth, except Allah; (65)**

(27-59 to 66, Section 5)

**1015. And surely, our Lord-Master (Allah) is full of bounty to mankind,**

(27-73, Section 6)

**1016. And surely your Lord-Master (Allah) knows all that their breasts conceal, and all that they reveal.**

(27-74, Section 6)

**1017. Surely, your Lord-Master (Allah) will decide**

**between them by His Judgement, and**

**He is the Ever All-Mighty, the Ever All-Knower. (78)**

(27-76 to 81, Section 6)

**1018. And when the Word is fulfilled on them,**

**We (Allah) shall bring forth for them a *beast from the earth that shall speak to them, because***

**people had since not believed in Our Signs.**

(27-82, Section 6)

Cloning technology is not just copying animals and humans. It's about better understanding biology. Complexities and consequences throw up many questions.

Many plants reproduce sexually and asexually. We use cloning technology in gardens and fields. But it should not *replace* human sexual procreation by asexual. It will wipe out basic ingredients of humanity, like love, tranquility between pair-mates, feelings, etc., and family, relationships, fabric of society, with fatal consequences for civil society and state structures also. ***Animality will mix with humanity not only in blood relations, organ implants, but in genes and cells in mind and brain hybrid of HUMANIMAL and HUMAPLANT.***

A clone is genetically identical but that does not mean that it would be very like the genetic parent. A clone would be the product of a different womb, born into a different environment, and brought up among different influences. It would be a different person. (Tim Radford: *Send in the Clones*, The Guardian; The Dawn - 09.08.2003)

**1019. See they not that We (Allah) have made the night for them, that they come to rest in it , and the day to make sight clear?.**

(27-86, Section 7)

**1020. And all shall come to Him (Allah), *humbled.* (87)**

(27-87 to 88, Section 7)

"On the Day when the Trumpet will be blown, all who are in the heavens and the earth will be terrified excepting whom Allah wills. *And all shall come to Him, humbled.*" (27-87)



Also see notes at 39-68.

**1021. Work of Allah (Only) Who perfected all things.**

**Verily, He is Ever All-Aware of what you do. (88)**

(On that Day) "the mountains which seem solid and fixed will fly as clouds:  
*work of Allah Who perfected all things. Verily He is Ever All-Aware of what you do.*

(88) (27-87 & 88, Section 7)

Dr Haluk Nurbaki (*Verses from the Holy Quran and the Facts of Science*, pp.73-77) has given following translation and interpretation of this verse (27-88):

"You see the mountains and think them motionless,  
yet they progress, just as clouds progress.

Such is the handiwork of God, Who has disposed of everything in firmness.  
He is completely aware of all you do." 27-88

*jaamid*: physically static, inert, lifeless, motionless

Dr Nurbaki presents following points for consideration:

- Mountains appear to be static, yet actually are in motion,
- Motion of mountains is similar to that of clouds,

Earth's *crust* constitutes a restricted layer like the thin rind of orange. Molten metals and rock (*magma*) constitute core inside the earth, surrounded by different solid layers, and finally soil and rock (mountains) on the outside. Earth crust, inspite of all its firmness, possesses very slow motion. Motions more pronounced at borders of layers are called *faults*.

But there is another motion like that of clouds: mountains move in a spatial direction, with earth's motion in cosmic organization. Gravitation is based on an ineluctable law of unity, i.e., all masses tend to become single mass by attracting each other. The other force needed to continue their separate existence is centrifugal force due to rotational motion. Rotational motion contributes firmness to this process by precisely balancing the gravitational force. There is harmony due to these two balancing forces.

**1022. (Allah) Lord-Master-Owner of this city (Makkah) which He has hallowed, and to Whom (Allah) all things belong. (91)**

(27-91 to 92, Section 7)

**1023. And say: (O Muhammad) all thankful-praises are to Allah, Who will show you His Signs, then you will recognise them. And your Lord is not unaware of what you do.**

(27-93, Section 7)



## Surah-28 Al-Qasas

1024. **That the promise of Allah is True.** (13)

(28-7 to 13, Sections 1 to 5)

1025. **And thus do We (Allah) reward the kindly good-doers.** (14)

(28-14, Sections 1 to 5)

1026. **Verily, He (Allah) is the Ever All-Forgiving, the Ever All-Merciful.** (16)

(28-15 to 17, Sections 1 to 5)

1027. **And Allah is Surety over what we say.** (28)

(28-27 to 28, Sections 1 to 5)

When the would-be father in law expressed his intention to marry one of his two daughters to Moses (Peace be upon him) on the condition of 8 years service and additional 2 years as a grace, Moses (Peace be upon him) settled that which ever of the two terms he fulfilled there will be no injustice to him. Moses (Peace be upon him) said: "And Allah is Surety over what we say". (28-27 to 28).

1028. **Verily, Me, I Am Allah, the Lord-Master-Owner of the worlds-creation.** (30)

(28-29 to 35, Sections 1 to 5)

1029. **And Moses (Peace be upon him) said:**

**My Lord (Allah) ever Knows all who it is**

**that comes with guidance from Him (Allah).** (37)

(28-36 to 37, Sections 1 to 5)

1030. **Surely, Allah guides not the wrong-doer people.** (50)

(28-48 to 50, Sections 1 to 5)

1031. **But Allah guides whom He wills.**

**And He ever Knows all those who are the guided.**

(28-56, Section 6)

**1032. And since ever We (Allah) are the inheritors. (58)**

(28-58 to 59, Section 6)

"And how many a town have We (Allah) destroyed that flourished in insolent ease.

Then those are their dwellings, which have not been inhabited after them, except a little.

And since ever We are the inheritors ." (58)

"And never was your Lord to destroy the towns, until

He had sent to their Centre (mother town) a Messenger to recite to them our Signs,

nor are We to destroy the towns unless the people thereof are wrong-doers ."

(59) (28-58 & 59)

**1033. And whatever of the thing you have been given  
is but an enjoyment of the life of the world, and its adornment, and  
that which is with Allah is better and ever lasting.**

(28-60, Section 6)

**1034. And your Lord-Master (Allah) creates whatever He wills and chooses.  
The choice has never ever been for them.**

**Glorified is Allah, and**

**High Exalted above all that they associate (with Him)!**

(28-68, Section 7)

**1035. And your Lord-Master (Allah) knows what their breasts conceal, and  
what they reveal.**

(28-69, Section 7)

**1036. And He is Allah; there is no god but He.**

**His are all the thankful-praises in the first and the last, and**

**His is the Decision-Command, and unto Him you shall all be returned.**

(28-70, Section 7)

**1037. Say: "What think you?**

**If Allah made the night continuous for you till the Day of Resurrection,  
which god other than Allah could bring you within light?**

**Will you not then hear?**

(28-71 to 73, Section 7)

Also see notes at 25-45 to 46, and 36-37.

**1038. Say: "What think you?**

**If Allah made the day continuous for you till the Day of Resurrection,  
which god other than Allah could, bring you within night**

**wherein you come to rest? Will you not then see (reflect)? (72)**

(28-71 to 73, Section)

**1039. Of His (Allah's) Mercy, He has made for you the night and the day, that  
you come to rest therein and seek of His bounty, and in order that**

**you may be thankful, (73)**

(28-71 to 73, Section 7)

**1040. That the Truth is Allah's. (75)**

(28-74 to 75, Section 7)

**1041. Verily, Allah likes not the exultant; (76)**

**Verily Allah likes not the corruptors, (77)**

(28-76 to 82, Section 8)

**1042. Allah increases the provision for whom He wills of His slaves and restricts (for whom He wills). (82)**

(28-76 to 82, Section 8)

**1043. Verily, He (Allah) Who has ordained the Quran to you will surely bring you back to the destination.**

**Say: My Lord ever knows all of him who comes with guidance, and him who is in error manifest. (85)**

(28-83 to 85, Section 9)

"Place of return: (i) a title of Makkah; (ii) the occasion when we shall be restored to the Presence of our Lord. It is said that this verse was revealed at *Juhfa*, on the road from Makkah to Madinah, a short distance from Makkah, on the Hijrah journey. The Prophet was sad at heart, and this was given as consolation to him. If this was the particular occasion, the general meaning would refer the Place of Return to the occasion of the Resurrection, when all true values will be restored, however they may be disturbed by the temporary interference of evil in this life." (Abdullah Yusuf Ali, Note 3416, p.984)

**1044. And invoke not along with Allah, any god.**

**There is no god but He.**

**All things perish save His Magnificence-Countenance.**

**His is the Decision-Command, and to Him you shall be returned.**

(28-88, Section 9)



## Surah-29 Al-Ankabuut

1045. Thus Allah factually knows those ~~who indeed~~ who speak true, and factually knows those ~~who indeed~~ who are liars. (3)

(29-1 to 3, Section 1)

1046. And He (Allah) is the Ever All-Hearer, the Ever All-Knower.

(29-5, Section 1)

1047. Surely, Allah is Ever All-Sufficient

altogether free of the need of the worlds-creation.

(29-6, Section 1)

1048. And those who believe and do righteous good deeds,

We (Allah) shall remit from them their evil deeds ~~and~~ shall recompense them the best of what they used to do.

(29-7, Section 1)

1049. Then I (Allah) shall tell you what you used to do.

(29-8, Section 1)

"And We (Allah) have enjoined on man kind-dutifulness to parents; but if they strive to make you join with Me that of which you have no knowledge, then obey them not. Unto Me is your return. *Then I shall tell you what you used to do*". (29-8).

1050. And those who believe and do righteous good deeds,

assuredly, We (Allah) shall admit them among the righteous.

(29-9, Section 1)

1051. Is not Allah ever All-knower of what is in the breasts of all beings?(10)

(29-10 to 11, Section 1)

1052. Verily, Allah knows those who believe, and

**assuredly, He knows the hypocrites. (11)**

(29-10 to 11, Section 1)

**1053. Then We saved him and those with him in the ship, and made it a Sign for all peoples. (15)**

(29-14 to 15, Section 2)

Allah sent Prophet Noah (Peace be upon him) to his people and he tarried among them for nine hundred fifty years. The Deluge engulfed them, for they were wrongdoers. *Yet, Allah delivered him and those with him in the ship which was made a Sign for all peoples.* (29-14 & 15)

**1054. See they not how Allah originates creation, then reverts (repeats) it?  
Verily, for Allah that is easy.**

(29-19, Section 2)

"The *originating of creation* is the *creation of primeval matter*. The repetition of the process of creation goes on constantly, for at every moment new processes are being called into being by the Creative Power of Allah, and according to His Laws. And the final creation as far as man is concerned will be in the *Ma'ad*, when the whole world as man sees it will be entirely newly created on a different plane.." (Abdullah Yusuf Ali, Note 3440, p.991)

**1055. Say (O Muhammad): 'Travel in the land, then see (you will know), how He (Allah) originated (initiated) creation, then Allah is creating-developing the later creation.  
(how progressively evolving fully develops the ultimate destined)  
Verily Allah is Ever All-Powerful Able over all things.**

(29-20, Section 20)

Abdullah Yusuf Ali has translated above verse as follows:

"Say: '*Travel through the earth*, and see how Allah did *originate* creation;

so will Allah produce a latter creation: For Allah has power over all things".

29-20

Consider carefully the statement of the Quran in 29-20. It is promised that by ***traveling in the land***, with curious eye, one can discover secrets of creation, progressive evolution, ultimate upgradation, etc., in the manifest evident Signs in nature. Darwin was not a biologist. When he ***traveled*** in the land, there was no microscope invented, and molecular biology was not developed yet. It seems that the statement in the Quran was proved right that he was able to piece together to a considerable extent the patches of evidence, inspite of missing links, as his *theory of evolution*, for which he himself said that it needed further observation and study. He did not claim finality. It provided very important clues for and a direction to future research in many areas. '*Evolution*' assumed so much importance that it became testing ground for so called *revolutionary* and *reactionary* contest in almost all fields of history, philosophy, sciences, religion, etc.

God's *world* provides fossils stored in rocks, ice and underground, as if analogous to file folders arranged chronologically in archives. We can learn about creation of living organisms by *scanning* through the "file cabinet" of life. There are surely theological ramifications of evidence we unearth. We can learn about life's history by examining geographical distribution of living organisms and species, present and past, and mechanism employed by God, in this.

*Nasha'a*: grow up (child), live, originate, rise, act of growing, increasing or developing, educating

*Ansha'a*: train, create, compose, begin

*Nasha'tun*: production

*Aakhara*: other, last one

It is used in contrast to first, and also to one.

*Aakkhara*: cause a delay, put at the last, leave behind, postpone

*Aakharun*: other, another, end, last

*Aakhiratun*: end, extremity, termination

*Al-Aakhiratu*: the future life, day of judgemet

*Aakhiru*: final, last, that is to come latter, after

**1056. He (Allah) punishes whom He wills and shows Mercy to whom He wills, and to Him you shall be turned.**

(29-21, Section 2)

**1057. And you cannot escape (frustrate Allah) in the earth or in the heaven, and there is none for you beside Allah, of protector or guardian.**

(29-22, Section 2)

**1058. Then Allah saved him (Abraham) from the fire.**

(29-24, Section 3)

The answer of his people, to the call of Prophet Ibrahim (Peace be upon him) to worship Allah only, was that they would: 'Kill him' or 'Burn him.'

"Then Allah saved him from the fire.

Verily, in this indeed are Signs for the people who believe." (29-24)

**1059. Verily, He, only He, (Allah) is the Ever All-Mighty, the Ever All-Wise. (26)**

(29-23 to 27, Section 3)

**1060. Verily, Allah ever knows all, what they invoke, beside Him, of any thing. He is the Ever All-Mighty, the Ever All-Wise. (42)**

(29-41 to 43, Section 4)

**1061. Allah created the heavens and the earth with the Truth (Law).**

(29-44, Section 4)

**1062. And Allah ever knows all of what you do. (45)**

(29-45 to 48, Section 5)

**1063. And our God and your God (Allah) is One, and to Him we have surrendered. (46)**

(29-45 to 48, Section 5)

**1064. Assurely (beyond any doubt) the Signs are with Allah only. (50)**

(29-45 to 51, Section 5)

**1065. Say: (to non-believers, O Muhammad)**

**Ever All-sufficient is Allah for witness between me and you.**

**He knows whatever is in the heavens and the earth.. (29-52)**

**1066. Allah provides them and you.**

**He is the Ever All-Hearer, the Ever All-Knower. (60)**

**"And so many a moving (living) creature carry not their own provision!**

**Allah provides them and you.**

**He is the Ever All-Hearer, the Ever All-Knower.**

(29-60)

The statement, "*And so many a moving (living) creature carry not their own provision..*", invites attention to many points, e.g.:

- i. Many creatures do not provide sustenance for themselves, e.g., they do not produce plants, animals or organisms for themselves. In many biochemical processes, however, they may be producing for other life forms.
- ii. There are many creatures who do not store and carry their food, yet. they survive for longer periods than those who do all this.
- iii. All nutritional ingredients, required by each species in its assigned environment for its survival, development and performance of its purposeful part, are chemically, biologically and physically distributed, stored and supplied on continued basis, all over.
- iv. Water which is the most essential part of sustenance, can not be carried and stored by animals for all times and for entire life. Its cycle is so set that it is made available underground, on land and in atmosphere, where ever life forms are found.
- v. creatures are moving:
  - in search of their food,
  - as a part of food chain,
  - maintain biological *momentum* and balance, and
  - to fulfill the purpose of life.
- vi. all creatures have to *move to find* their share in the providence (*fadhal*):

"And when the Prayer is finished, then may you *disperse through the land*, and seek of the Bounty of Allah: and celebrate the Praises of Allah often: that you may prosper." 62-10



Above verse does not prescribe immobility and lifelessness in getting fixed in just one aspect of ritual aspect of prayer. *After* proper fulfillment and finishing of prayer, it is a prescription to *move out* and seek out the part of bounty, already in stock for him. The verse goes on to clarify that for further progress and prosperity, one has to work righteously for applying appropriately the part of endowment entrusted to him, in this process.

- vi. Even man is reminded that it is not he who himself conduces physical (e.g., radiation) biochemical (e.g., nitrogen fixation, etc., etc.) and all other agricultural processes (e.g., germination, sprouting, growth, fermentation, etc., etc.). He simply prepares soil, sows seed, waters, etc. (56-64). Sustenance and Providence are much wider aspects of *Rubuubiyah* of God, Who Bestows all with Benevolence.

Inventories are developed, managed and distributed (*Rubuubiyat*: Providence), so that they become available to, or can be accessed by, every creature, unable to provide or carry or store for itself. The statement, "*Allah provides them and you..*", needs much deeper consideration. Millions of animals and plants consume food or nutrition to survive. Consider some interesting techniques, technologies and phenomena at work in comprehensive *food chain* maintaining balance in a well computed and controlled system of supply and demand:

A species of pelican can stand motionless in swamps for six hours for fishing. An owl uses radiation for trapping a sparrow. A species of termite lays about two million eggs at a time, which forms a delicacy for other insects, yet 500 to 600 survive to continue their line. *Reason* for such a phenomenon has to be seen in species itself. Quantitative equilibrium forms fulcrum of faith in biology, as Omniscience.

- 1067. **Allah increasing out-spreads the provision wide  
for whom He wills of His slave subjects, and  
restricts it for whom (He wills).**

**Verily, Allah is Ever All-Aware (cognizant) of all things. (62)**  
(29-60 to 63, Section 6)

- 1068. **All the thankful-praises are for Allah! (63)**

(29-60 to 63, Section 6)

- 1069. **And those who strive in Our (Allah's Cause),  
We surely, guide them in Our Ways; And  
verily, Allah is, indeed, with the kindly good-doers.**

(29-69, Section 7)



## Surah-30 Ar-Ruum

1070. **Allah's is the Decision-Command (matter) before and after (events). (4)**

**He (Allah) helps to victory whom He wills.**

**He is the Ever All-Mighty, the Ever All-Merciful. (5)**

(30-2 to 6, Section 1)

"The Romans have been defeated by the Persians *in a land close by*.

But after their defeat they shall gain victory within a few years.

*Allah's is the Decision-Command (matter) before, and (even) after.*

On that day the believers shall rejoice with Allah's help.

*He helps whom He wills.*

*He is the Ever All-Mighty, Ever All-Merciful."* 30-1 to 5

*Ghalaba*: over come, conquer, prevail, subdue, take by force, *gain possession of (a place), mastery*

*Ghalbatun*: victory, success in a contest, superiority

1071. **It is a Promise of Allah.**

**Allah fails not His Promise, but most of mankind know not. (6)**

(30-2 to 7, Section 1)

"(That is) Allah's Promise!

Allah fails not His Promise, but most men do not know.

They know of the part of outside appearance of the life of the world; but of the end they are heedless." (30-6 & 7).

*Bid'a*: less than ten, from 3 to 9, (according to some 5 to 9), a small number, a part, a few (days or years, *indicating circumstance of time*)

1072. **Allah has created not the heavens and the earth, and all that is between them,**

**except with Truth (Law) and for an appointed term.**

(30-8, Section 1)

Ahmed Ali has translated above verse as follows:

"God did not create the heavens and the earth and all that lies between them without *reason and a determined purpose*". (30-8)

1073. **Surely Allah wronged them not, but they used to wrong themselves.**  
(30-9, Section 1)

"Do they not travel in the land and see what had been the end of those before them?

They were superior to them in strength, and  
they tilled the earth and colonized it more than that they have colonized.  
And their came to them their Messengers with clear proofs.  
Surely it was not Allah who wronged them, but  
they used to wrong themselves." (30-9)

1074. **Allah originates creation, then He reverts (repeats) it, then  
unto Him you shall be returned.**  
(30-11, Section 2)

1075. **And for Him (Allah) are all the thankful-praises  
in the heavens and the earth!. (18)**  
(30-17 to 19, Section 2)

1076. **He (Allah) brings forth the living from the dead, and  
He brings forth the dead from the living, and  
He revives the earth after its death.  
And thus shall you be brought forth (resurrected). (19)**  
(30-17 to 19, Section 2)

Also see notes at 22-5 to 7.

The genetic code of an organism, remains, in a sense, static state till it receives an *activation command*. Many microbes and viruses remain *lifeless* or *dead* when they dont have water for their spores and inner structures, and they may be activated when they get the charge and the command through the molecule of water. Another example from human body can be any cell, e.g., epidermal, possessing genetic code of the entire humanbeing. But this cell can not yield a humanbeing since all but a part of the code is suppressed. In a sense, in each cell, the suppressed code is like a *static writing in a book*. Recurrence of life in spores of microbes and in crystallized viruses is an illustration of emergence of the living from the dead.

Carbon and Nitrogen, for example, become *alive* when charged negatively and *dead* when charged positively. These atoms change sign continually in living organisms. As an obvious explanation of bringing forth the dead from the living is that of the mortality of all living things.

1077. **And of His (Allah's) Signs is that:  
He created you of dust; then behold you are mortals,  
(yet) multiplied-spread widely. (20)**

(30-20 to 27, Section 3)

Humanbeing, created of clay and water, is mortal. Self-perpetuation is the result of natural phenomena: (i) reproduction, (ii) growth rate of population higher than death rate, (iii) spread over with adaptability and survival under widely varied ecological systems all over the planet, (v) survival of earlier man in jungles and caves, in a multifarious and more mighty animal world

Also see notes at 22-5 to 7, and 25-54.

**1078. And of His (Allah's) Signs is that He created for you mates from yourselves, that you may live with peace of mind with them, and He has made between you *desirous love* and mercy. (21)**

(30-20 to 27, Section 3)

*Wadda*: love, desire, wish, like, want, long, attachment

*Waddatan*: love, affection, friendship

*Desire*: strong longing, strong sexual attraction, request, thing that is wished for

Also see 4-1.

The institution of marriage is, in fact, the basis of fabric of human civilization. ***Marriage is an ethical way of preserving human species and systematic way of ordering of our generations.***

*Nikah* (*aqd*: uniting) is a sacred contract. Institution of marriage develops feelings of love and loyalty which are pride of humanity. Mutual love of husband and wife, not built basically on momentary foundation, but on life-long partnership, passing through thick and thin, is further cemented by parental affection and dedication for development of offspring for a civilized society, deeply integrated and strengthened by paternal, maternal and both sides of matrimonial lineages (25-54). Love is described as a sign of God: 30- 21. Also examine 4-34.

People who have never married run a significantly higher risk of dying early. A study of census and death certification data for more than 67,000 American adults has revealed that those who stayed single were more likely to die first, while a surviving marriage was strongly associated with a longer life.

***"The scientists, from the University of California, suggest that the findings show that marriage is a rough proxy for social connectedness, while a life without it is more closely associated with isolation."***

After taking into account age, health and several other relevant factors, scientists found that people who had been widowed were almost 40 per cent more likely to die over the eight-year period, those who had been divorced or separated were 27 per cent more likely, and those who had never married were 58 per cent more likely to die.

The never-married "penalty" was larger for those in very good or excellent

health, and smallest for those in poor health. It was also found to be greater among men than women. The study, published in the *Journal of Epidemiology and Community Health*, covered a range of age groups, from 19 to 24-year-olds to pensioners.

Robert Kaplan, of department of health services, Los Angeles School of Public Health, University of California, said that the study indicated how a marriage-less life can be a risk factor for mortality in all age groups. "Firstly, having never been married is a better predictor of poor health outcomes than either divorce or widowhood," he said. "Secondly, the impact of social isolation is not constrained to the elderly. In fact, it is comparatively stronger early in life." (Sam Lister, Health Correspondent, *Staying single may cost your life*, The News - August 24, 2006)

Being a loner could be bad for heart. Men with few social connections have highest levels of a blood marker for inflammation that has been linked to atherosclerosis, blocking of arteries. Eric Loucks, of the Harvard School of Public Health in Boston, Massachusetts, said: "It seems to be good for health to have close friends and family, to be connected to community or religious organizations, and to have a close partner." [James Meikle, *Loneliness can bring heartache*: study, The Guardian/Reuters; The Dawn, 3.4.2005)

Although divorce has been permitted in Islam, yet this option is to be exercised, through a process, only if absolutely unavoidable:

"Out of all the things that have been declared *halaal* (permissible), there is nothing more disliked by Allah than divorce".

In Islam, marriage is a sacred contract between husband and wife. It gives them option to enter into the contract on terms deemed proper and to terminate if it fails inspite of all sincere efforts and becomes absolutely unbearable.

Marriage is an indispensable starting point for family, as sacred institution. Moral and ethical foundation of family life lies in a lawful marriage.

In any legal system, contract, agreement or covenant, is a gateway to legal relations. Contract is must for formalizing "meeting of minds", and for its enforcement and execution under law. Its essentials are free choice, consent [unequivocal offer (*ijab*) and acceptance (*qubul*)], declaration (solemnization) without any undue influence, coercion, conceit, and concealment between contracting parties, and of course without any arrogance in extravagance.

For validity of contract, "consideration", is an essential element, i.e., *mehr* (dower, marriage gift by husband as a mark of love, respect, as social security for family and virtuous life). For entering into contract of marriage it is incumbent upon man to plan and arrange for meeting economic obligations of family. Covenant is mutual promise to observe the limits ordained by Allah (*Hudud Allah*). This introduces Allah, the Witness and the Judge, as the force for its sincere fulfillment. It checks even secret immoral conduct.

*Nikah* (marriage) is equated with *ihsan*, meaning *fortress*. Husband is *muhsin*, like a fort. Wife is *muhsinah*, who comes within protection of the fortress of marriage. [Hassan Aslam Shad, Marriage and Islam, The Dawn, 7.12.2003 (Abul A'la Maududi, *Huquq Az-Zaujain*, (Fazlur Rehman, *Islamic Modernism: Its Scope, Method and Alternatives*)]

**1079. And of His (Allah's) Signs is the creation of the heavens and the earth, and the diversity of your languages and colours. (22)**

**And of His (Allah's) Signs is your sleep by night and by day, and your passionate quest from His Bounty. (23)**

(30-20 to 27, Section 3)

Also see notes at 78-9, 25-47, and 6-60.

*Manaamun*: time or place of sleeping, dream

*Naama*: sleep, slumber, become calm, subside, be dull, die out (fire), acquiesce in, remain quiet, confide in, *submit quietly to*, neglect

*Naumatun*: nap

*Baghaa*: transgress, pass beyond bounds to seek, desire to act unjustly

*Ibtaghaa*: covet, seek,

*Baghaaun*: demand

*Baagh*: one who seeks or desires passionately

*Ba Gha Ya*: pass (a barrier or board)

*Sleep* is a condition of *body* and *mind* such as *recurs regularly every night*, in which eyes get closed and muscles, nervous system, etc relax. It is a *time of rest* during which a person is *not conscious*. During sleep, heart beat and breathing *slow down*, and muscles *relax*. It restores energy to body and brain. Some people sleep for seven to eight hours a night, and some have periods of light and deep sleep. People may *dream* while they sleep, but often do not remember them.

How all this works? There are voluminous studies on the subject.

**1080. And of His (Allah's) Signs:**

**He shows you the lightning, fear and hope, and sends down water from the sky, and thereby revives the earth after its death. (24)**

(30-20 to 27, Section 3)

*Lightning*, electric spark from a cloud in thunderstorm, can be seen as flashes, as balls, or as sheets of light. It is followed by thunder.

**1081. And of His (Allah's) Signs is that:**

**the heaven and the earth stand fast symmetrical by His Command, then as soon as He will call you, by a single call, from the earth, then and there you will come out. (25)**

(30-20 to 27, Section 3)

1082. **To Him (Allah) belongs whoever is in the heavens and the earth.  
All are obedient to Him. (26)**

(30-20 to 27, Section 3)

1083. **He is (Allah) Who originates (initiates) creation, then  
repeats (reverts) it, and  
it is supremely easy for Him.  
And His is the Highest Exalted Attribute in the heavens and the earth.  
He is the Ever All-Mighty, the Ever All-Wise. (27)**

(30-20 to 27, Section 3)

1084. **Then who will guide him whom Allah has let astray?  
And for such there are none of the helpers. (29)**

(30-28 to 31, Section 4)

Allah explains the Signs in detail to a people who have sense. But those who do wrong, follow their own lusts without knowledge. "Then who will guide those whom Allah leaves astray? And for them there are none of helpers". 30-28 & 29

1085. **There is no altering (the laws of nature) Allah's creation. (30)**

(30-28 to 31, Section 4)

"So set your countenance (self) in steady-sincere devotion as a man of true faith;

Allah's nature, the original pattern on which He originated (created) mankind.

*There is no altering (nature, laws of) Allah's creation.*

That is the right religion (the supreme law); but most men know not. (30)

"Turning to Him (Allah) repentant,  
be fearful-dutibound, and  
be steady prayful, and  
never ever be of the idolators - (31)

"Even of those who have splintered their religion and became sects (sectarian),

all of several party exulting in what it has (carved out for itself)". (32)

(30-30 to 32)

The Prophet (Peace be upon him) said:

"Every child is born on *Al-fitrah* (the nature), his parents convert him to Judaism or Christianity or Maginism, as an animal gives birth to a perfect baby animal. Do you find it mutilated"? (Bukhari)

Al-Sayyuti said: "The best explanation of *fitrah* is that it is the Sunnah (way) of all of the Prophets which is in agreement with the revealed Laws, indicating that it is a *response to naturally created inclinations*. In the Holy Quran, Almighty God, the Most High and Exalted, has identified the pure *fitrah* with which He created mankind: (30-30), as *hanifa*, which means the *way* based on unified law of

nature (pure monotheism), e.g. presented (practiced) by Abraham, (Peace be upon him).

"*Hanif*: inclined to right opinion; orthodox (literal meaning of Greek word), firm in faith, sound and well-balanced, *true*. Perhaps the last word, *true*, sums up most of the other shades.

"The Jews, though taught *Unity*, went after false gods, and the Christians invented *Trinity* or borrowed it from *paganism*. We go back to pure, *Hanif*, doctrine of Abraham (Peace be upon him), to live and die in faith in the One True God." (Abdullah Yusuf Ali, Note 134 for verse 2-135)

"For *Hanif*...Here *true* is used in the sense in which we say, '*the magnetic needle is true to the north*.' Those who have been privileged to receive the *Truth* should never hesitate or swerve but remain constant, as men who know." (Abdullah Yusuf Ali, Note, Note 3540)

"As turned out from the creative hand of Allah, man is innocent, pure, true, free, inclined to right and virtue, and endued with true understanding about his own position in the universe and about Allah's Goodness, Wisdom and Power.." (Abdullah Yusuf Ali, Note 3541)

**1086. Allah increases the provision for whom He wills, and restricts (for whom He wills). (37)**

(30-37 to 40, Section 4)

**1087. Allah is He Who created you, then provided you sustenance, then causes you to die, then will give you life (again).**

**Is there any of your partners that does aught of that?**

**Glory is to Him, and**

**High Exalted is He above what they associate (with Him)! (40)**

(30-37 to 40, Section 4)

**1088. Verily He (Allah) likes not the ungrateful disbelievers. (45)**

(30-44 to 45, Section 5)

**1089. And of His (Allah's) Signs is that:**

**He sends the winds bearing good tidings, and**

**to make you taste from His Mercy, and that**

**the ships may sail at His Command, and that**

**you may passionately quest of His Bounty, and**

**in order that you may be thankful. (46)**

(30-46 to 51, Section 5)

**1090. It was since incumbent upon Us (Allah) to help the faithful believers..**

(47) (30-47 to 51, Section 5)

**1091. Allah is He Who sends the winds so that they stirring raise up clouds, then, He spreads them wide in the sky as He wills, and**



**makes them *dark layered segments*, and  
you see the *rain issuing from within thereof*. And  
when He *showers* with them whom He wills, from His slaves  
(creatures);lo! they do rejoice; (48)**

(30-46 to 51, Section 5)

*Asara*: relate, excite, raise, honour, respect, choose, determine upon, commence

*Asarun*: trace, footstep

*Aasara*: prefer, give precedence, transmit

*Asarahu*: appropriate the best

*Ta'sara*: follow one's tracks

*Asiirun*: pure, fine, first quality

*Asarun*: effect

*Kasafa*: cut up (cloth), eclipse, be *darkened*, assume a gloomy look

*Kisfan*: in pieces, layers one upon the other, fragment

*Istabshara*: rejoice especially in good news

*Cloud* is a collection of water vapour or ice crystals. Clouds form high in atmosphere. When formed close to ground, it is *mist* or *fog*. Water drops formed in clouds fall on ground as rain. Bigger rain drops fall as *thunderstorm* or heavy showers, smaller ones as *drizzle*. *Cloudbursts*, sudden and very heavy showers of rain, usually happen in warm and stormy weather. *Cumulonimbus* clouds may form at a cold front, bringing heavy showers and storms. Water transportation or cycle involves processes of evaporation by heat and radiation, condensation by cooling, cloud formation and movement by temperature and wind, rain formation in designed droplets, *raining* and *pouring* over *designated places* in measured doses effected by wind and other physical factors, ground flow due to gravity and gradient, percolation underground, gushing out over ground as spring, and so on. Water is carried through clouds to thirsty lands, in a grand design. From mountains melted snow and rain water is transported through a very elaborate network of natural streams, channels, rivers, etc., all over the globe, which ultimately gets drained into seas.

*Water Spout*, spinning column of water, rising from surface of sea or lake, is a kind of tornado. When tornado forms above water, or moves over water, it sucks water into swirling air and makes a water spout.

Also see 35-9, 22-63.

**1092. So look considering at the marks of Allah's Mercy; how  
He gives fresh life to the earth after its death.  
Verily, That (Same, He) is the life Giver to the dead, and  
He is Ever All-Powerful over all things. (50)**

(30-46 to 51, Section 5)

1093. **Allah is He Who created you in weakness, then appointed after weakness, strength, then, after strength, appointed weakness and grey hair. He creates what He wills. He is the Ever All-Knower, the Ever All-Powerful.**

(30-54, Section 6)

*Dha'afa*: be weak, multiply

*Dhu'fun*: infirmity

*Dhi'fun*: like, portion equal to another, as much again, double

*Dha-ufa*: feeble

*Dha'fatun*: weakness of heart and mind

*Dhi'fain*: twofold

*Idh'aafan*: manifold

*Shaibatun*: hoariness (grey-headed)

*Shaaba*: become grey or white-haired by age, to grow old

Also see notes at 22-5.

*Childhood*, state of *weakness* in the stages of human life, begins when a *baby* starts to learn walking. Rapid growth takes place during childhood. In *adolescence* physical and emotional changes, and sexual development, called *puberty*, take place and he can reproduce. *Glands* become very active and produce *hormones*. *Adult* is fully *grown* and *mature* (stage of strength). Man has longer part of life as adult. In *aging* body breaks down gradually. Old age again represents weak state.

1094. **That is how Allah stamps seal on the hearts of those who learn not to know. (59)**

(30-58 to 60, Section 6)

"And indeed, We (Allah) have set forth every ideal for mankind in this Quran.

But (even) if you (O Muhammad) bring to them any Sign, the disbelievers are sure to say:

'You follow nothing but falsehood, and magic'. (58).

"That is how Allah stamps seal on the hearts of those who learn not to know". (59)  
(30-58 & 59)

"When an attitude of obstinate resistance to Truth is adopted, the natural consequence (by Law) is that the heart and mind get more and more hardened with every act of deliberate rejection. It becomes more and more impervious to the rejection of Truth, just as a sealed envelope is unable to receive any further letter or message after it is *sealed*. Cf. also 2-7 and Note 31". (Abdullah Yusuf Ali, Note 3577, p.1024).

1095. **Verily, Allah's Promise is True. (60)**

(30-58 to 60, Section 6)



## Surah-31 Luqmaan

1096. And He (Allah) is the Ever All-Mighty, the Ever All-Wise. (9)
1097. He (Allah) has created the heavens without any support you can see, and has cast into the earth *stabilizers* (firm mountains) lest it may shake with you; and He has dispersed therein moving creatures of all kinds. And We (Allah) send down water from the sky; so We nourish grow therein from all goodly-kind mate (10)  
(31-10 to 11, Section 1)
1098. Then, verily Allah is Absolute All-Rich (free of all needs), Owner-Worthy of All Praise. (12)  
(31-12 to 19, Section 2)
1099. Then to Me (Allah) will be your return, and I shall tell you what you used to do. (15)  
(31-12 to 19, Section 2)
1100. In fact whatever it be, even if the *weight* of a grain of mustard seed, and though it be in a rock, or in the heavens, or in the earth, Allah will bring it forth. Allah is Ever Most Superfine Subtly All-Aware. (16)  
(31-12 to 19, Section 2)
- See notes at 4-40.
1101. Verily, Allah likes not any arrogant boaster. (18)  
(31-12 to 19, Section 2)
1102. Then Allah has subjected (harmonized) for you whatever is in the heavens and whatever is in the earth, and has completed perfect His Gracious-Benevolence visible and invisible-hidden.  
(31-20, Section 3)
1103. And unto Allah is the resultant-return (sequel) of all affairs (matters). (22) (31-21 to 24, Section 3)

1104. **Verily, Allah is Ever All-Knower of what is in the breasts. (23)**  
(31-21 to 24, Section 3)
1105. **We (Allah) let them (disbelieves) enjoy a little, then  
We shall compel them to a great torment. (24)**  
(31-21 to 24, Section 3)
1106. **All the thankful-praises are to Allah! (31-25, Section 3)**
1107. **To Allah belongs whatever is in the heavens and the earth.  
Verily, Allah, He is the Ever All-Absolute Rich (free from any need)  
the Owner of all thankful-praise. (31-26, Section 3)**
1108. **And if all trees in the earth were pens, and  
the ocean, with seven more oceans, after it, add to it, (were ink),  
the Words of Allah could not be exhausted.  
Verily, Allah is Ever All-Mighty, Ever All-Wise.  
(31-27, Section 3)**
- Also see 18-109.
1109. **The creation of you all and the resurrection of you all  
are only as (the creation and the resurrection of) a single self.  
Verily, Allah is Ever All-Hearer, Ever All-Knower.  
(31-28, Section 3)**
1110. **See you not that Allah merges revolving the night into the day, and  
merges revolving the day into the night, and  
has subjected (harmonized) the sun and the moon,  
each running its course for a term, appointed, and that  
Allah is Ever All-Aware of what you do?  
(31-29, Section 3)**
1111. **That (is so) because Allah, He is the True, and that  
which they invoke besides Him is the false, and because  
Allah, He is the Ever Most High, the Ever Most Great. (30)  
(31-26 to 30, Section 3)**
1112. **See you not that the ships sail through the sea by Allah's Grace, that  
He may show you of His Signs?  
Verily, in that are signs for all constantly persevering grateful.  
(31-31, Section 4)**
1113. **Verily, Allah's Promise is True. (31-33, Section 4)**
1114. **Verily, Allah! With Him (Alone) is the knowledge of the Hour.  
He sends down the rain-succour, and  
knows that which is in the wombs.  
Verily, Allah is Ever All-Knower, Ever All-Aware. (34)  
(31-34, Section 4)**

*Ghaithu:* rain that is productive of much good - vegetation following rain

*Ghaatha:* aid, succour

*Succour:* help given in time of need, help somebody in danger or difficulty



## Surah-32 Al-Sajdah

1115. (Allah) Lord-Master of the worlds-creation. (2)

(32-2 to 3, Section 1)

1116. Allah is He Who has created the heavens and the earth, and  
all that is between them, in six days.

Then He established over the Throne.

You have none, beside, Him, a protector-guardian or an intercessor. (4)

(32-4 to 9, Section 1)

1117. He (Allah) governs all affairs from the heaven to the earth; then  
it ascends unto Him *in time*

(*real time, same day, in a time, at the same time*)

whose measure has since been a thousand years of your reckoning. (5)

(32-4 to 9, Section 1)

*Ma'rajun*: ladder, place of ascending, stairs, steps

*Arraja*: remain, dwell in a place; halt, stop at, be intent upon, *incline from side to side*

*In-araja*: bend

*Ta-arruju*: deviation

*Mun-arijun*: sloping, sinuosity

*Urjuunun*: a curved raceme

*Araja*: ascend upto high place

*Al-yaum*: today, on this day

*Yaumun*: day, **time**, *any span of time*, season

*Yauman*: day by day, from day to day

*Min Yaumihi*: from that day, the same day

**Real Time**: (*real time processing, e.g., in computer*): the *actual time* during which an event takes place (*as it happens*), the data *being processed as it is generated*

In physical world even **time** is *not real*; it is *not absolute*. It is a *related concept* in science and human perception. The Quran refers to 'time' variously, depending upon its span(s) or point(s) of reference, e.g. *Asr*: (The over all concept of time: 103-1), *Dahar*: (Epoch, Eon, Age: 45-24, 76-1), *Ayyaam*: (Periods: 3-140), *Yaum*: (Day: 2-259), *Hiin*: (Small duration: 76-1, 39-42), *Saa'at*: (Moment: 16-77), *Ajal-am-musamma*: (Determined term: 6-2), *Idh*, *Idha*: (In point of time: 2-34, 11-1). See discussion in Vol-I, particularly under '*Time as Mystery in Creation and Re-creation*'. Here we are not going into details of Theory of Relativity. We will consider only a few aspects of *time perception*. In fact, "**time does not flow at the same rate in all places in universe**. We have discovered this fact through the recondite voyages of cosmic rays with frenetic oscillations. Although the life-times of these particles (*pi mesons*) last no longer than a hundred billionths of a second on earth, they can survive for many days in various regions of the universe due to the dilation of time..." (Dr Haluk NURbaki, *Verses from the Holy Koran and Facts of Science*, p. 268)

Measurement of time by body clock, within human frame, may vary under different circumstances:

"Studies of **human time perception** show that age-related changes in the nervous system alter one's sense of time; it really does seem to move more quickly with age. According to this theory, a cluster of neurous in the mid brain collects time signals from all over the brain and coordinates those that occur at the same time and involve singular events or perceptions. The neurons also establish start and finish of various time intervals that the brain is interested in measuring, such as how long it should take before a red traffic light turns green. Moreover, a *brain chemical called dopamine regulates this clock*. Add dopamine and the clock runs faster; take it away, and the clock slows down..." (Sandra Blakeslee, '*Human body clock holds key to passage of time*', The Dawn, 22.7.98)

There are people who can decide when they go to bed at night to get up at a certain time next morning and wake up punctually without an alarm clock. Researchers at Luebeck University Hospital in northern Germany, found that this ability to wake up spontaneously at a predetermined time is linked with a rise in the level of the hormone. *Their body clock doesn't need alarm*.

"Fruit flies sing in the evening to call their mates quite rhythmically. Ronald Konopka, a research professor at Clarkson University, first linked this rhythm to the *per gene* (per: *periodic*). When it mutates, it produces faster or slower intervals between calls. Each kind of fly '*times*' its existence to a different length of day. All animal behaviour and functions are *inspired* (programmed) by Allah. (Examine 16-68).

"The fruit fly does not care when the sun rises or sets; when its song changes, the day changes. Its *sense of time comes from within*. activated by the *per gene*. A similar effect is seen in man if confined to a *cave* where he cannot see the **sun** and a **clock**. He will sleep and wake up on a regular cycle not of 24 hours but generally of 25

hours. This seems to be the *daily or circadian rhythm that DNA builds into him*. This is a partial scientific observation under the given conditions. Much bigger phenomena however offer open invitation to all for reflection e.g. "(Remember) when the young men fled for refuge to the Cave. They said: 'Our Lord! Bestow on us Mercy from Yourself, and facilitate for us our affair in the right way!'"

Therefore, We (Allah) *covered up their hearing* in the *Cave* for a number of years.

Then We (Allah) raised them up that We might test which of the two parties was best at calculating the time period that they had tarried". (18-10 to 12).

"And you might have seen the *sun*, when it rose,

Michael Young of Rockefeller University, and Konopka jointly discovered that the *per gene* codes certain proteins in the cell that *regulate* rhythm making the day seem long or short to the fly. These have also been found in human beings. DNA manipulates rhythms, or vibrations, that we decode into time. Other vibrations are decoded into light, sound, texture, smells, etc. Sir Arthur Eddington calls all these '*fancies of the mind*', i.e. our sensory input is only a signal transmitted to us via DNA - abstract vibrations appearing '*real*' events in time and space with the capability to, '*sense*' very minute variation. (Examine 91-7 to 8, and 90-10).

If a *gene* can regulate time besides *self*, then it can possibly regulate space, too! Subjectively, time and space depend on one's own participation. According to Einstein there is *no fixed time in the relative world*. Biological process (*aging*) depends upon how fast one travels in space.

Re-examine verse 32-5, given above.

**"God knows best and time will show."** (F.Steingass)

Steingass's statement may be examined in the light of following:

"We (Allah) will show them our Signs in the universe, and in their own-selves, until

it becomes manifest-clear to them that this is the Truth." (41-53)

1118. **That is He (Allah),**  
**the Ever All-Knower of the unseen-hidden and the visible,**  
**the Ever All-Mighty, the Ever All-Merciful, (6)**  
 (32-4 to 9, Section 1)

1119. **Who (Allah) made all things excellent, He has created;**  
**And He originated creation of man from clay; (7)**  
**Then He made his progeny from an extraction of paltry fluid; (8)**  
**Then He fashioned him perfect, and**  
**breathed into him of His spirit; and**  
**made for you hearing and sight and hearts;**  
**little is the thanks you give! (9)**

(32-4 to 9, Section 1)

*Nafakha*: blow with mouth, breathe (with), to swell out, puff up one's self with pride

*Nafkhatun*: a single blast

*Intafakha*: haughty, advanced (day)

*Nafkhun*: inflating

*Nuffaakhathun*: water-bubble, vesicle

*Minfaakh*: bellows

*Nafkhaau*: mound of collapsing earth

*Ruuhun*: spirit, soul, secret, ***something out of hidden***, *breath of life*, *vital principle*, *divine inspiration*

*Ruuh-ul Qudus*: The spirit of Holiness or the Holy Spirit: The angel Gabriel, who alone is supposed by this name

*Riihun*: wind, smell, prosperity, power

*Raihaamun*: victuals, things necessary to support life

*Araaha*: drive home (flocks) in evening

*Raaha*: depart, be cool, pleasant, airy (house), be quick, brisk, lively, smell (a thing)

*Raahun*: wine, mirth, cheerfulness, windy

*Rawaahun*: ease, quietude

*Rauhun*: pity, mercy, light breathe of air, joy (aid, justice), wideness, ampleness, evening breeze, bounty, gift

The *possessor of soul* (in generic sense the singular standing for class):

"On the Day whereon *the possessors of soul* and angels

will stand arrayed". (78-38) (Translation: Dr Abdullah Abbas Nadvi)

*Raaha*: *something which gives life, movement, benefit or protects from ill effect*

Examine 17-85 & 15-29: Here the term *Ruuh* has been used in above sense. Its reference '*to be from God*' makes it more sacred, strong, positive and good in essence and character.

For reference to Gabriel (Peace be upon him) and angels, see 78-38, 70-4, 26-193, and 2-72. The Quran refers to Jesus (Peace be upon him) as *Ruuh-ul Qudus*. In 4-171, he has been referred as *Ruuh* from Him (Allah). In 42-52, its reference is interpreted to be for the Quran (revelation).

From its root many derivatives are used with different meanings: For grain, food, fragrance (56-79), offspring, air (as singular conveying admonition: 54-19, 33-9, 3-117, 14-18, and as plural conveying glad tidings: 15-22, 30-46, 7-57, 30-48) strength of domination (8-46), return, in order or in turn, sprouting of sapling, abundance in benevolence (12-87).



*Special strengths assigned to mortals have often been mistaken for divinity.* Hebrew Bible tells us that God exercises His Creative Power by His *Spirit* (Breath). About the Creative Power, the Quran tells us that He says '*Kun Fa-yakuun*' (He says Be! And it is.). The word *Ruuh* has been used differently, which is taken in the sense of Spirit. and for putting breath into man:

"But He (Allah) fashioned him in due proportion, and  
*breathed into him something of His Spirit...*" 32-9

For execution of the Command, different forces created by God, are commissioned by Him for accomplishment of various tasks. Mujahid said: "The angels do not descend except with Truth (*Amr*, Law); means (they descend) either with the Message or with the punishment." (Bukhari)

In this connection see discussion on '*Ruuh*', Spirituality, Divinity, and '*Special Strengths of Mortals Mistaken for Divinity*', in Vol-I.

1120. **And verily, We (Allah) make them (disobedient disbelievers) taste the lower (near) torment prior to the greater, in order that they may (repent) return. (21)**

(32-20 to 22, Section 2)

1121. **Verily, We (Allah) shall exact retribution from guilty. (22)**

(32-20 to 22, Section 2)

1122. **Verily, your Lord-Master (Allah) will judge between them on the Day of Resurrection concerning that wherein they used to differ.**

(25) (32-23 to 30, Section 3)

1123. **Have they not seen how We (Allah) drive the water to the dry-barren land, and therewith bring forth crops, whereof their cattle, and they themselves eat? Ever then will they not see (reflect)? (27)**

(32-23 to 30, Section 3)



## Surah-33 Al-Ahzaab

1124. **Verily, Allah is Ever All-Knower, Ever All-Wise. (1)**

(33-1 to 3, Section 1)

1125. **Verily, Allah is Ever All-Aware of what you do. (2)**

(33-1 to 3, Section 1)

1126. **And put your trust in Allah, and Allah is Ever All-Sufficient as Trustee. (3)**

(33-1 to 3, Section 1)

1127. **But Allah says the Truth. And  
He guides on the (Right) Way. (4)**

(33-4 to 5, Section 1)

"Allah has not made for any man two of the hearts (minds) within his body;  
neither has He made your wives,  
whom you declare to be like your mothers' backs, your real mothers; and  
nor has He made your adopted sons, your real sons.  
That is but your saying with your mouths.

*But Allah says the Truth and He guides on the (Right) Way". 33-4*

*Jawwafa:* cavity, hollow, belly, abdomen, chest or thorax, inside, middle,  
extract, entrails or intestines, heart, core, principal

*Jaufun:* part, interior

*Jaafa:* penetrate inwardly

1128. **And Allah is Since Ever All-Forgiving, Ever All-Merciful. (5)**

(33-4 to 5, Section 1)

1129. **And Allah is Since Ever All-Seer of what you do. (9)**

(33-9 to 20, Section 2)

1130....Such have not believed.

Therefor, Allah makes their deeds fruitless.

And that is ever easy for Allah. (19)

(33-9 to 20, Section 2)

"Covetous over you.

Then when fear comes, you will see them looking to you, their eyes revolving,

like (those of) one over whom hovers death: but

when the fear is past, they will smite you with sharp tongues, covetous of goods.

*Such men have no faith, and so Allah has made their deeds of none effect: and that is easy for Allah.* " 33-19

1131. Verily, Allah is Since Ever All-Forgiving, Ever All-Merciful.

(33-24, Section 3)

1132. And Since Ever All-Allah is Strong, Ever All-Mighty. (25)

(33-26 to 27, Section 3)

1133. And Allah is Since Ever All-Powerful Able over all things. (27)

(33-20 to 27, Section 3)

1134. Then verily, Allah has prepared for the good-doers among you an immense reward. (29)

(33-28 to 29, Section 4)

1135 "O wives of the Prophet! you are not like any of the (other) women:

if you do fear (Allah), be not too complaisant of speech, lest

one in whose heart is a disease should be moved with desire: but speak you a speech (that is) just. (33-32)

(33-30 to 34, Section 4)

*Lovesickness* might be more than just a flighty poetic notion, as it can afflict with *mental trauma*, a British psychological study warns. In most serious cases the "*disease*" can prove fatal, the researchers said, calling for lovesickness to be taken more seriously by the medical profession.

For many centuries, the *manias*, *depressions* and *obsessions* associated with *romantic love* were considered a genuine state of mind rather than an *affectation*, clinical psychologist and author Dr Frank Tallis said. "However, careful examination of the *sanitized language* (of referrals from general practitioners) will reveal that *lovesickness* may well be the underlying problem... Many people are referred for help who cannot cope with the intensity of love, have been destabilized by falling in love, or who suffer on account of their love being unrequited." Symptoms can include mania, such as elevated moods and inflated self-esteem, depression, or obsessive compulsive disorder, such as repeatedly checking for e-mails. The most serious cases could lead to suicide, the article said. (*Love Sickness Needs Diagnosis*, AFP; The Dawn, 7.2.2005)

A Florida State University team found that *brain chemistry responsible for addiction plays a role in love*. Researchers said the messenger chemical dopamine, which stimulates the brain's reward centre, helps keep male Prairie voles monogamous. They fall in love like humans, and forge long-lasting relationships, the *Nature Neuroscience* journal reported. *Dopamine plays a key role in attracting people back to source of pleasure. It also keeps an addict hooked on the drug.*

After mating, dopamine is released into brain of male in the area known as accumbens. When scientists blocked activity of a protein that is activated by dopamine in vole's brain, males lost their usual strong preference for their mate over other females. Lead researcher Brandon Aragona said the study illustrates *the way the brain prompts monogamy*. Basic mechanism in humans is similar.

Colin Wilson of British Psychological Society, said: "*Love is a complex emotion*. Undoubtedly there are changes in neurophysiology, but it not going to be down to one chemical alone."

"*Attraction and lust really is like a drug. It leaves you wanting more*," says Dr John Marsden, National Addiction Centre head in Britain. "*Being attracted to someone sparks the same incredible feelings no matter who you are. Love really does know no boundaries*," he said. (*'Addicted to Love? Scientists Believe You May Well Be'*, BBC; The News, 8.12.2005)

**1136. Verily, Allah is Since Ever Super Fine Subtle, Ever All-Aware. (34)**  
(33-30 to 34, Section 4)

**1137. Allah has prepared for them forgiveness and a great reward. (35)**  
(33-35 to 36, Section 5)

"Verily, men who surrender (unto Allah), and women who surrender, and men who believe and women who believe, and men who obey and women who obey, and men who are truthful, women who are truthful, and men who persevere-patiently (in righteousness) and women who persevere-patiently, and men who are humble and women who are humble, and men who give alms and women who give alms, and men who fast and women who fast, and men who guard their modesty and women who guard (their modesty), and men who remember Allah much and women who remember Allah much; Allah has prepared for them forgiveness and a great reward". 33-35

**1138. The Command of Allah since ever has always to be fulfilled. (37)**  
(33-4 to 5 and 37 to 40, Sections 1 and 5)

**1139. And the Command of Allah is since ever a decree determined. (38)**  
(33-4 to 5 and 37 to 40, Sections 1 and 5)

**1140. And Ever All-Sufficient is Allah as a Reckoner. (39)**  
(33-4 to 5 and 37 to 40, Sections 1 and 5)

1141. **And Allah is Since Ever All-Aware of all things.** (40)  
(33-4 to 5 and 37 to 40, Sections 1 and 5)
1142. ....(Allah) is He Who sends His Blessings on you.  
... And He is Since Ever All-Merciful to the believers.  
(33-43, Section 6)
1143. **They (believers) will have from Allah, a Great Bounty.** (47)  
(33-44 to 47, Section 6)
1144. **And Allah is Ever All-Sufficient as Trustee.**  
(33-48, Section 6)
1145. **And Allah is Since Ever All-Forgiving, Ever All-Merciful.** (50)  
(33-50 and 52, Section 6)
1146. **And Allah ever knows all that is in your hearts**  
**And Allah is Since Ever All-Forgiving, Ever All-Forbearing Clement.**  
(33-51, Section 6)
1147. **And Allah is Since Ever All-Watcher over all things.** (52)  
(33-50 and 52, Section 6)
1148. **And Allah is not shy of (telling you) the truth.** (53)  
(33-53 to 54, Section 7)
1149. **Whether you reveal a thing or conceal it,**  
**verily, Allah is Since Ever All-Knower of all things.** (54)  
(33-53 to 54, Section 7)
1150. **Verily, Allah is Since Ever All-Witness over all things.**  
(33-55, Section 7)
1151. **And Allah is Since Ever All-Forgiving, Ever All-Merciful.**  
(33-59, Section 8)
1152. **And you will not find for the way of Allah any change.** (62)  
(33-60 to 62, Section 8)
1153. **Say: The knowledge of it is with Allah alone.**  
(33-63, Section 8)
- "People ask you about the Hour.  
Say: *The knowledge of it is with Allah only.*  
And What do you know?  
It may be that the Hour is nigh!" (33-63)  
See notes at 7-187.
1154. **And Allah is Forgiving, Merciful.**  
(33-73, Section 9)



## Surah-34 Sabaa

1155. All the thankful-praises are to Allah, to Whom belongs  
all that is in the heavens and all that is in the earth.  
His are all the thankful-praises in the Hereafter, and  
He is the Ever All-Wise, the Ever All-Aware.

(34-1, Section 1)

1156. He (Allah) knows that which goes down into the earth, and that  
which comes forth from it, and that  
which descends from the heaven, and that  
which ascends into it. And  
He is the Ever All-Merciful, the Ever All-Forgiving.

(34-2, Section 2)

1157. ... (He, Allah is) the Ever All-Knower of the unseen-hidden.  
... Neither the *weight* of (sub-atomic) elementary particle (wavicle), or  
less than that or greater, is hidden (away) from Him  
in the heavens nor in the earth, (3)

(34-3 to 5, Section 1)

See notes at 4-40

1126.

(Allah) the Ever All-Mighty, the Ever Owner of all thankful-praise.

(34-6, Section 1)

1158. Truly, I (Allah) Am Ever All-Seer of what you do. (11)

(34-10 to 11, Section 2)

1159. And for Solomon, the wind,  
its morning course known month (time), and  
its evening course known month (time); And

**We caused a fount of (molten) brass to flow forth for him, and  
of the jinn who worked before him  
by permission-order of his Lord-Master (Allah). (12)**  
(34-12 to 14, Section 2)

*Gadaa*: come or go early in the morning, go forth early, go away, depart (at any time)

*Gadun*: the morrow

*Guduwun*: early morning, or morning before or after sunrise

According to Imam Raghib Isfahani, '*shahar*' means *known*, month is so called because its period is known (determined).

*Shahara*: publish abroad, *make manifest*, , public, make known, enter upon or pass, month

Imam Raghib says: '*Saala*' describes condition after melting. It is also used for water which has flown from some other place and it has not rained there.

*Saala*: flow, run (water), be or become liquid

*Sailun*: brook, torrent

*Sayyala*: cause to melt, liquefy

*Sailun*: flood, stream, bed of a torrent, water-course

*Sailaanun*: flux

*Sayyaalun*: flowing much with strong current

*Aana*: flow

*Ainun*: fountain spring of water, eye, eye of a needle etc., small hole, eyelet, but (of a plant), essence of a thing; self (i.e. the very thing *itself*, source of spring of water

*Qatara*: drop, drip, trickle, travel fast

*Qutrun*: side, tract of earth or heaven, region, portion

*Qitrin*: molten brass, copper

Jana: covered, Genii, demons, spirits as opposed to men, dark, obscure (night), over shadowed

Important: See notes at 21-81.

"Morning's journey implies *outward* and evening's *return journey*. Verse 21-81 refers to Solomon's maritime trade and his fleet which used to sail to Ophir down the Red Sea." (Ahmed Ali, pp. 364, 280)

Consider following also:

*Volcano* is hill or mountain formed from *molten* rocks. *Eruption* is explosion of a volcano, spouting out ash and red-hot lava. Some volcanoes do not erupt for many years, or even centuries. Other volcanoes erupt more frequently. Active volcanoes send out smoke and steam and may erupt, gushing out *molten lava*.

*Dormant* is a volcano which might erupt in future. Volcanoes form either at the edges of tectonic plates, or at hot spots in earth's crust. *Molten* describes solids which have been heated above their melting point and turned into liquid. The outer core, deep inside earth, is molten.

Above verse, 34-12, speaks of "*fount of (molten) brass*" which was made to "*flow forth for him*" (Solomon, Peace be upon him).

**1160. Lord (Allah), Ever All-Forgiving (15)**

(34-15 to 21, Section 2)

**1161. And your Lord-Master (Allah) is**

**Ever All-Watcher-Guardian over all things. (21)**

(34-15 to 21, Section 2)

**1162. And He (Allah) is the Ever Most High, the Ever Most Great. (23)**

(34-22 to 27, Section 3)

**1163. Say: Our Lord will assemble us all together, then**

**He will judge between us with truth. And**

**He is the Just Judge, the Ever All-Knower. (26)**

(34-22 to 27, Section 3)

**1164. For He is Allah, the Ever All-Mighty, the Ever All-Wise. (27)**

(34-22 to 27, Section 3)

**1165. Say: Verily, my Lord-Master (Allah) increases the sustenance-provision for whom He wills and restricts (for whom He wills).**

**But most of the people know not. (36)**

(34-34 to 36, Section 4)

**1166. Say: Truly, my Lord-Master (Allah) increases the provision for whom He wills of His slaves and restricts for him.**

**And whatever you spend of any thing, He replaces it. And**

**He is the Ever Best of providers (provision administrators). (39)**

(34-37 to 39, Section 5)

*Khalafa*: succeed, come after, follow, replace

Taking these meanings and scientific information available, into consideration, it may include following connotations: to *restore*, *revert*, *recycle*, *reformulate*, *regenerate*

**1167. Glorified are You (Allah)!**

**You (Allah) are our Protector-Guardian.(41)**

(34-40 to 42, Section 5)

**1168. And He (Allah) is Ever Witness over all things. (47)**

(34-46 to 50, Section 6)

**1169. Say (O Muhammad), verily, my Lord-Master (Allah)**

***beams* with the Truth,**

**Ever All-Knower-Scientist of hidden-unseen.**

(34-48, Section 6)



Some other translations:

"Verily, my Lord *sends down* the truth." 34-48

Dr Khan & Dr Hilali

"Verily, my Lord *casts* the truth." 34-48

Ahmed Ali

" My Lord *hurls* the truth." 34-48

Arthur J. Arberry

*Qazafa*: throw (stones) at, cast, fling, row (a boat), throw with violence, throw down, over throw

*Quzfun*: summit, vortex

*Qazzaafun*: ballista, catapult, scales of a balance, rower, one who flings with all his might

*Qizaafun*: projectile

*Quzuufun*: distant

*Miqzafun*: oar

"And they are *dared at* from every side." 37-8

*Beam*: ray or shaft of light, *directional flow of particles or radiation*, series of radio or radar signals as guide to ship or aircraft, the course indicated by this

*On the beam*: on the right track

Now reconsider above verse (34-48).

1170. **Verily, He (Allah) is Ever All-Hearer, Ever Nigh.** (50)

(34-46 to 50, Section 6)



## Surah-35 Faatir

1171. All thankful-praises are to Allah,  
 the Originator Creator of the heavens and the earth,  
 Who made the angels messengers having *dimensions*  
*two by twos and three by threes, and four by fours.*  
 He augments upgradation-increase in creation what He wills.  
 Verily, Allah is Ever All-Powerful Able over all things.  
 (35-1, Section 1)

Let us examine different shades of meanings of some terminology used in above verse (35-1):

*Faatir*: One Who creates first time, without any model

*Uluuu*: oblique

It has no singular.

*Uhl albaab*: those *gifted with hearts* (understanding)

*Janaaha*: both *sides*

*Janaha*: incline, bend

*Ijnahtun*: hand, wing, arm, armpit, shoulder, upper arm, *side*, edge, wing of an army or building, fin, protection, refuge

*Thanaa*: to bend, fold, double

*Thaaniyun*: second

*Mathnaa*: *by twos, in pairs, two and two, two by twos*

It forms an equivalent to Latin '*Binus*'.

*Mathaani*: oft repeated, repeating, paired

*Thulaatha*: *by threes, three and three, three by three*, in threes, or three pairs, threes

*Raba-a: twist a rope of four strands, come every fourth day*

*Rabba-a: square, make quadrangular, do the fourth time, of medium stature*

*Rubaa-a: four by four, by fours, by fours, fours*

*Zaada: exceed in number, increase*

*Zaidun: excess*

*Zaaidun: redundant, in excess, superfluous*

*Zaaidatun: increment, surplus, residue*

*Aziidu: more, more abundant*

*Maziidun: accession, addition, augmented*

*Ja-ala: place, put, make, effect, prepare, produce, appoint, fix, impose, constitute, ordain, attribute, hold, regard, esteem, set up*

*Jaailun: maker, adopter*

"All praise be to God,  
the Originator of the heavens and the earth,  
Who appointed angels as His messengers  
with *wings, two, three and four*.  
He *adds* what He pleases to His creation.  
He has certainly power over every thing". 35-1

Translation: by Ahmed Ali

"Praise belongs to God,  
Originator of the heavens and the earth,  
Who appointed the angels to be messengers  
having *wings, two, three and four*,  
*increasing creation as He wills*". 35-1

Translation: Arthur J. Arberry

"Praise be to Allah,  
the Creator of heavens and earth,  
Maker of the angels messengers,  
with *wings, two, three or four*.  
*He multiplies His creatures* according to His will.  
Allah has power over all things". 35-1

Translation: *The supreme Sunni and Shii  
Councils of the Republic of Lebanon, Dar Al-Choura*

"Praise be to Allah,  
Who created (out of nothing) the heavens and the earth,  
Who made the angels messengers  
with *wings - two or three or four (pairs)*:  
He *adds to Creation* as He pleases:  
for, Allah has power over all things". 35-1

Translation: Abdullah Yusuf Ali

Also see *Tafsiir Ahsan-ul Bayaan*, pp.569 & 820, *Tafsiir Muhammad Rafaa'i Arab*, pp.522,

*Taisiir-ul Quran* (Atiqur-Rahman Kailani, p.445, *Tafsiir Ibn Kathiir*, p.312).

The Quran uses self-explanatory science vocabulary. Natural phenomena have been presented in scientific, yet, very simple words. They bear very exhaustive scientific explanations which are unfolding with progress of science with time. The Quran is full of such terminology which presents mountains of meaning as if compressed and condensed in a molecule. Only a few may just be mentioned as examples, e.g.: The gradual process of nature has been called '*Takwiir*': 39-5. The law of producing a thing by 'twos', or by 'pair-mates' or by 'pairs' is called '*Tazwiij*' and '*Tathnia*'.

"And Allah did create you from dust (inorganic matter),  
then from semen drop-let, then He made you *pair-mates*" 35-11

"And it is He (Allah) Who spread out the earth,  
and made therein mountains and streams;  
and fruits of every kind, He made *in pairs, two and two*." 13-3

Also see 51-49, 36-36. 'Setting things in right perspective' has been termed as '*Taswiyya*', e.g., 87- 1 to 3, 82- 6 to 8. The term '*Itiqaan*' has been used to denote that everything in the universe is properly set and there is no defect or flaw in its setting. 27-88.

When some thing is created; it is made *self dynamic* and works in the *interacting dynamic environment*. Yet, it is neither just left to itself only, nor abandoned. The Creator constantly and continuously sustains and *develops* it - the process of *Rubuubiyat* continues. The Creator *possesses* all sciences of creation, re-creation, mutation, selection, evolution, ***upgradation***, transformation, transfiguring, all physical and genetic engineering and all Powers and Ability, unimaginable in the limited stretches of human mind, not only to do these things *once* but *any number of times*, in any manner, with all authority to intervene, any time. Thus He may *create, re-create, evolve, develop or upgrade* physically or genetically, or as He may wish. Even science gets wonder struck, fails to find immediate explanation, tries to develop hypotheses, and continues the quest. Look at these wonders:

A female cat, a mixture of Persian and Siamese, in Indian city of Bangalore, has been born with one brown and one blue eye. (The News, The Dawn, 24.9.2003)

A fluorescent mouse family, provided by a transgenic company, was displayed during Bio Taiwan exhibition at the World Trade Center, Taipei. The mouse was implanted with the green florescent gene while in embryo, combining genetic engineering and transplantation technology. (Dawn, 27.7.2003)

Evolutionists are still perplexed that there are *missing links* in theory and sequence of evolution to the stage of development of man. Besides embryonic

development of man, Allah has explained different processes of creation and genetics. He can create *ex nihilo*, *denovo* or *posthumous*. ***After evolving a creation to a certain point e.g. as a particular species, it may be upgraded genetically or transformed into completely a new species or new creation.*** Science is also progressively probing and providing clues to these possibilities, and promising even more.

There are different modules and packages of genes. Alteration or addition can make the whole difference. In progressive journey from lowest or simplest form to highest or most complex form of any substance, just a change only to the extent of one electron or proton that effects changes in charge, valance or weight, alters a wide range of chemical and physical behaviour (chemical reactions and physical properties), in a very precisely calculated pattern. Therefore upgradation or a new creation of man, at the given stage, should not surprise materialist minds, once they believe in such physical realities and above all as they already believe in creation of primal matter, formation of various material moulds into inanimate objects and animate creatures, their development to specific stages as species, etc. ***It is not a case of a limited option or condition of either evolution or creation only, for Omniscient Creator.*** Science to a great extent predicts, to some extent probes and progressively promises more possibilities of innumerable and different varieties of processes. When Darwin put forward his assumptions, micro-biology, genetics etc., did not yet exist. Science in those days had a very limited understanding of structure and functioning of cell. It is now increasingly understood that Bio-mathematics rules out 'chance' of formation of a single protein molecule, what to say about the whole complex cell itself, just by mere chance!

Evolutionists believe that water species *some how stepped* onto land and developed all complex systems of organs of land animals, e.g. lungs etc, which is still being probed by scientists to piece together and sequence biological facts pertaining, e.g. to their weight carrying capability on land as against their light-weight floating in water, retention of heat, use of water, kidneys, respiratory systems etc., etc. Examine following verse in scientific sequence and arrangement of terminology in the statement:

*"And Allah has (i) created every animal from water:  
of them there are (ii) some that creep on their bellies;  
(iii) some that walk on two legs; and  
(iv) some that walk on four.  
Allah creates what He wills:  
for, verily Allah has power over all things."* 24-45

One the other hand biological research has established that 'mutation' does not create new species but creates disorders and disabilities in living bodies. The 'evolution' alone has not been able to explain the origin of species.

Man is the noblest and the latest of creation in the chain of, let us call it, *evolutional-upgradation* or *evolution* and *upgradation*:

"Who (Allah) has **created**, and **further, given order and proportion**;" 87-2

"Who has **ordained laws** and **granted guidance**." 87-3

Also see 82-7.

Conventional theory is that running was result of bipedalism, or ability to walk upright on two legs evolved in ape-like human ancestors called *Australopithecus* at least 4.5 million years ago. But Liberman and Bramble argue that the ability to walk cannot explain the transition. (Patricia Reaney, *Humans were born to run*, Reuters)

Besides generally known sexual and asexual reproductive processes, science has now discovered various processes of *cloning*, *tissue typing*, *genetic engineering*, etc. whereby right from the cell to the whole animal, genetic variations are becoming known. Very lengthy processes of physical and chemical development and biological evolution (may be more than one i.e., different from different points for branching for different lines of species and creatures) took place, till we reach the point where the *link* is *missing*. It may also be true that at such a point, altogether a new process of development or *upgradation* or creation was applied in nature. Genetics has unfolded more than one processes, and even more possibilities are promised, e.g. in '*cloning*'. Through various phases of development and *harmonized diversity*, a sustainable stage was prepared on the earth supported by the cosmos for the creation of the most advanced species called *man*. The nature took billions of years in this process.

"..He (Allah) *adds* to creation according to His *laws*.." 35.1

(Translation: Abdul Wadud)

"Our *Rabb*! You have not created all this without purpose.

Glory to Thee! Give us knowledge to discover the laws of nature,

To save ourselves from destruction." 3-191

(Harun Yahya, '*Evolution Deceit*', Abdul Wadud, '*Phenomena of Nature and the Quran*', and Saulat Ali Khan, '*Taareekh-e-Islaam Aur Musalmaan*'.)

"Atheism, Darwinism, and virtually all '*isms*' emanating from the eighteenth and to the twentieth century philosophers are built upon the assumption, the incorrect assumption, that the universe is *infinite*. The *Singularity* has brought us face to face with the Cause - or Causer - beyond/ behind/ before the universe and all that it contains, including life itself." [(Hugh Ross, *The Fingerprint of God*, p.50), *Some Secrets of the Quran*, Harun Yahya, p.132]. Also see 20-50, 43-27, 26-78. The argument of Ibrahim (Peace be upon him) in 26 -78 to 80 is that Allah *creates*, *provides* sustenance and *remedies* ailments etc. He, surely, does not abandon or leave without the *talent of self-direction* and His *Divine Guidance*. In these verses and in the context, the term '*Rabb*' - i.e., His *Rubuubiyat* certainly provides with what

is needed for self-direction under His Guidance. Also see 37-99.

Signs and Manifestations in the sphere of physical existence have been explicitly explained through the principle based institution of *revelation*, for guidance e.g.: 45- 1 to 6, and 6-91. The principle is as real and the institution of revelation, right from Adam (Peace be upon him) to Muhammad (Peace be upon him) as organized as everything and every aspect in the universe itself. It provides all *non-physical operating instruction* and manual for morality as all other continued services and support are made available, see e.g.: 6-95 to 99. (See *The Gateway to the Quran*, by Shahzad Shaikh, pp.290-293)

Examine another translation of 87-2 & 3:

"Praise the Name of your Lord, the Most High (Allah)!  
Who has *created*, and *balanced* all things,  
Who has fixed their *destinies*, and grants them *guidance* "  
87-2 & 3

In verse 35-1, the term *Malaaiakah* (*forces* in the universe) not only refers to their purpose of being for *messaging*, but many more functions and special assignments, that these 'messengers' carry out, for which special dimensions and functional modules are added to their physical frame and functionality. Consider following news item:

"The structure is described in the form of a vast matrix. An international team of mathematicians has detailed a vast complex numerical "structure" which was invented more than a century ago. Mapping the **248-dimensional structure**, called E8, took four years of work and produced more data than the Human Genome Project, researchers said. E8 is a "Lie group", a means of describing symmetrical objects.

The team said their findings may assist fields of physics which use *more than four dimensions*, such as string theory. Lie groups were invented by the 19th Century Norwegian mathematician Sophus Lie (pronounced "Lee"). [

"Professor Vogan is presenting the results at MIT 'How We Wrote Down a 453,060 x 453,060 Matrix and Found Happiness'." (Daily Times - March 21, 2007)]

There are many types of forces in the universe to which the Quran refers as God's *armies* or *forces* (*junuud*: 48-4):

"..And to Allah belong,  
the *forces* of the heavens and the earth, and  
Allah is Ever All-Knowing (all sciences) and Ever All-Wise." 48-4

*Abdul Wadud (Phenomena of Nature and the Quran*, pp.32-48) interprets *Malaaiakah* as *forces responsible for distribution of tasks in nature*:

Two different roots of the word *malaaiakah* are:

- (i) *A L K (Alif Laam Kaaf)*; means to send *messages*, and
- (ii) *M L K (Miim Laam Kaaf)*; means *power* or *energy*.

*Zoroaster* introduced God, characterized by *Wisdom and Benevolence, Who created*

the seven creations which together make up the whole of the Good Creation. Good is characterized by order, stability and harmony. It replaced the concept of demi-gods with angels known as Amish Sapind and Yezta who implement the will of Ahura Mazda. The dark forces of satan, ('the Lie', 'the Evil Spirit') were represented by Angrame Niyush (Angra Mainyu).

A.K.Azad in '*Tarjumaanul Quran*', has made an interesting comparison of various terms used not only differently but in opposite meanings: "The teaching of Zoroaster seems to furnish a counterpart to the *Vedic* faith of the Indo-Aryans. One and the same term becomes current in Iran and India with opposite meanings. *Ahura* of the Avesta is the *Asura* of the *Yajur Veda*. The term was at first used in a good sense in the *Rigveda* but later on it came to denote the evil spirit. The *Indra* of the *Vedas* became the *Ingra* of the *Avesta*. In the *Vedas* it signified the god of the sky; in Avesta it meant the devil of the earth. In India and Europe the term *Dev*, *Deus* and *Theus* referred to God but in Iran *Dev* came to be used for a goblin. The god of one becomes the satan of the other! Similarly the *Yama* of India, the god of death came to be applied in Iran to the god of love and humanity. And then this very *Yama* of Iran became *Jem* and finally *Jemshid*, the Emperor of Iran."

Abdullah Yusuf Ali says that there are many worlds- astronomical and physical worlds, worlds of thought, spiritual world, and so on. In everyone of them Allah is All-in-All. The mystical division between (i) *Naasuut* (the human world knowable by the senses), (ii) *Malakuut* (the invisible world of angels), and (iii) *Laahuut*, the Divine world of Reality, require a whole volume to explain them.

Taking a clue from the above, consider the angels and the jinn who represent different forms of creation or different 'worlds'. Similarly there is a possibility of other creatures or inhabitants and other universes in the megaverse, (which now science endeavors to explain like different '*membranes*' ('*branes*,' or planes in the Theory of Strings.) These accounts may prove to be scientific, not necessarily mere fable or fiction. The point is that ***there can be different forms of creation in different planes of the megaverse.***

Astronomers have spotted the most Earth-like planet outside our solar system, with balmy temperatures that could support water and, potentially, life. Its mean temperature lies between zero and 40 degrees Celsius, and water would thus be liquid. Because of its temperature and relative proximity, this planet will most probably be a very important target of future space missions for search for extra terrestrial life. Gliese 581 is among the 100 closest stars to Earth, about 20.5 light-years away in constellation Libra. A light-year is the distance light travels in a year, about 10 trillion kilometres. "On the treasure map of the universe, one would be tempted to mark this planet with an X." (*Habitable planet spotted outside solar system, Dawn* - April 26, 2007)

There are different forces and forms of creation at work in the universe. Translations of some verses and detailed explanations by Abdul Wadud,, given in



his book '*Phenomena of Nature and the Quran*', (pp.16-47), suggest reference to some forces at work in nature, and everyday physical management of the universe:

All physical communication between any one point in universe to another is carried out through the agency of *radiation*, which is also manifestation of energy in universe. Radiation waves, being source of power and means of communication can be interpreted under the term '*Malaaikaa*', in relation to physical universe. Some functions of *Malaaikaa*, are described in the Holy Quran e.g.:

(i) distribution of tasks in the universe

(*Muqassimaati- Amran* , 51-4),

(ii) planning and readjustment of innumerable contents of the universe (*Mudabbiraati-Amran*' 79-5).

"Allah chooses His messengers

from amongst the '*Malaaikaa*'

and also from amongst the *mankind*.

Lo! Allah has infinite vision and hearing". 22-75

In this connection translations of other scholars should also be seen. Different scholars have translated these verses differently. It is generally interpreted that there is a reference to '*Malaaikaa*' (angels) who have been given different assignments and duties in the universe. So far distant communication is concerned it is becoming clearer that there are much faster speeds than that of light, even as fast as '*instant*'. ('*Wallaahu A'alamu*' - Allah Knows Ever All Best).

"It is believed", says Ibn Majaah, "that the angels are of a simple substance (created of *light*), endowed with life, and speech, and reason; and that the difference between them, the *Jinn* and *Shaitaan* is a *difference of species*."

"Know", he adds, "that the angels are sanctified from carnal desire and the disturbances of anger: they disobey not God in what He hath commanded them, but do what they are commanded (*programmed*) .. their pleasure; His worship, and **they are created in different forms and with different powers.**" [(Arabian Nights, Lane's edition, Notes to the Introduction, p.27), Thomas Patrick Hughes, 'A Dictionary of Islam', (p.15)]

Scholars have given different explanations in this regard. One from Adel M.A.Abbas (from his book, '*His Throne was on Water*', Amana Publications, Beltsville, Maryland USA, pp.65-71), may be quoted here. "The supernatural by definition, must elude natural science no matter how perfect that science may be. Just because one cannot see angels does not mean that they do not exist.. A well-*programmed* computer can work astronomical calculations as well as command robots to manufacture cars or handle radioactive material that cannot be touched. They are indispensable to modern life, for they control such functions as supplying electricity to cities, telephone networks, aircraft controls, spaceships, satellites, and so on..Thus it is not surprising that God would have creatures capable of handling...matters of the universe...Such beings are called angels...

they can fly (35-1), and serve as messengers on God's behalf (22-75). Although they are 'not suited to walk peacefully among humanbeings' (17-95), they nevertheless have numerous tasks to perform on Earth (13-11, 82-10, 86-4)... Angels also seem to act as *observers* who note what one does, says, or thinks (43-80, 50-17&18)..Another important task entrusted to angels is to 'collect our spirits and visit death on us' (16-28). In the afterlife (they are tasked with jobs like punishment, guarding of the hell, etc. 21-103, 8-50, 15-44).. They are obedient...and worship Him (Allah) continuously. When He asked them to kneel to man (15-28 & 29)..(they did obediently).

"The *Angels of Mons*, 1914: .During the First World War, the London Evening News (26 August 1914) reported the memorable - some would say miraculous - *Battle of Mons*. Despite being outnumbered three to one by the Germans and suffering heavy casualties, the British retreat was extremely successful. According to some reports the 'Angels of Mons' suddenly stood between the two forces, and German army fell back in confusion. A British officer who survived said that a troop of angels stood between them and the Germans and terrified the latter's horses, which stampeded in all directions. According to German records, their men refused to charge a point where the British line was broken because of the presence of many troops. According to Allied records, there was not a single British soldier in the area. The event was commemorated by a waltz entitled 'Angels of Mons'".

Examine above report in the light of accounts of the Battle of Badr narrated in the Quran and recorded by history!

***It has been difficult to conceive beings, at energy level, e.g., angels and jinns, in their energy-frame or structure.*** Now science has discovered possibilities of not only channelizing energy in different ways and putting it to various applications (e.g., laser beams), but also forming ***energy-frames or structures by organizing atoms (atomtronics) and photonics, i.e., circuitries (structures) at atomic and subparticle level which can be put to different uses.*** We will discuss some of them, soon. See notes at 2-221,15-27, and 55-15, which try to understand nature of *energy-beings* (constituted in energy frame, like radiation, e.g., *satan: shaytaan*)

Australian scientists have developed an unbreakable code, using microwave to fuse tiny diamond, just 1/1000th of a millimetre, onto an optical fibre, which could be used to create a single photon beam of light which cannot be hacked. *Security of information* depends on properties of light used to transmit data. (How much we care for security of information and systems in our brain?) Laser beams which are normally used send billions of photons, making it easy for hackers to steal some of them and break the code [(Reconsider the statement "...**he (Satan) and his tribe watch you from a position where you cannot see them...**," in verse 7-27]. The diamond device sends a stream of single photons. If chain of communication is broken, the information becomes corrupted and the hacker is immediately exposed to both the sender and the receiver. (*Scientists Create Code to Deter Hackers*, Reuters; The Dawn 4.5.2005)

Modern electronics are driven by ability to shrink components to diminutive proportions. Success of modern photonics, in which computer circuits use light rather than electrons to shuttle information around depends on ability to miniaturize. Hui Cao, physicist, Northwestern University in Illinois, has found a way to make lasers a thousandth of a millimetre across. (*Microlasers, Precipitate action, Science and Technology, The Economist, May 27th 2000*)

Before discussing functions of *malaaiakah*, further, it is necessary to understand some chemical phenomena also:

All objects and creatures consist of chemicals. A Russian scientist, Mendeleev (1834-1907), discovered the *Periodic Law* that 'properties of chemical elements are *periodic functions of their atomic weights*.' When arranged in order of atomic numbers, elements having similar chemical and physical properties *occur at regular intervals*. Combinations of two or more atoms form molecules and compounds. Their binding forces are called *Chemical Bonds*. Three types of bonds are: *ionoc bond, covalent bond, and metallic bond*.

*Ionic Bonds* are formed when atoms combine by *swapping* electrons to complete the number of electrons in their outermost shells to eight. Atoms having upto four electrons in their outermost shells give these electrons to the atom with which they combine. Atoms having more than four electrons in their outermost shells receive electrons from the atom with which they bond. Molecules formed by this type of bond have crystal (cubic) structure. Some atoms *share* electrons in their outmost shells to form *covalent bonds*, forming molecules of critical importance to life. For example hydrogen atom has a single electron and it has tendency to increase number of its electrons to two to become stable. Therefore, hydrogen atom forms covalent bond with other hydrogen atom, i.e., the two hydrogen atoms share each other's single electron as a second electron. If a large number of atoms come together by sharing each others' electrons, it is called metallic bond, e.g., in metals. Chemical bonds can form innumerable different compounds. In laboratories, new compounds are produced, every day. The simplest could be hydrogen molecule, whereas there are also compounds made up of millions of atoms. (L.Vlasov, D. Trifonov, *107 Stories About Chemistry*, 1977, p.117) Certain elements do not interact with others (e.g., inert gases). But other elements also do not undergo reaction, as soon as they come close. For any chemical reaction, given conditions must be fulfilled.

Molecules also combine through weak *intermolecular* bonds, in different ways, depending on properties of constituent atoms. Most important molecules constituting life, e.g., proteins, are formed by intermolecular bonds. (Harun Yahya, *The Miracle in the Atom*, p.70-75)

*Electrons* revolve round *nucleus* consisting of *protons* and *neutrons*. Electron carries one unit of negative, and positron one unit of positive charge. Neutrons are neutral. In normal atoms number of electrons is exactly equal to that of positrons. Paths of electrons (*orbits*) are located at specific distances from nucleus, as *specific*

*shells*, one outside the other, known as *Quantum Shells*. The shell holding the fixed maximum possible number of electrons is considered to be *closed* or *complete*. An atom is electronically and chemically stable and inactive or *inert*, only when all its electron quantum shells are complete. Elements with incomplete outermost shells are electronically unstable. If appropriate atoms come into contact under given conditions, they form a *chemical bond*, i.e., undergo a *chemical reaction*, producing a *compound*. Every atom has a tendency to complete its outer shell and become electronically stable. This causes chemical reaction; electron-transfer reaction between electron donor and electron acceptor.

Atoms or groups of atoms carrying electric charges are called *ions*. Substances with opposite electric charges are *attached* to each other through electro-static force, forming *ionic-compounds*. Each atom with incomplete outer shell tries to pull strongly an additional electron from the other, in close contact, resulting in the two atoms holding each other together and sharing at the same time one pair of electrons. They are called *molecules*. In this mutual pull neither of the two atoms is able to detach an electron from the other atom, as force of attraction between nucleus and electrons of each is equal. In this way each atom completes its outer shell. More than one pair of atoms may take part in this sharing process.

*Energy* is the capacity of doing work. Different forms of energy, e.g., heat, light, sound and electricity are capable of doing work. Energy may be *kinetic* or *potential*. Every compound has a varying degree of energy content. *Bonding forces* holding atoms together represent chemical energy. Chemical bond is not a permanent structure. Amount of work required to break such a chemical bond is called *Bond Energy*. To start and also to maintain a chemical reaction, *activating energy* is required. Depending upon existing potential bond energy, maintenance energy comes from environment or reaction itself. Reactions requiring energy from external source are called *endothermic*. In self sustaining reactions, *exothermic*, energy in starting compounds not only maintains reaction but also releases to environment.

Depending upon number, type and arrangement of component atoms, two or more compounds may add together (*synthesis*), given compound may break up into two or more smaller ones (*decomposition*), one or more of atoms or ions of one compound may change places (*exchange reaction*), and while number and types of atoms remain the same, bonding pattern changes (*Rearrangement reaction*).

Life processes require very hot environment, but organic matter can be destroyed when exposed to excessive heat. Such a process takes place, through *Catalysis*, at low temperature in which living matter normally exists. *Catalysts* serve as supplement to thermal agitation, e.g. enzymes combine with reacting compounds only temporarily, bringing them close to each other. Reacting compounds fitting into enzyme surface are called *Substrates*. After reaction between two substrates is complete, the enzyme molecule reappears unchanged. Enzyme thus serves only as a medium, unaffected by the reaction.

Every chemical reaction has certain *speed, direction* and *duration*.

Making and breaking up of chemical bonds depends upon *amount of activation and maintenance energy*. "The radiation waves smoothly sail across the space and being of different *wave lengths*, one type exceeds the other in *potency, penetration* and consequent effects on environments which are constantly changing. The whole universe is thus perpetually in a state of commotion. The Holy Quran describes this phenomenon in connection with greater commotion that lies ahead:

"By (*the radiation waves*)  
that undo (the *bonds*) with violence  
by penetrating (into materials), and  
by those  
that undo (the *bonds*) with ease, and  
by those  
that smoothly *float*,  
one exceeding the other (in producing a particular type of effect) and thus  
readjust the shape of things (in the universe)  
by Command of their Lord: that  
one day every thing that is in *commotion*,  
will be in *violent commotion*." 79-1 to 6

(Translation: Abdul Wadud. Also see his book '*Phenomena of Nature and the Quran*')  
'

*Radiation* means:

- i. process by which *energy* is *propagated* in space as *rays*,
- ii. rays themselves, so propagated are also called *radiation*.

Variations in electric charges of atoms and molecules send out electro-magnetic radiations. The two fields, electric and magnetic, so produced are inseparable; the one varies proportionately with the other. Variations of the one field giving rise to the other, urge each other forward with a finite velocity, that is the velocity of light. These radiations cover a wide range of frequencies of wave lengths, depending on quickness of alteration of displacement currents, e.g. *cosmic rays, gamma rays, x-rays, ultra-violet rays, light rays, infra-red rays*, and *wireless rays*, propagated with same velocity through space consisting of alternating electric and magnetic fields in mutually perpendicular directions.

*Heavy metals* like uranium, thorium and radium (radio active substances) give out radiations; alpha rays, beta rays, and gamma rays (radio activity) continuously and spontaneously, and thereby convert into a series of elements of lower atomic number.

Einstein (1905), gave the idea that matter and energy are two aspects of the same stuff, and when matter is destroyed enormous energy is released, known as nuclear energy. Solar radiations that supply energy for maintenance of life on earth, are produced by nuclear reactions inside the sun.

All the time energy in one form is being converted into another. One form of matter is being replaced by another. Matter is converted into energy and vice versa. *Forms of energy (radiations and radio activity) is all the time readjusting shape of innumerable contents of universe. Every particle and sub-particle has a role. Natural resources are constantly being produced in oceans and earth. Solar radiations promote photosynthesis in vegetable kingdom. Food is produced for plants and animals.*

Formula for *photosynthesis reaction* in plants, means: *water and carbon dioxide with sunlight produce glucose and oxygen, i.e. six molecules of water combine with six molecules of carbon dioxide energized by sunlight, to produce a molecule of glucose (simple sugar, fundamental element of nutrition, containing a great deal of energy), and six molecules of gaseous oxygen. Plants produce basic food for all living things, nourished in one or other by glucose. Herbivorous animals eat plants themselves and carnivorous animals eat plants and/ or other animals. Plants continuously clean carbon dioxide from atmosphere. The light that plants receive is precisely right for photosynthesis to take place. Oxygen in atmosphere is constantly being replenished by plants. Without photosynthesis, plant life could not exist; and without plant life, there would be no animal or human life.*

In fact there is a balancing system between plant photosynthesis and energy consumption of oxygen-breathers. Oxygen-breathers burn glucose in oxygen in their cells to get energy and release carbon dioxide and water; in effect, they reverse photosynthesis reaction, in a continuous *carbon cycle*.

American astronomer, George Greenstein in *The Symbiotic Universe* (p.96), says: "...The mechanism of photosynthesis is initiated by the absorption of sunlight by a chlorophyll molecule. But in order for this to occur, the light must be of the right color. Light of the wrong color won't do the trick.

"...If the molecule and the Sun are not tuned to each other, tuned in the sense of colour, photosynthesis will not occur. As it turns out, the sun's color is just right."

Chlorophyll molecules are sensitive to sunlight. But chlorophyll is only able to use a very limited range of light wavelengths that the sun radiates the most; this interval corresponds to just 1/1025 of the whole electromagnetic spectrum.

George Greenstein (*The Symbiotic Universe*, pp.96-97) says that absorption of light is accomplished by excitation of electrons in molecules to higher energy states. Light is composed of photons (packets of energy). Photons of wrong energy simply can not be absorbed. "...There is a good fit between the physics of stars and that of molecules. Failing this fit, however, life would have been impossible." (Harun Yahya, *The Creation of the Universe*, pp.112-116)

*Countless operations and functions are performed by different forms of energy and communication maintained in the universe by different radiations. Breaking up, adjusting and making processes continue uninterruptedly. All that is undesirable is sorted out, disposed of and all that is desirable and capable of survival is gradually raised up from one stage to the other. Innumerable species and substances are differentiated.*

Examine 77-1 to 7.

"By the (*waves of radiation*)!  
that are sent forth constantly for the benefit (of humanity).  
Those that turn into powder (all that is incapable of survival):  
and still those that diffuse and  
make things differentiated one from the other; and  
make the law of (construction and destruction)  
unveiled before the humanity, so that  
one may be able to justify his existence by a positive act or  
take warning from the destructive effect of a negative act.  
Assuredly that which you are promised,  
must come to pass". 77-1 to 7

(Translation: Abdul Wadud. Also see 'his book '*Phenomena of Nature and the Quran*'))

Energy flows with ease and gentleness. Gravitational forces keep stars and planets of multimillion tons mass, always in movements of different kinds, in position. These tasks are not performed haphazardly but under specific laws, with ease and gentleness, in perfect coordination as an evidence of Unity of God. Examine 51-1 to 5.

"By (the radiation waves)!  
that scatter (energy);  
by the (centrifugal and centripetal forces) that lift heavy weights;  
by the ease and gentleness with which (energy waves) flow; and by the  
distribution (of tasks) by Command;  
verily, that which you are promised is true" 51- 1 to 5.

(Translation: Abdul Wadud, Also see 'his book '*Phenomena of Nature and the Quran*'))

Also see 79-1 to 6 again.

Shorter wavelengths pack more energy than longer ones. There is another difference as to how radiation at different wavelengths *interacts with matter*. Short forms (in increasing order of wavelength) gamma rays, X-rays, and ultraviolet light, have ability to split atoms because of being highly energized. All three can cause especially organic molecules to break up. In effect, they tear matter apart at the atomic or molecular level. Radiation with wavelengths longer than visible light begins at infrared and extends up to radio waves. Its *impact upon matter* (chemical reaction) is less because the energy it conveys is not as great.

Energy required to start a chemical reaction is less than its *energy threshold*, the reaction will never start and if it is more, it is of no good: in either case, the energy will be wasted. "In the whole electromagnetic spectrum, there is just one little band that has the energy to cross this threshold exactly. Its wavelengths range between 0.70 microns and 0.40 microns... called *visible light*. This radiation causes chemical reactions to take place in your eyes and that is why you are able to see.

The radiation known as *visible light* makes up 41% of sunlight even though it occupies less than 1/1025 of the whole electromagnetic spectrum. George Wald in his article *Life and Light*, says: "the radiation that is useful in prompting orderly chemical reactions comprises the great bulk of that of our sun." That the sun should radiate light so exactly right for life is indeed an extraordinary example of design... Large part of solar radiation falling outside the range of *visible light* is in the section of the spectrum called *near infrared*,... occupies a very small part of the total spectrum-less than 1/1025,68... You can't see it with the naked eye... Sun's infrared radiation carries thermal energy that keeps Earth warm,..as essential for life as visible light... these two...make up the greatest part of sunlight...Third part of sunlight, *near ultraviolet light*... (is its) smallest fraction. Like all ultraviolet light, it is highly energized and can damage living cells. Sun's ultraviolet light, however is *least harmful*, being closest to visible light. Over exposure, however, can cause cancer and cellular mutations. It has some vital benefits, being concentrated in a miniscule band between .29 micron and .32 micron, is needed for synthesis of vitamin D. (Vitamin D is necessary for the formation and nourishment of bones. Disease called rickets occurs in people deprived of sunlight.

All this radiation is limited to 1/1025 interval of the whole electromagnetic spectrum, yet it is sufficient to keep us warm, see, and allow all the chemical reactions necessary for life to take place. If the light radiated by the sun fell into any other part of the electromagnetic spectrum, there could be no life on Earth. (Harun Yahya, *The Creation of the Universe*, pp.109-111)

"Gamma rays," are high-frequency electromagnetic radiation, extremely energetic light. They are produced by supernovae, neutron stars, galactic centres, black holes and the like. They are particularly associated with events called gamma-ray bursts, the biggest explosions yet detected, brighter than a billion suns. These explosions happen in most distant galaxies. Gamma rays have to be studied from space because they cannot penetrate earth's atmosphere. (*Gamma-ray astronomy, Science and technology*, The Economist October 26th 2002) Study of chemical composition of supernova remnants is important. A lot of the atoms of which the earth is made were themselves made in supernovae. (*Science and technology*, The Economist October 26th 2002)

When it comes to building circuits with light, photons do not squeeze into flatness. Electronic chips are essentially two-dimensional, the electrons being confined to conductive and semi conductive layers laid down on a chip's surface. Engineers would like to build chips in which photons and electrons can have meaningful interactions, since that would permit better ways of handling data. But photons are more wayward than electrons. Ingenious methods have been developed to corral them into something approaching two dimensions (tiny fibre-optic waveguides, mirrors, diffraction gratings and so on).

Joachim Krenn, of Institute for Experimental Physics, Graz, Austria, and his colleagues, have been experimenting with *packets of energy* known as *surface plasmon polaritons* (spps). These are neither photons nor electrons, but they rely on



both for their existence, and may thus provide a way of bridging the gap.

SPP forms at the junction between a dielectric (non-conducting) material and a metal. Electrons in a metal are free to oscillate when light hits them. This is why metals are shiny. At a dielectric/metal junction, oscillation is confined, since it cannot spill over into the dielectric material. However, it can still move sideways, being passed from electron to electron as a wave. Moreover, the energy is restricted to those areas that are made of metal. The techniques used to craft chips mean that such areas can be made *minute*. This, in turn, means that energy from light can be *squeezed*, via an SPP, into structures the same size as those used to channel electrons. That energy, and thus the data carried by it, can also be processed. Because SPP propagation takes place entirely between metallic and dielectric layers, it is sensitive to changes in the junction between the two. This means that components equivalent to those in electronic circuits can be constructed from appropriate patterns of bumps in the junction. Using this technique, Dr Krenn and his colleagues have been able to build many of the types of component needed to handle data encoded in the form of SPPs.

Bill Barnes, a physicist at the University of Exeter, England, is trying to transfer spp-borne data to electrons, for processing by more conventional components, and back into photons. He has discovered some materials that are sensitive to passage of polaritons, i.e., that fluoresce in response to SPPs. However, what he really wants to find is a substance that will change state semi-permanently when an SPP passes by. In particular, he would like to discover one in which the change is from a conductor to a dielectric, or vice versa. That would allow SPPs to throw switches in electronic circuitry, completing the link between optical and electronic data. And that would really get *optoelectronics* going. (Optoelectronics; Feeling Flat, *Science and Technology*, The Economist October 26th 2002)

JPEG (Joint Photographic Experts Group) is mathematical recipe to *compress digital picture files to a fraction of their original size*. (Science and Technology: *JPEG*, The Economist June 17th 2000)

*Light sabre, laser beam*, has replaced steel blade for surgeons. Each type can produce light of one wavelength or colour, and each wavelength has specific uses. Most common surgical laser is carbon dioxide type, producing a beam in the far infrared. This is absorbed by water in human tissue, resulting in instant heating. Energy level can be varied: high power for making incisions or destroying tumours, low for stopping bleeding.

Eye surgery (photorefractive keratectomy) involves Excimer laser, which generates a beam of ultraviolet light that does not heat, but *breaks down bonds within protein molecules*. Excess tissue is vaporised without damaging surrounding tissue. Q-switching allows a laser to produce a very short, powerful pulse to remove tattoos.

A remarkable new surgical device which enables lasers to go around corners

is set to revolutionize surgery. Carbon dioxide lasers can now travel along special spaghettized tubes called fibres and can be navigated around healthy organs to destroy or remove diseased tissue. Carbon dioxide lasers are extremely precise. Head and neck surgeon Dr Chris Holsinger, of the University of Texas M. D. Anderson Cancer Centre, said: "This technology liberates me from the limitations of the traditional straight-line laser beam." The fibre allows for more precise surgery with tight control over depth of penetration and ability to control bleeding. (*Laser that can go round corners will transform surgery*, Daily Mail - April 11, 2006)

Electrosurgery evolved into radiosurgery. The electrode does not get hot; it emits high-power **radio waves** that have a similar effect to a CO2 laser. The shape of the electrode determines the type of beam produced: a needle electrode produces a fine beam used for making incisions, a ball electrode is used for heat - sealing incisions for faster healing.

Now, computer modeling has made it an exact process. Sophisticated gear involved in laser, radio and ultrasonic surgery is better suited to operations. (David Hambling, *The search for the perfect blade*, Guardian; Dawn - July 21, 2002)

"In some cases, the best place from which to admire the heavens is the seabed...Astronomy is better conducted by looking down." Earth is opaque to light, radio waves, x-rays, gamma rays and electromagnetic radiation, but it is transparent to **neutrinos, form of energy**. Pointing suitable telescope deeper downwards under water, may provide better view of neutrinos, since water screens out confusing radiation coming from above. On this theory two machines at bottom of Mediterranean, NESTOR and ANTARES try to look for high-energy neutrinos. These telescopes should give a glimpse of hot, dense regions of space that cannot now be examined because they absorb electromagnetic radiation at all wavelengths.

NESTOR and ANTARES are also supposed to reveal evidence of a *form of matter* called *Weakly Interacting Massive Particles* (WIMPS). Many physicists believe that these make up much of universe's "*dark matter*". This stuff shows up because of its *gravitational effect*, otherwise has been undetectable. If WIMPS exist, theory predicts that they contribute about ten times as much mass to universe as protons, neutrons and electrons of which "*normal*" matter is made. ***If that is true, then planets, stars, galaxies, and indeed, people, are just scum floating on a sea of WIMPS.*** The Quran tells, e.g.:

"...the sun and the moon: all (celestial bodies)

***swim along (float) (yusabihuun)...***" (21-33)

NESTOR telescope is located 4km below surface, and ANTARES at 212km. Their detectors can not "see" neutrinos directly, but they are sensitive to light, called Cherenkov radiation, produced when something travels through a medium at greater than speed of light. (Upper limit applies to the speed of light in a vacuum; light slows down when it passes through matter.) Cherenkov radiation is not produced by neutrinos themselves. But occasionally a neutrino reacts with

an atom to create a particle called a *muon*. Muons can generate Cherenkov light. For NESTOR and ANTARES, Mediterranean water, besides screening out radiation from above, acts as medium in which Cherenkov radiation is generated.

Muons created by low-energy neutrinos produce only small amounts of Cherenkov radiation. Most low-energy neutrinos that arrive on earth come from sun. High-energy neutrinos, e.g., created in supernovae, result in high-energy muons. These create large amounts of Cherenkov radiation. Direction of Cherenkov radiation, and therefore flight direction of muon, can be worked out. That gives the path of the original neutrino. Those from below telescope can be traced to their sources in space. Signals from above telescope may be result of muons created by neutrinos from space, but most may be from muons created in atmosphere by cosmic rays. One source of high-energy neutrinos is likely to be supernova remnants, such as Crab Nebula. These are thought to be sources of cosmic rays, which are high velocity charged particles (mainly protons) that constantly bombard earth. Observing neutrinos from supernova remnants would confirm this suggestion, since neutrinos of the right energy would be signs of protons being accelerated to the speeds of cosmic rays. (*Neutrino Astronomy, Deep and Meaningful, Science and Technology*, The Economist October 26th 2002)

**1172. Whatever Allah Himself opens for mankind out of Mercy, then  
none can withhold of it; and  
whatever He may withhold, then  
none except Him can bestow thereafter.  
He is the Ever All- Mighty, the Ever All-Wise.**

(35-2, Section1)

**1173. There is no god but He Allah.**

(35-3, Section 1)

**1174. And to Allah return all matters (affairs). (4)**

(35-4 to 7, Section 1)

**1175. Verily, the Promise of Allah is True.(5)**

(35-4 to 7, Section 1)

**1176. Then verily Allah lets go astray whom He wills, and  
guides whom He wills.  
Truly, Allah is Ever All-Knower of what they do!**

(35-8, Section 2)

**1177. And Allah is He Who sends the winds so that they stir-raise up cloud;  
then, We drive it to a dead land and revive therewith the earth  
after its death.  
Such is the Resurrection.**

(35-9, Section 2)

Also see notes at 30-48.

**1178. To Allah belong all Power-Glory.**

(35-10, Section 2)

1179. And Allah created you from *dust*, then  
 from a little *sperma genitale*, then  
 He made you *mates*.  
 No female bears or brings forth but with His Knowledge (*Science*).  
 And none is given longer life, who is given old age;  
 nor is lessened of his life, but it is in a *Book*.  
 Surely, that to Allah, is ever easy.

(35-11, Section 2)

Also see notes at 22-5.

1180. He (Allah) revolves merging the night into the day, and  
 He revolves merging the day into the night.  
 He has harmoniously subjected the sun and the moon;  
 each runs its course on to a term appointed.  
 That is Allah, your Lord-Master; His is the Sovereignty. (13)

(35-13 to 14, Section 2)

1181. And Allah! He is the Ever All-Absolute Rich (free of any need),  
 the Owner of all Praise.

(35-15, Section 2)

1182. If He (Allah) wills, He can put you away, and bring in a new creation. (16)  
 And that is not with might (requiring any might, difficult) for Allah. (17)

(35-16 to 17, Section 3)

1183. And to Allah is the (final) return (of all).

(35-18, Section 3)

1184. Verily, Allah makes whom He wills to hear. (22)

(35-19 to 23, Section 3)

1185. See you not that Allah sent down from the heaven, water, and  
 We brought forth therewith fruits of diverse hues? and  
 among the mountains are *streaks*,  
*white and red, of diverse hues, and raven black*; (27)

(35-27 & 28, Section 4)

"In the physical shapes of human and animal life, also we see variations in shades and gradations of colours of all kinds. But these variations and gradations, marvelous though they be, are as nothing compared with variations and differences in the inner or spiritual world..; even more subtle and more comprehensive. Who can truly understand it? Only Allah's servants, who know, i.e., who have the inner knowledge which comes through their acquaintance with the spiritual world - it is such people who truly appreciate the inner world, and it is they who know that the fear of Allah is the beginning of wisdom. For such fear is akin to appreciation and love - appreciation of all the marvelous beauties of Allah's outer and inner world ("Allah is Exalted in Might") and love because of his Grace and Kindness ("Oft-Forgiving"). But Allah's forgiveness extends to

many who do not truly understand Him.

(Abdullah Yusuf Ali, Notes , 3912-3913, p.1109)

Besides spiritual interpretations, the Quran invites attention to formation of different strata and stones in earth through various processes, chemical compositions and physical properties like colours in different tracts marking whole span of the planet, into colourfully decorated, beautiful landscapes. Consider some of them:

*Rocks*, hard mineral deposits, are named according to the way they were formed. *Mineral* is an inorganic chemical. Main types of rocks are *igneous*, *metamorphic* and *sedimentary*. Small, individual rocks are called stones. *Rock Formation* is the shape given to rocks by wind, water and heat. Cooling igneous rock produces quite different rock formations; major feature of landscape.

*Magma*, molten rock, containing gases, in earth's *mantle*, sometimes comes to surface as lava, when volcanoes erupt, or through cracks in earth. When magma cools, it forms *igneous rocks* and *stones*. Earth's crust is made of solid rocks about 70 kilometres deep. *Metamorphic* rocks are usually harder. *Schist*, *gneiss*, *slate* and *marble* are metamorphic rocks.

*Schist* is flaky and *shiny*, e.g. mica. *Malachite*, **bright green**, is made of copper carbonate. *Hematite*, a kind of iron oxide, is **reddish** in colour. *Graphite*, a soft, **dark grey** form of pure carbon, is slippery.

*Lapis lazuli*, made mostly of blue *lazurite*, containing *calcite*, is **deep blue**. *Calcite*, **white** or **colourless**, is made of crystals of calcium carbonate. Most kinds of limestone are made of calcite. *Labradorite* is a **greyish-white** kind of feldspar. Under light, labradorite may show **blue**, **green** and **red** colours, especially where it is cut. **Granite** is hard, with coarse grain and **pink** or **grey** colour. Granite is a mixture of *feldspar*, *quartz* and *mica*.

*Carbon*, one of commonest elements, is non-metallic, found in all living things, as well as in rocks, coal, oil and other minerals. There are two forms of pure carbon: *graphite* and *diamond*. *Diamond* is **shiny** and **transparent** crystal. Colourless diamonds are cut into *gems*. *Carnelian* is **red** or **reddish-brown** form of chalcedony. *Cassiterite*, **brown** or **black**, contains tin and oxygen. *Chalk*, often pure **white**, is made from tiny shells of marine animals which died millions of years ago. It is mostly calcium carbonate. *Chert*, often **dark** colour, is made of tiny crystals of quartz. *Flint*, kind of chert, is found as **grey** or **brown** pebbles in chalk or limestone. *Citrine*, is a **yellow** form of quartz. It is similar to topaz. *Cinnabar*, **reddish**, is made of soft, red crystals. It contains mercury and sulphur. *Corundum*, very hard, is made of aluminum and oxygen, e.g., **red** ruby and **blue** sapphire. *Dolerite*, **dark** colour, contains large amounts of feldspar. *Emerald*, a **green transparent** crystal, kind of beryl, contains traces of chromium. *Fluorite*, **white** or **purple**, is made of calcium fluoride. *Garnet* crystals are made of silicates of magnesium, aluminum, iron and calcium. **Dark red** garnets are used as gems. *Gneiss*, is made of coarse crystals arranged in **light** and **dark coloured bands**.

1186. **Verily, Allah is Ever All-Mighty, Ever All-Forgiving.** (28)  
(35-27 to 28, Section 4)
1187. **Verily, He (Allah) is Ever All-Forgiving, Ever Appreciating-Recogniser.**  
(30) (35-29 to 30, Section 4)
1188. **Verily, Allah is indeed Ever All-Aware, Ever All-Seer of His slaves.**  
(35-31, Section 4)
1189. **Verily, our Lord (Allah) is  
Ever All-Forgiving, Ever Appreciating-Recogniser.** (34)  
(35-32 to 35, Section 4)
1190. **Thus We (Allah) recompense every ingrate.** (36)  
(35-36 to 37, Section 4)
1191. **Verily, Allah is the Ever All-Knower of the unseen-hidden  
of the heavens and the earth.  
Verily, He is Ever All-Knower of all that is in the very breasts.**  
(35-38, Section 5)
1192. **He is (Allah) Who has made you successor-trustees in the earth;** (39)  
(35-39, Section 5)
1193. **Verily, Allah holding sustains the heavens and the earth, that  
they deviate not, and  
if they were to deviate there is not any one  
that could hold-sustain them after Him.  
Truly, He is Ever Most-Forbearing, Ever All-Forgiving.**  
(35-41, Section 5)
1194. **So no change will you find for Allah's Way (Immutable Law).  
And no turning off will you find in Allah's Way.** (43)  
(35-42 to 43, Section 5)
1195. **Allah is never such that,  
ought from any thing, in the heavens or in the earth,  
escape frustrate Him.  
Verily, He is Since Ever All-Knowing, Ever All-Omnipotent.**  
(35-44, Section 5)
1196. **And if Allah were to take people to task for that which they earn,  
He would not leave a moving creature on the surface of the earth; but He  
is deffering them to a term appointed.  
And when their term comes, then  
surely, Allah is Since Ever All-Seer of His slaves.**  
(35-45, Section 5)



## Surah-36 Yaa Siin

1197. (Allah) the Ever All-Mighty, the Ever All-Merciful, (5)

(36-1 to 11, Section 1)

1198. Verily, We (Allah) Ourselves, We give life to the dead, and  
We transcribe *record* of that which they initially performed originally,  
and their consequential remains.  
And all things We have *chip-computed-numbered*  
in a *Self-Expressive High Track*.

(36-12, Section 1)

*Ahsaa*: clever in *calculating*, to *number*, calculate, *compute*, take an account of,  
*know*

*Hasaa*: *small pebble (chip)*

*Husiyun*: mind, prudence, sound judgement

Some of the most modern computer terminology, when examined, shows how precisely the Quran used scientific language condensing many facts and data in a few words. Examination of this terminology, e.g., with reference to brain, memory, intelligence, computing, etc., may help understand some of the relevant phenomena and processes referred, at different places, in the Quran:

Computers process and store data in the form of *numbers*. Above verse (36-12), provides a clue to such scientific process of recording of data, in universe. In man made computer, data is represented as combinations of *Binary Code* of only two numbers, i.e. 0 and 1. Examine 72-28. *Machine Code* is *binary* (0,1) that sends instructions to the *processor*, i.e., machine language (*programming language*) uses this code.

*Digital data* (information) is recorded as a sequence of *digits* (0 or 1), arranged as rows or columns. Scientists believe that *human brain, and even every living cell*

*has such a complex system of recording, processing, and retrieving data.* Every character or symbol (*digit*, letter, punctuation, mark, etc) entered in computer takes one *byte* (comprising 8 bits or digits) of *memory*, stored in a *cell* at a particular location or *address*. In computer, *cell* is an area in memory, which stores one unit of information.

Words, pictures and sounds are changed into digital form. *Word*, a group of *bits*, is stored and retrieved *as one unit*. *Character Code*, stored in computer memory, is the *number* assigned to each character which appears on *print out* or *screen*. *Bit Map* is an image or text formed by a group of tiny dots called *pixels*. A pixel is smallest area on display unit. *Millions of Instructions Per Second* (MIPS) are carried out by a computer, like human brain, which is much more complex and faster than any super computer. Video signal is used to send or transmit moving pictures, as in eye projected on retina, where every signal is analyzed in a frame. *Virtual Reality* is a way of creating a three dimensional image of object or scene. Virtual reality imitates the way the real object or scene looks and changes. What is the reality of what appears to human eye? *It is but as it is analyzed by human brain, when projected on retina.*

Similarly *speech recognition* is process of changing spoken words into code which a computer can use, e.g. a microphone sends *analog signal* to circuit board which converts wave into binary code. Computer *compares the code to the codes held as words in its memory*. If it matches, the computer is said to *recognise* the word. Human brain has a very vast storage of such information acquired and originally encoded or endowed: Examine 2-31.

*Floppy disc* is a piece of thin flexible plastic coated with a film containing iron particles; when magnetized they *align* or *point in one or the other way* representing zero or one in order to record data. We will see briefly, latter, how a brain cell holds records and hold information as memory. *Microfilm*, *microfiche* and *magnetic tapes* are used to record data. *Microprocessor*, on a single silicon *chip*, can be programmed and contains *memory*.

"And for every man,

We (Allah) have *suspended* his *augury* within his own neck."

(17-13)

Silicon *chip* is a tiny piece of silicon with an integrated circuit etched onto it.

*Memory* is a device where data and programs are stored, e.g. Read Only Memory (ROM) and Random Access Memory (RAM) chips. It is also called *storage*. To retrieve information is to get or read it from storage device. To read data is to move it from storage device into RAM. *God has made it so easy and swift, that we take it for granted and never reflect on such systems which are working within us.*

"It is He (Allah) Who brought you forth from the wombs of your mothers when you knew nothing; and

He gave you *hearing* and *sight* and *intelligence* and affection: that



you may give thanks (to Allah). 16-78

"Have We not made for him a *pair of eyes*? (8)

And a *tongue* and a *pair of lips*? (9)

And shown him the two highways? (10)

(90-8 to 10)

"Then He (Allah) makes the *path easy* for him, (80-20)

Do we ever think how and with what ease and speed they work?

*Memory resident* describes programs held in *main memory* all the time. Other programs are only called to it when they are in use. Main Memory is temporary storage area for programs and data, while the program is being used. *Memory map* is a table that sets out how storage or memory of a computer is organised.

*Compact disc* is a plastic disc (optical disc) to store data. *Hard disc* (consider *laulhimmmMahfuuz*: 85-22) is a memory device. When there are more than one discs, each one is called a *platter*. To format disk is to put tracks and sectors on it which hold data. Track on a disc is an area, circular or spiral, where data is recorded. Path is the route a signal takes between two devices, or the route the user must follow to reach a directory. *Directory* is a list of files and other directories in a computer. They are *named*.

Consider verse 96-1, when first revelation came and the Prophet (Peace be upon him) was asked to "***Read in the Name*** of your Lord (Allah)!" How even a seven year old child can commit whole of the Quran to memory? If we can find some clue to scientific basis for memorizing and reciting the miraculous Quran, then genetics and computer may provide points for pondering. *Computer* can run *programmes* only when the requisite software is installed; run certain machines, if *drivers* are installed, and *process solutions* only through required *formulae* or *software*. In Information Technology (I.T.) systems one can *down load* or *copy* if *document* or *file* is already there, and can *upload* only in prescribed *language*, *codes*, *capacity*, etc., through given system and *solution*. It is possible to *commit the Quran to memory* and *recite* with ease, melody and ecstasy, only if all requisite functionalities and capacity to store in '*memory*', retrieve, and play audio systems of the body, are *naturally* installed already!

Let us consider some more terminology and processes in this regard. *Record* is a *form* used to keep information in a database (Re-examine 17-13). *Field* is a part of record in database. A *file* is a unit of information. *Microform* is a document, reduced in size and stored on film. *Data Compression* gives form that occupies less memory (space) and less time to send over network or modem. *Data structure* organizes data in groups. *Database* is a collection of data on a subject. *Database management system* is the software to manage a database. *Interactive program* is a set of rules or standard which allows the user make *choices* about how to move through the information on the disc. Reconsider again human functionalities and activities and the ease with which man uses all above processes and much more, through the super computer of his brain! And remember record of all this being

retained in the memory (36-12, 17-13), and processed in *real time* in the main frame of the universe (32-5).

Let us examine the terminology in 36-12.

*Imaam-mubiin*: open, original, high way (15-79)

Does it refer to '*Lauhim-Mahfuuz*' (*hard disc*), in which everything is written down?

*Imaamun*: leader in religion, model, example, rule, pattern, or book for guidance or instruction, president, road, way, string, cord, the Quran

*Al-bainu*: middle of two things

It is also used for separating, becoming manifest, evident, distinct, in front and near. (29-38, 6-55, 3-118, 16-44, 67-26, 37-106, 43-18 & 52)

*Bayna*: between, among

*Al-Bayaanu*: make clear or clarify something, by statement, logic, argument, articulation, or interpretation

*Bayaan* is also called *kalaam*.

*Bayaanun*: clear demonstration, eloquence, faculty of clearly explaining

*Bayyanatun*: evident testimony or demonstration, evidence, proof

*Tabyaanun*: exposition

*Bayyana*: show, make known, declare

*Abaana*: be easily understood, sever, speak distinctly

*Mubiimun*: perspicuous, open to see, **self expressive**

*Tabayyana*: use discernment or discrimination, perceive, be lucid, examine carefully

*Mubayyanatun*: illuminating

*Kataba*: gather, join and sew together two pieces of skin, write by joining letters and words, affix, stamp, *prescribe*, *ordain*, *predetermine*, will, something willed, *determine* and *decide in finality*, write, write down, transcribe, command, decree in writing

Examine 24-33, 57-22, 22-70, 13-38, 6-59.

*Kutubun*: book, writing, written revelation, letter

*Al-kitaabu*: The holy scriptures, the Koran, **the book in which a record is kept of all actions**

*Kaataba*: give a slave a contract of freedom on payment of a certain sum

*Kattaba*: dispose troops in order, form squadrons or regiments, cause to write, teach to write

*Iktataba*: inscribe one's name, register in a list or roll

*Aktaba*: dictate

*Kitaabun*: volume, commission, sentence, law, document (of manumission to a slave), register, contract of marriage, destiny, Decree of God, Ordinance, prescribed time

"For everything there is a *prescribed time*, (a term)." (13-38)

Abdullah Yusuf Ali has translated above verse as follows:

"For each *period* is a *Book*." (13-38)

"No soul can ever die except by Allah's leave and at a *term appointed*." (3-145)

*Kitaabatun*: art of writing, calligraphy, epitaph, title, deed

*Qadama*: approach, come up, be at the head of, be the first, precede

Examine 10-2, 11-98, and 36-12.

*Qadima*: betake one's self, come to, arrive, return from a journey, come back

*Qadamun*: merit, foot

*Qadiimun*: old, ancient

*Qaddama*: bring upon, prepare before hand, send before, put forward, threaten before hand

*Qaddama (ilaa)*: offer, proffer

*Taqaddama*: go before

*Istaqdam*: desire, advance, wish to anticipate

*Qidmun*: *Qidman*: antiquity, precedence, once on a time, formerly

*Asara*: relate, excite, raise to honour, respect, transmit, footstep

Examine 57-27, 40-21, and 20-84.

*Asarun*: (*Aasaarun*): trace, sign, effect, after impression, remains, mark, monument, tradition, saying

*Aasara*: choose, prefer, give precedence

*Asarahu*: cite, quote

*Asaran*: determine upon, commence

*Asirahu*: appropriate the best

*Asiirun*: pure, fine, first quality (sword), making heavy footprints

*Ta'siirun*: influence, impression

The Quran presents *reckoning* and *accountability*, supported by reason and purpose of creation, life and death. Now scientific data becoming increasingly available, over looking physical boundaries and horizons touching metaphysics, provides deeper insight into this concept, in fact in this *belief*. The term '*Ad-Diin*' in its very meaning presents the concept of reckoning alongwith reward or punishment: 24-25

"The wise person is he who reckons himself and works for (his life) after death"- meaning, he holds himself accountable. (Ibn Maaajah)

Umar (may Allah be pleased with him) said: "Hold yourself accountable before you are held accountable, weigh yourself before you are weighed, and be prepared for the biggest gathering before He (Him) Whose knowledge encompasses your deeds."

"That Day shall you be brought to Judgement,  
Not a secret of yours will be hidden" 69-18

Recording and computation of data, and accountability are as scientific as any other law of nature. It is so accurate and precise that nothing is missed, mis-recorded, or miscalculated. In current computer terminology we may try to explain by an analogy that whole system is computer controlled, all actions are recorded, sorted out and accounts maintained, scientifically and systematically in 'real time'. (19-94 and 72-28). On the Day of Judgement the accounts will finally be closed, reconciled and final debits and credits passed on to each individual. Same principle applies to nations and peoples.

"Those people have now passed away.  
They have the reward of their deeds,  
And for you is the meed of yours." 2-134

There are many places where, and things on which, data about deeds is computed and preserved in such a manner that it can be retrieved also, e.g., from neurons in brain, from DNA etc.

"And Allah has created the heavens and the earth  
with Truth (Law).  
Inorder that each person may be recompensed,  
what he has earned.  
And they will not be wronged." 45-22

*Above verse indicates that universe has been built with such laws that they help man in accomplishment of his assignment and endeavor and that system itself provides for accurate accounting for recompense so that he will not be wronged.* Science and computer have solved some of important questions of sifting enormous data. Sorters and graders are already working in real life factory. Computer sifts on the basis of characteristics, colours, impressions, signs etc, etc. Data is recorded, sorted, graded and simultaneous settlement takes place on line in real time. Therefore the argument of the Quran for entire process of accountability and settlement on the Day of Judgement taking place smoothly and swiftly on the basis of the data already generated during the phase of this world by each individual and duly recorded, is supported logically and scientifically.

*Science of Reckoning:*

It has been established that (i) laws of nature can differentiate, and in real practice they do, between the good and the bad (evil) in everything, (ii) All events

and *actions* are recorded: There is an unfailing elaborate system of recording all details of every dot and dash, in universe, (iii) the books of accounts are to be settled at the end of the period: It is the practice of all accounting processes for logical conclusion. Otherwise there will be no purpose in recording, (iv) activity in human domain is also subject to the same laws of cause and effect. At individual level also, information is continuously being stored in DNA, brain cells and other storage or memory. Let us look into following neurosurgery report:

*Brain cells speak and provide evidence from within.* Scientists are working to know how brain functions in cognition; precisely how and which of 12 billion cells store memory within? Is memory generalized or specific? "One noted explorer in this field is Dr Wilder Penfield, a neurosurgeon from McGill University in Montreal, who in 1951 began to produce exciting evidence to confirm and modify theoretical concepts which had been formulated in answer to these questions.. During the course of brain surgery ..Penfield.. touched the temporal cortex of the brain of the patient with a weak electric current.. His observations of the responses.. were accumulated over a period of several years. In each case the patient under local anesthesia was fully conscious during the exploration of the cerebral cortex and was able to talk with Penfield.. Penfield found that the stimulating electrode could force recollections clearly derived from the patient's memory.. 'The psychical experience, thus produced, stops when the electrode is withdrawn and may repeat itself when the electrode is reapplied'.

"One of Penfield's significant conclusions was that the electrode evoked a '*Single Recollection*', '*Not a Mixture of Memories or a Generalization*'. Another of his conclusions was that the response to the electrode was '*involuntary*'."

"Under the compelling influence of the probe a familiar experience appeared in the patient's consciousness whether he desired to focus his attention upon it or not.. he found himself a part of a specific situation that progressed and evolved just as the original situation did. It was, to him, the act of a familiar play, and he was *himself both an actor and the audience*.. Perhaps the most significant discovery was that not only past events are recorded in detail but also the *feelings that were associated with those events*. An event and the feeling which was produced by the event are inextricably locked together in the brain so that one cannot be evoked without the other.. It is reproduction of what the patient saw and heard and felt and understood.. The evoked recollection be more accurately described as a '*re-living*' than a *recalling*. In response to a stimulus a person is momentarily displaced into the past.-'*I am there*'. This '*reality*' may last only a fraction of a second, or it may last many days. Following the experience a person may then *consciously 'remember' he was there*.

"The sequence in involuntary recollections is: (i) ***Re-living*** (spontaneous, involuntary feeling), and (ii) ***Remembering*** (conscious, voluntary thinking about the past event thus *re-lived*)."

Penfield's another conclusion: "*The memory record continues intact even after the subject's ability to recall it disappears*: ..When it is thus introduced into the patient's consciousness, the *experience seems to be in the present*.. Only when it is over can he recognize it as a vivid memory of the past..The brain functions as a *high-fidelity recorder*, putting on tape, as it were, *every experience from the time of birth*, possibly, even before birth.. (The process of information storage in the brain is undoubtedly a chemical process, involving data reduction and coding, which is not fully understood.. The important point, however, is that the recording is done, and the playback is high fidelity.)

"Whenever a normal person is paying conscious attention (\*see verse below) to something.. he simultaneously is recording it in the temporal cortex of each hemisphere.. The recordings are in sequence and continuous.. When the electrode is applied to the memory cortex it may produce a picture, but the picture is not usually static. It changes, as it did when it was originally seen.. It follows the originally observed events of succeeding seconds or minutes.. Penfield further concludes that the thread of continuity in evoked recollections seems to be '*time*'. The original pattern was laid down in temporal succession...It also appears that only those sensory elements to which the individual was paying attention are recorded, not all the sensory impulses which are forever bombarding the central nervous system..In summary we may conclude:

1. The brain functions as a high-fidelity tape-recorder.
2. The feelings which were associated with past experiences also are recorded and are inextricably locked to those experiences.
3. Persons can exist in two states at the same time. The patient knew he was on the operating table talking with Penfield; he equally knew he was seeing the (past)..
4. These recorded experiences and feelings associated with them are available for replay today in as vivid a form as when they happened.. These experiences not only can be recalled but also re-lived.

"Penfield's experiments demonstrate that the *memory function..is biological also*..*The capacity to recall the past to consciousness can certainly be expected to reside in a primary mechanism of general biological validity. A firm link to the genetic mechanism is important, and in this respect specially, the RNA molecule, with its many possibilities, would fulfill many requirements.*" (Thomas A. Harris, M.D., '*I'm OK - You're OK*', p.4-12)

A Brain Chip (Silicon Chip) could be used to replace the 'memory centre' (Hippocampus of the brain) where the 'storage' of memories is coordinated. Hippocampus is an area at the base of the brain in humans, close to the junction with the spinal cord - i.e. just at the bottom of the brain and over the neck. It is believed it 'encodes' experiences so they can be stored as long-term memories in another part of the brain. ('*American scientists develop 'brain chip*', Sciencedotcom, The Dawn, March 22, 2003).

Is it like the '*memory chip*' (*Taa-irun*) '*hung in the neck*' ('*Unukin*') which is promised in the Quran that it will be displayed on the Day of Judgement, before man, to tell him all his past that he lived in the world.?! See 17-13 & 14.

"Do not follow that of which you have no knowledge,  
For, *you will be questioned,*  
*for the use of your eyes, ears and hearts.*" 17-36

Its one of the important implications is that one should acquire that information and knowledge which could benefit him and people or society in general, which includes all aspects of socio-economic and human development. When it is good, one should acquire more knowledge (20-114), from cradle to grave (*Hadiith*) and excel in that good (2-148).

From this emerge at least following major points for reflection:

- i. If anything is not done attentively it has no effect on this part of memory. The implication is that any worship or prayer made without intention (*Niyyat*) or giving proper attention may similarly not have weightage points in the final accounting and balancing of deeds as the belief in recompense requires. The Quran has very emphatically reminded against offering prayers or any worship to Allah without proper attention or carelessly.
- ii. Since it involves attention, then it naturally implies that, the better the attention the better would be the fidelity in its audio or video replay.
- iii. Allah is closer than jugular vein. The closest nearness of Allah is that He comes before 'thought'. This is what is included in the definition of '*Muttaqii*' (God-conscious). It means consciousness or awareness of God occurring before any thought is what makes man completely 'God-conscious' (*Muttaqii*).

"And recite the Quran in a slow-pleasant (*assimilating*) style"  
73-4

"And remember the Name of your Lord (Allah),  
and devote yourself to Him, with *a complete devotion.*" 73-8.

What we forget also stays in our memory, may be like the file deleted in a computer stays in *Recycle Bin*. Brain houses more memories than we think. Sander Daselaar of the Netherlands' and Roberto Cabeza of Duke University found healthy brain may hold memories even of what "we do not know" category. (*What we forget in fact stays in memory*, The News, 6.7.2006)

Science, particularly computer science, has reached such a stage where it is now possible to comprehend different aspects of sifting and settlement of accounts instantaneously. It is possible to monitor and settle accounts simultaneously of all things even while in motion (through mobile connectivity), on-line, in "*real time*", i.e., the information is processed as it is being generated. System of data storage and data-warehousing is also understandable.. Now, therefore, there is no denying as to how and why the requital could take place. In fact, the disbelievers

can not argue the point as to why this system should not take its natural course in the sphere of human actions both on scientific and moral grounds.

"Deem they whose gettings are only evil,  
that We (Allah) will deal with them  
as with those who believe and do right,  
so that their lives and deaths shall be alike?  
Ill do they judge.  
In all truth (with laws) hath God created  
the heavens and the earth,  
(in such manner, nature)  
that He may reward every one  
as he shall have wrought;  
and they shall not be wronged." 45-21 & 22.

"It is He (Allah) Who created the heavenly bodies and the earth -  
concrete-constructive-purposeful (*bil-haqq:with law*)."  
6-73

"We (Allah) did not create the heavens and the earth and  
all between them, useless-purposeless (*laaibiin* - in play ).  
We did not create them except for a 'reality'  
that can not be challenged' (*Haqq-Truth-Law*)  
but most of them do not know it". 44-38 & 39.

".that He (Allah) might try you,  
which of you is the best in deeds."11-7

"And no moving creature is there on earth,  
but its provision is due from Allah.  
And He knows its dwelling place and its deposit.  
All is in a Clear Book " 11-6

The law of requital is applicable to all. No one has immunity from its operation, e.g.: 4-123. Man receives what he earns: 2-141. Everything in the universe has a specific goal. It is moving, constantly on the set course towards its goal:

"Have they not considered within themselves,  
that God has not created the heavens and the earth  
and all that is between them,  
but for a serious end and for a fixed term ?  
But truly most men believe not that they shall meet their Lord "

30-8

It is not logical to think that in this '*Purposeful Creation-Complex*' the most advanced piece of human technology would have just been created for the sake of creation, without a purpose. It is in this respect that performance of this piece of proud production in the complex whole and achievement of the purpose become necessary to be judged, in the ultimate analysis.



*Possibility and Similitude in Science*

A team of Japanese and Russian scientists want to resurrect animals using DNA of frozen remains of the ancient beasts. It is technically possible. Goto, former professor of reproductive physiology at Kagoshima University in Southern Japan, said he succeeded in fertilizing an egg from a cow with dead sperm in 1990. (Miwa Suzuki, Tokyo, 'Scientists dream of resurrecting mammoths', AFP-The Dawn August 22, 2002). This statement presents just one aspect of potential in biology dealing with questions pertaining to cloning (recreation?), etc. Let us look at some of the biological facts to which the Quran consistently invites attention for reflection.

"And he (man) puts forth for Us (Allah) a parable,  
and forgets his own creation.

He says: 'Who will give life to these bones  
after they are rotten and have become dust?' (78)

" Say: 'He (Allah) will give life to them

Who created them for the first time!

And He is the Ever All-Knower of every creation!" (79)

36-78 & 79

"Nay, We (Allah) are able to put together in perfect order,  
the very tips of his fingers." 75-4

*Accountability of the Trust*

The concept of 'trust' necessarily entails accountability - here and Here-after, depending upon deeds and dealings in that regard, which are all recorded and accounted for. This equally applies in individual sphere as well in the collective context of society. Authority or power to rule is vested as a trust (*Amaanat*). It is not a birth right of any individual or group.

"Those who, if We (Allah) give them power in the land,  
establish worship and pay the poor due ,  
and enjoin kindness and forbid iniquity" 22-41

*Human Personality and its Responsibility in the World of Cause and Effect*

'Human personality' comprises his 'thought process and action', in the world of cause and effect. Even an idea that flashes has its impact on human personality with all its effects being recorded. A good thought or act in conformity and consonance with the divine or the natural laws produces good or positive effect on human personality and the bad one creates a negative or disintegrating one. After death, it is not possible to make up for the mistakes and sins committed in this world unless Allah wills otherwise. So not a single moment do we have to lose. With every moment passing, we draw even closer to death. Whether any act is manifest evident or any thought is unseen-hidden, it makes no difference so far as its effect and recording are concerned. This all is taking place internally and in the environment also. It requires no special gadgets or policing or monitoring, the

mechanism is inbuilt.

"He (Allah) knows the traitor of the eye  
and that which the bosoms hide". 40-19

"And he who does good a particle's weight, will see it then,  
and he who does ill a particle's weight will see it." 99-7 & 8.

"But those who have earned evil,  
will have a reward of like evil".10-27

"And to all are degrees according to their deeds." 46-19

"No bearer of burden shall bear the burden of another " 6-164

"Who (Allah) has created death and life, that He may test you  
which of you is best in deeds" 67-2

"By the 'Nafs' (Self) and Him (Allah)  
Who perfected him in proportion, (7)

Then He showed him  
what is wrong for him and what is right for him " (8)

Indeed he succeeds who purifies his ownself . (9)

And indeed he fails who corrupts his ownself." (10) 91-7 to 10

*Who is Who on the Day of Resurrection*

Scientific advancement and technological development are coming closer to offer some explanations for such questions. Consider following news item:

"Paris: Is Napoleon really at rest in a Paris tomb or did British captors spirit his corpse away from his St. Helena exile in a plot to hide from history his death by poisoning? "A DNA test is the best way to resolve this." (*French DNA ban renews Napoleon corpse doubts*', Reuters- The Dawn, August 17, 2002). Science now shows that individual identification even after death, at any time, is possible. On the Day of Resurrection, besides very specific and individual marks of identification of each and every 'person', the good-doers and sinners will be distinguishable by the marks of their deeds which were recorded or printed on their 'person' or personality. Sinners and the guilty will be known by their marks:

"So on that Day no question will be asked  
of man or jinn as to his sin." (39)

"The sinners will be known by their marks, and they will be seized  
by their forelocks and their feet." (41) 55- 39 & 41

Science further highlights the '*genetic marker*' as the means of identification of characteristics and traits of personality even after death. Examine following reports, in this regard: A strong association between a Celtic genetic mutation and the blood disorder 'haemochromatosis' has been discovered ..traced back..about 50 generations ago. High levels of altered gene have also been identified in countries with high emigration from Ireland including the UK, US, Australia and

parts of France. The presence of 'genetic marker' in Denmark and Sweden may have resulted from the abduction of Irish slaves to Scandinavia by raiding Vikings." ("Genes haunt after 1,000 years", The Dawn, September 16, 2000). And Reykjavik company plans to cross-reference health care records with genealogical and genetic databases tracing family relationships of not only almost every Icelander alive, but nearly everyone who lived there for centuries past.

"On the Day, when Allah will resurrect them, all together, and inform them of what they did.

Allah has kept account of it, while they have forgotten it.

And Allah is Witness over all things." 58-6

"For the first time in Europe students at a French high school are being assigned.. bar codes in an attempt to better control an absentee rate". (dpa-Dawn, September, 26, 2002)

All These examples show that resurrection, recognition, reckoning and requital are scientific processes in the specific frame of existence and reference..

#### *Changing Physical Frame of Material World and Logic of Life Here-after*

From *metascience* perspective, Russell Stannard says: 'According to relativity theory, physical reality simply **is**', There is spacetime *continuum*. "Einstein on the death of his friend Michele Besso wrote to his widow that 'Michele has left this strange world just before me...For us convinced physicists, the **distinction between past, present and future is an illusion**, though a persistent one'. " (John Polkinghorne, *Faith, Science and Understanding*, p.132)

"And call not those who are *slain in the way of Allah* 'dead'.

Nay, *they are living*, only *you perceive not*." (2-154)

"Think not of those, who are *slain in the way of Allah*, as *dead*.

Nay, *they are living*.

With their Lord *they have provision*. (169)

"*Jubilant* (are they) because of that,

which Allah has bestowed upon them of His bounty,  
*rejoicing* for the sake of

*those who have not joined them but are left behind: that*

there shall no fear come upon them neither shall they grieve. (170)

"They *rejoice* because of favor from Allah and kindness, and that

Allah wastes not the wage of the believers. (171)

(3-169 to 171)

Polkinghorne goes on to elaborate that there is a particular frame of reference which expresses the actual **moving present** moment, "provided that this frame does not have a special identifiable role in relation to the dynamical theories of physics. In other words, the 'present moment frame' would have to be '*hidden*' as far as fundamental physics was concerned, but it could well be discernible as far as other and wider experience was concerned (human psychological perception, for

instance), or as metaphysical theory might require. " (p.134)

In the material world (whether we call it relative or virtual reality), everything is, all the time, in a state of change. Nothing is permanent, except the change itself. All living things constantly undergo change all the time. Every moment, the living body is in the process of emerging into a new body. After death entire edifice and structure in the material mould decays and disappears. Let us have a look at some of the innumerable changes taking place in a living body.

It has been established that all tissues and all organs of the body undergo process of complete replacement, periodically and regularly. All organs, component parts, limbs and even linings of viscera and coverings of organs are religiously changed completely and regularly. Ninety eight percent of the atoms in our body are not the same that were there a year ago. Present skeleton was not there three months ago. Every particle even of femur, the largest bone in the body, gets replaced every six months or so. The skin is new every month. We have a new stomach lining every four days, with the actual surface cells that contact food being renewed every five minutes. New liver is made every six weeks. Even within the brain, whose cells are not replaced once they die, the content of carbon, nitrogen, oxygen, and so on is totally different today from a year ago. The point is that periodically entire human body is replaced. The physical frame is not permanent which remains constantly under change. Human body through processes of respiration, digestion, elimination, etc., is constantly and ever in exchange with the rest of the world. In terms of carbon, oxygen, hydrogen and nitrogen only, a new body is literally being created every month. Rate of change may differ, but change is always there. Therefore in the context of resurrection, present physical frame is not relevant. There is no one fixed and permanent frame. Therefore the physical constitution or material body of this world is irrelevant for higher questions of genetic engineering, resurrection and existence in some other world (e.g. Here-after) under different set of laws of that world of existence.

"(Those who lack true knowledge) say:

'when we die and become dust, (shall we come to life again?).

That return is far from comprehension'. (3)

'We (Allah) know what the earth takes away from them '.

So its (human personality's) safe record is kept with Us."

(4) 50-3 & 4

Israrul Haque, in his article '*Belief in life after death*', (*The Dawn*, 8.9.2000), explains material and spiritual aspects of death and life. "It is the biological life that comes to an end with death. But not the spiritual life, which survives the death."

"But He (Allah) fashioned him in proportion, and breathed in him, Something of His Spirit"..32-9

Death can not put an end to "*The Something of His Spirit*", that Allah breathed into the man and which resides in man's body but departs from the body as soon as he dies and is not available to be buried with his dead body. What happens to that spirit i.e. the soul? "It is the man's soul, the repository of his conscience, that the angel takes charge of upon his death.."

"The angel of death put in charge of you,  
will take charge of your soul;  
that shall be brought back to your Lord-Master-Owner" 32-11

Processes of integration and disintegration go on simultaneously in the human '*physical body*' and '*human personality*'. After physical death the human body goes under decay and disintegration. Human personality does not end with physical or cellular death. It is only the physical body of a person 'at the time of death' that dies. It is now proved that all information of a human being remains stored in his DNA even after his death, and from this whole of a 'human personality' can be re-built. In other words the human personality is not finished with the death.

So far the issue has been discussed from the perspective of death and decay of physical frame and its composing components. From the perspective of material creation and development, Muhammad Munir presents following view: "We have witnessed that in the creative processes of life, at each higher rational stage, life continued to liberate itself from matter by shedding its mass. Accordingly, on the sealing of the animal life, we find that life at the top most creative stage of man is completely liberated from the bonds of materiality. For the first time in its history, it has become conscious of itself as a non-material, self-conscious entity that consciously lives outside the physical universe consisting of successive rational stages. Thus, the human self or soul, as a self-illuminating entity, does not live in its physical body, which exists as the perfect animal species. The human self remains attached to its body and through its sense perception, man conceives the purpose of his life viz-a-viz the creation of the universe in the non-material form of ideals..The higher creative process would be more and more in the non-material form of spiritual and mental illumination and not in the reverse order of physical or socio-economic orders." (This may perhaps give an idea about later/higher order of creation or resurrection in a different form of existence.)

"..The animal's perceptual mind can not rise above its physical state and can not hold sense impressions without stimulus. Hence thoughts, language, reason and concepts which are non-material can not be developed by the perceptual brain. Thoughts, language, concepts, etc, can only be developed by an entity or a personality which lives outside material objects and can differentiate and hold their properties in itself without stimulus. In other words it must be able to know their true mental representation (we call it memory#) without the direct sensory stimulus under spatial time and motion." (Muhammad Munir, "States of consciousness", The Dawn, 14.9.2003).

(#Memory is one of the distinctive superiorities, including understanding, articulation, expression, which Adam demonstrated when he was presented before the angels.)

The Quran explains the Resurrection and the processes that follow:

"Say, *Travel in the earth,*  
and *see how He (Allah) originated the creation,*  
so will Allah produce the latter creation.  
Surely, Allah is Ever All-Powerful Able over all things." 29-20

Every Word and Command of the Quran has to be very carefully studied.  
"Look therefore at the marks of Allah's Mercy ,  
How He quickens the earth after its death.  
Verily, Same (Allah), shall indeed quicken the dead, and  
He is Ever All-Powerful Able over all things." 30-50

(Shahzado Shaikh, '*The Gateway to the Quran*', pp.211-220)

1199. **Our Lord-Master (Allah) ever knows all.** (16)

(36-13 to 17, Section 2)

1200. **And Who (Allah) has created me to Whom you shall be returned?** (22)

(36-20 to 32, Section 2)

1201. **And Surely, all, everyone of them will be brought before Us (Allah).** (32)

(36-20 to 32, Section 2)

1202. **And a Sign for them is the dead land.**

**We (Allah) give it life, and**

**We bring forth from it grain so that they eat thereof;** (33)

(36-33 to 35, Section 3)

Before bringing out next crop, the land is completely *dried up*, all organisms weeded out, lumps broken down to dust, and ploughed for oxidation and bringing layers of soil and humus up.

The analytic group of bacteria break down organic material on ground, preparing material for the synthesizing bacteria. Nitrogen fixing bacteria in soil take nitrogen from air and prepare compounds with negative valences. These bacteria reduce nitrogen and convert it into a form in which it can combine with hydrogen. These chemical or synthesis laboratories constitute soil as living structure. For this, they require water. That is why life springs forth from soil when they receive rain.

The term *habba* signifies seed, specially *grain*. Generally it also denotes small, uniform particles.

Above verse (36-33) informs that after stirring life in soil, indispensable materials for life are prepared and plants are created which carry basic structural materials necessary for other organism, which form important segment in food chain. The grain or seed carries within itself organic material to be used by the organism existing in it. It carries carbohydrates, proteins, fats, vitamins, minerals,

etc., all at the same time. '*Habba*' in facts actually represents all basic materials required in processes of germination, sprouting, and further growth by utilising nutritional supplies, chemical and biological agents. It carries complete operational code, required raw materials, tools and technology as a complete animal and automated bio-chemical factory.

The *vitalized soil* also serves as *incubator* for organisms. Cells of seed or fertilized egg constantly multiply to form a new organism, as programmed, for which its protection and required chemicals and ions. The verse invites attention to this characteristic of soil. Whole process is pointed out as an example to provide insight into ultimate event of resurrection, programmed mathematically. The *dead land* is stirred as *soil living with vitality*, nurtures fertilized egg or seed like mother's womb, and as vehicle for propagation of other life forms.

Above verse (36-33), in fact, draws attention to the *sign* (evidence) of *scientific law* and *process* through which *dead earth* is *quicken*ed to support, fertilization, incubation, germination, sprouting, growth and further propagation. The grain it brings forth is nutritious for humans and animals, capable of reproduction, and fit for further bio-consumption in vegetative and plant life.

**1203. And We (Allah) have made therein gardens of date-palms and grapes, and We have caused springs of water to gush forth therein, (34)**

(36-33 to 35, Section 3)

So that they may eat of the fruit thereof,  
and their hands made it not.

Will they not, then, give thanks? (35)

(36-33 to 35, Section 3)

**1204. Glorified is He (Allah) Who has created all the *mates*,  
of that which the earth produces, and  
from them *selves*, and  
of that which they know not!**

(36-36, Section 3)

This verse (36-36) informs about biological process of pairing or mating in human beings and the produce of earth and in other creations which we do not know. One of the basic principles of nuclear physics is that every particle has its opposite twin.

Discovery of positron by Anderson, and *parity* postulated by Maurice Dirac were steps in the direction of understanding unfolding about *pair-wise* creation.

Opening of the verse "*Glory to God..*" signifies that:

God is glorified that He is the Creator,

He has created things as pair-mates,

He is the Only One Alone Who has no pair or anything like or opposite unto Him in any manner.

Dr Haluk Nurbaki is of the view that the statement that 'all things the earth

produces', is not limited to plant kingdom only. He has included following in the pairs produced by earth:

- similar pairs that differ in their physical and chemical characteristics, e.g., metals and nonmetals,
- biological opposite pairs: male and female sexes of plants and animals,
- physically opposite pairs: electrically opposed pairs: positively and negatively charged ions,
- magnetically opposite pairs: e.g.: North and South poles,
- phenomena of analysis and synthesis in organic matter,
- forces of attraction and repulsion, etc., etc.

**1205. And a Sign for them is the night.**

**We strip off therefrom the day,  
and behold,  
they are in darkness. (37)**

(36-37 to 40, Section 3)

*Salkhun*: thread, coil or wound round weaver's reed

*Salakha*: flay, pluck off, withdraw, to skin, strip off, arrive at end, undress, disappear gradually

*Insalakha*: pass away, pass by

*Ansalakha*: be slipped off, slough off

Phenomena of day and night, months and years, and so on, are some of the signs of perplexing and perfect celestial organization. Examine, e.g., 21-33 and 36-40. For sequence of day and night, see e.g., 7-54, 36-37, 31-29, 39-5. At the time when it was believed that earth was at the centre and sun moved around it, it was the Quran which invited attention to the real phenomena and true nature of different movements of celestial bodies.

"*Withdrawing the day from the night* is a striking phrase and very apt. The day or the light is a positive thing. The night or darkness is merely negative. We can not withdraw the negative. But if we withdraw the real thing, the positive which filled the void, nothing is left but the void." (Abdullah Yusuf Ali, Note 3982, p.1124).

"(God) covers the day with the night which is in haste to follow it..."

7-54

"And a Sign for them in the night -

We (Allah) strip it of the day and they are in darkness." 36-37

"Have you not seen how God merges the night into the day. and merges the day into the night." 31-29

"He (Allah) coils the night upon the day, and  
He coils the day upon the night." 39-5



'*Kawwara*' means to *coil* or wind, e.g., *coil* a turban around head. Sun shines permanently. It lights up half of earth's surface facing it, while the other half, behind it, remains dark. Earth completes one revolution on its own axis in, averagely, 24 hours (axial period), i.e. in one *solar day*, about half of this time it *turns in* facing light (day time), while for roughly half that time, it *turns out* of light of sun (night time). Length of each solar day varies because earth's orbit around the sun is not circular. *Sunrise* is the time when edge, or limb, of sun meets horizon as the sun seems rising in the sky, and *sunset*, as it seems setting in the sky. 'This perpetual rotation of night and day is expressed as *perpetual coiling and interpenetration of one sector by another, which also includes concept of earth's roundness.*'

1206. **And the sun runs its designed course  
for its destined state, resting-cool place.**

**That is the Decree (Law) of the Ever All-Mighty, the Ever All-Wise. (38)**  
(36-37 to 40, Section 3)

*Sun*, a yellow dwarf star, is a ball of hot hydrogen and helium gas. At its core, hydrogen changes to helium by nuclear fusion, it produces enormous heat energy. This rises through layers of hydrogen to surface of sun, or photosphere. The surface is very active, with *sunspots*, *flares* and *prominences*. From outer part of sun, corona, electromagnetic radiation streams into space.

It was more difficult to conceive sun's orbit, because man is so used to seeing solar system organized around it. To understand verse 36-38, position of sun in our *galaxy* had to be known.

Our galaxy includes a very large number of stars spaced so as to form a *disc* that is denser at the centre than at the rim. Our sun occupies a position in it, far removed from the centre of the disc. The galaxy revolves on its own axis, *so the sun also revolves around the same centre in an orbit*. Examine some translations of verse 51-7:

"Consider firmament full of starry paths.." 51-7 (Translation: Muhammad Asad)

"By the sky full of orbits.." 51-7 (Translation: Malik)

"By the heaven full of path.." 51-7 (Translation: Pickthall)

"By the sky with its *oscillating orbits*." 51-7 (Translation: Harun Yahya)

In 1917, Shapley estimated the distance between the sun and the centre of our galaxy at 2 million billion miles. To complete one revolution on its own axis, galaxy and sun take roughly 250 million years. The sun travels at about 150 miles per second in completion of this. (Also see '*The Bible, the Quran and Science*, pp.160-161, by Maurice Bucaille.)

There are different types of movements of stars, moons and other objects in space. The Quran uses precisely exact scientific terminology for different types of movements: *sabaha* (21-33, 36-40): movement under *own* motion. Before advancement in astronomy, it was translated as 'to swim', '*tajrii*' as 'to run', and

'*falaka*' as *orbit*. Some French translators interpreted it as *sphere*. Now it is understood that orbits are *elliptical*. Dr Maurice Bucaille says: "*To coil or to wind* seems, as in the French translation by R. Blachere, to be the best way of translating the Arabic verb *kawwara*." (The Bible the Quran and Science, p.163) Terminology used in the Quran is unfolding its vastness, with advancement of science and refinement of data on different subjects and phenomena.

In this connection Dr Stephen Hawking's following statement is interesting:

"Bodies like the earth are not made to move on curved orbits by a force called gravity; instead, they follow the nearest thing to a straight path in a curved space, which is called a geodesic. A geodesic is the shortest (or longest) path between two nearby points... *The mass of the sun curves space-time in such a way that although the earth follows a straight path in four-dimensional space-time, it appears to us to move along a circular orbit in three-dimensional space..*" (Dr Stephen Hawking, *A Brief History of Time*, pp.32-34). Einstein showed that space and time are inseparable, the two being joined into a single space-time continuum. From the statement that mass *curves* space-time, Dr Nurbaki interprets that, in other words, matter was formed by bending the space-time continuum.

"And (they have a sign in) the sun;  
it runs in an orbit of its own -  
(and) that is laid down  
by the Will of the Almighty, the All-Knowing." (36-38)

Another translation:

"The sun runs its course to a settled place.  
This is the decree (law) of  
the Almighty, the Full of Knowledge (Science)." 36-38

"In the generally accepted reading, this phrase is spelled *li-mustaqarrin-lahaa*, which may be rendered as above (*in an orbit of its own*), or more conventionally, as '*to its point of rest*', i.e., the time (or point) of the daily sunset (Razi). However, Abdullah ibn Masud is reliably reported to have read these words as *la-mustaqarra lahaa* (*Zamakhshari*), which gives us the meaning of '*it runs (on its course) without having any rest*', i.e. *unceasingly*."

(Muhammad Asad, Translation, and Note 19, p.677)

*Jariyun*: flow with speed like water

*Al-ajriyya*: the habit one follows

*Al-jariyyu*: agent, representative

*Jarraitu Jariyyan*: send as an evidence

*Jaraa*: flow, run, happen, be current, issue and take force, come to pass, take place

*Jaariyatun*: running, vessel

*Majraa*: course of ship, bed of river, canal, duct

*Jarraa*: render current, cause to circulate, send or appoint

*Ajraa*: execute (command, edict), settle an account, cause to follow the rule of another

*Jaara*: walk or run with another

*Jaara fii*: concur, agree with another

*Jaariyatun*: slave-girl

*Majrash-shams*: Circle of the Zodiac.

*Maajariyaatun*: events, occurrences

*Jaariyaatun*: a traversing ark

*Al-jawaar*: moving swiftly (like ships)

*Mustaqarrun*: place to stay or rest, which remains firmly fixed, or confirmed, abiding, lasting, fixed time, fixed abode, end or goal, recourse

*Al-qaraar*: stay for ever

*Qarra*: stay at a place solidly, prove, stand fast, remain quiet, stay permanently, be fixed in a place, rest quietly in, dwell in

*Qaraarun*: stability, fixed or secure place, repository, unshakeable place, level, plain, where water stays, womb, dwelling, steadiness, continuance

*Qarratun*: coolness, chill

*Istaqarra*: subsist, stand by itself without a support

*Qarra alaa*: persist, persevere in anything

*Qarrara*: settle, establish

See verses 13-2, 31-29, 35-13, and 39-5, and re-examine the statement in verse 36-38, in the light of different meanings of the scientific terminology used in the Quran, e.g. word *mustaqarr* is used for *settled place* or *destination place*, which no doubt means *the exact place*.

In two processes, *Fission* and *Fusion*, extraordinary force in nucleus of atom is released. Fission is a nuclear reaction in which atomic nucleus, held together by *the Strong Nuclear Force* (the strongest force in universe), splits into particles. Stars, like our sun, are intensely hot, glowing masses that produce thermonuclear reactions, *Nuclear Fusion*, yet stay stable by balancing outward pressure of gas with inward pull of gravity. Nuclear Fusion, is the process of bringing together two light nuclei to form a heavier nucleus in which bonding energy is released. Fusion reactions take place in the sun all the time, hydrogen being fused into helium and energy (heat and light) being released. The sun converts 564 million tons of hydrogen into 560 million tons of helium, the remaining 4 million tons of matter being converted into energy, per second (240 million tons per minute), continuously. Our sun is about five billion years old. How long the sun can last? At present it is at an early stage of transformation of hydrogen atoms into helium atoms. Theoretically, this stage may last another about billion years, the duration of the primary stage in a star of this kind. This stage gives way to the second one resulting into expansion of its external layers and its cooling. In final stage, its light

greatly diminishes and density considerably increases, as a *white dwarf*. "Like other stars whose transformations have been recorded until they reached their final stage, it is possible to predict an end to the Sun." (Maurice Bucaille, *The Bible, The Quran and Science*, pp.165-166) The earth has been subjected to such ceaseless motions, and placed in such a position and distance from the sun that life is sustained. How precise adjustments take place in response to gigantic changes occurring in mass and energy distribution, not only in our solar system but all around in galaxies and universe at large?

The Quran, refers to *celestial organization* and phenomena that go beyond solar system:

"(God is) the One who created  
the night, the day, the sun and the moon.  
Each one is traveling in an *orbit* with its *own motion*." 21-33

"The sun must not catch up the moon,  
nor does the night outstrip the day.  
Each one is traveling in an *orbit* with its *own motion*." 36-40

Before Qur'anic Revelation, it was thought that sun moved while earth stood still at the centre. This *geocentrism* held sway since Ptolemy, 2 B.C., till Copernicus, 16th century A.D.

**1207. And for the moon We (Allah) have appointed  
measured time and places of descent  
till she keeps repeating return like an inclining curve of olden times. (39)**  
(36-37 to 40, Section 3)

*Naziilun*: coming guest, reveal

*Nizaalatun*: journey

*Tanziilun*: descend gradually and gently

*Nazala*: fall (market price), stop at a place, or with someone

*Nuzulan*: abode

*Nazlatun*: one descent

*Manaazil*: mansions, stations, places of descent

*Nazzala*: cause to send down, lower, let down

*Anzala*: make to come down

*Munzilan*: noun of time or place of coming down

*Tanaazala*: condescend to, be obliging

*Nizlun*: place where men gather

*Nuzuulun*: halt, sojourn, rest in a place, alighting

*Tanaazulun*: condescension, complaisance

*Manzilun*: halting place, house

*Manzilatun*: degree or rank

*Manazzalun*: inlaid

*Munzalan*: landing place

*Al-munzaliin*: those sent down

*Aadiyaatun*: running fast, ancient monuments

*Al-eedu*: that returns again and again

*Aaidatu*: return (profit)

*Aada*: return, turn

*Aaidun*: one who returns

*Ma-aadun*: place where one returns

*A-aada*: cause to return, restore

*Aada*: repeat, do a second time, do frequently, visit, happen, befall

*Awwada*: accustom

*Ta-awwada*: habituated

*Audun*: repetition, man of age and experience, wood, timber, stick, rod, branch. lute

*Aadatun*: custom, habit, wont, usage, manner

*Aadiyun*: old, ancient

*Aaidatun*: that which turns to one's advantage, benefit, favour, profit, utility, revenue

*A'wadu*: more remunerative

*Ma-aadun*: return (time of return), place where everybody will compulsorily come back

*Al-ma-aadu*: future life

*Arjana*: stamp cloth with figure of date-stalks

*Urjuun*: dry date-stalk, curved raceme

*Araja*: ascend, be taken up to a high place, limp, be lame

*Arraja*: remain, dwell in a place, halt, stop at, be intent upon, incline from side to side

*In-araja*: bend, incline, crooked

*Mun-arijun*: sloping, bend, sinuosity

*Qadiimun*: antique, former, ancient, old

*Qadiiman*: of old, in olden times, from times immemorial

Moon orbits the earth and completes its rotation on its axis in 27 days, 7 hours and 43 minutes, in such a way that always its one and the same side faces the earth. Moon is the brightest object seen with naked eye in the sky. It shines by reflecting light from the sun. As positions of moon and sun change, different parts

of moon are lit up. The changing shapes are called *phases of moon*, e.g., *gibbous* is the phase between half moon and full moon, when it is waxing and waning. *Crescent* is the first, which grows (*waxes*) until it becomes full moon. Then it starts becoming smaller (*wanes*), till it disappears completely. The new moon *reappears* (*repeats return*) as crescent.

Lunacy in lunar viewing persists since systematic and mechanical gyration of heavenly bodies was not known. Jews latched on to lunar calendar and Christendom followed them, till the latter, consisting mainly of Europe, abandoned it. Pope Gregory XIII, finally in 1582 C.E. decreed solar calendar as official. Moon sighting was no longer necessary to determine commencement of a month. Instead number of sunrises were counted. But calculations did not come to exact 365 days. There was a quarter day left over. Idea of leap year was found and every four years, an extra day was added to February so that Christmas arrives on the same date every year.

5000 years earlier, Indians started a solar calendar which they still use, by which their festival of Baisakhi arrives on the same date in the month of *Baisakh*. (I Hassan, *Abandon the moon - Cutting edge*, The News - November 8, 2005)

Muslims followed Lunar calendar:

Narrated Ubaid Ibn Juraij: "... the people assume *Ihram on seeing the new moon* [crescent (1st of Dhul-Hijja)]..." (Bukhari)

For determining 1st of month after sun set, moon is the only celestial object, sufficiently bright and moving. It changes its bright shape, with relational position each day and returns to the same position in the same course, manner and mode so that its movements for a month can be charted precisely.

"It is He (Allah) Who made the sun to be a shining glory and the *moon* to be a light, and *measured out stages for it*, that

you might *know the number of years and the count* (of time). Nowise did Allah create this but in *truth* and *righteousness* (law). (Thus) He does explain His Signs in detail, for those who understand." (10-5)

"And the *moon*,  
We (Allah) have *measured for it mansions*  
till it returns like the old (and withered) lower part of a date-stalk."  
(36-39)

"The *number of months* in the sight of Allah is *twelve* (in a year)  
so *ordained by Him (Allah)*,  
*the day He created the heavens and the earth.*"  
(9-36)

"The *sun and the moon follow courses (exactly) computed.*"  
(55-5)

From above it follows that:

-The *moon* has *measured out stages for it*,

-that you may *know the number of years and the count* (of time). - Allah did create this with *righteous truth* (immutable law),

-Allah does explain these signs in detail, for those who understand.  
(10-5)

-Allah has **measured mansions for the moon.** (36-39)

-*Since the day Allah created heavens and earth, He ordained number of months as twelve* (in a year). (9-36)

-"The *sun and the moon follow courses (exactly) computed.*" (55-5)

We have completely ignored reflection and research in above verses of the Quran, although, the Prophet (Peace be upon him) emphasized that both sun and moon are signs of Allah. (Muslim, Bukhari) Due to certain reasons, historical and religious not excluded, we have remained more attached to moon, than expanding our area of observation to solar and entire celestial systems. But dual dilemma is that instead of measuring movements of moon for our benefit, we have turned it into an object of discord and division specially on occasions which should otherwise bring festivity and happiness.

Since all movements of sun, moon and earth are exactly and precisely computed, calculated and ordained in operation since their creation, without any error or escape (Examine 36-40.), it evidently follows that lunar calendar with reference to these determined movements can precisely be predicted and computed.

In early days of Islam, exact computations were not available. Provision for *sighting* of moon is like relaxation and ease allowed, so that people are not put to hardship. They could prepare for *Eid* when they *visibly* see the moon with naked eye, in the time frame. In relational positions, appearance and sighting of moon on first of each month could be relatively different; not exactly of same size, brightness, and duration of visibility, as earth is not exactly circular, and sun sets at a different point, each day, during the course of a year (Examine 70-40). Instead of charting the *measured mansions* in the *determined course* of the moon, we have constricted the relaxation and converted it into a conflict!

*If we are allowed to employ electronic and digital gadgets for extended vision (tele-scope) from different heights or from different points, for sighting the moon, then relevant gadgets can also assist in computation and charting exact points of movements in its determined course, to follow a lunar calendar, particularly on these occasions, in order to avoid acrimony and schism.*

1208. And a Sign for them is that

**We (Allah) bore their offspring in the laden ship, (41)**

**And We (Allah) have created for them of the like thereof  
on which they ride. (42)**

(36-41 to 44, Section 3)

Another translation:

"And a Sign for them is that We (Allah) carried their offspring in the laden Ark.

And similar vessels We have made for them to voyage in". (36-41 to 42)

Translation: *Dar Al Choura*, Lebanon

1209. **The Ever All-Beneficent (Allah).** (52)

(36-51 to 54, Section 4)

1210. **Lord (Allah) Ever All-Merciful.** (58)

(36-55 to 58, Section 4)

1211. **That We (Allah) have created for them**

**among all the things which Our hands have fashioned;**

**the domestic animals, of which they are masters.** (71)

(36-71 to 74, Section 5)

"i.e., which We alone have... created (Zamakhshari and Razi). The above metaphorical expression is based on the concept of '*handiwork*' in the widest sense, abstract as well as concrete." (Muhammad Asad, Note 41, p.680)

And (Allah) have *subdued* them unto them, so that

some of them, they have for riding, and some of them, they eat. (72)

"Literally: 'made them submissive (*dhallalnaahaa*) to them, implying also that man is morally responsible for the manner in which he uses or misuses them."

(Muhammad Asad, Note 42, p.680)

And they have benefits from them and they get drinks. (73)

(36-71 to 74, Section 5)

1212. **Verily, We (Allah) know what they conceal and what they reveal.**

(36-76, Section 5)

1213. **That We (Allah) have created him (man) from a drop-let of sperm?** (77)

(36-77 to 83, Section 5)

"Is man, then not aware, that

it is We (Allah) Who create him out of a mere drop of sperm -  
whereupon lo!

he showed himself endowed with the power to think and to argue."

(36-37)

1214. **Say (O Muhammad): He (Allah) will again give them life,**

**Who created them at first,**

**for, He is Ever All-Knower, Master of every kind of creation.** (79)

(36-77 to 83, Section 5)

1215. **He (Allah) Who produces for you *fire* from the *green* tree,  
then behold!**

**you kindle from it.** (80)

(36-77 to 83, Section 5)

Specially term *green* with reference to *fire* is quite significant. In fact the whole verse 36-80 needs deeper study in the context of line of argument of verses 36-77 to 83. The verse (36-80) invites attention to various aspects of science, including, more prominently, the following:



-how *ignition, combustion, and fire* take place?

-What are the *processes* involved?

-What are physical and chemicals *materials* used?

-How are these *produced*?

-What are their *applications* and their *importance* in over all systems of existence and life?

-*Who* has produced all these materials, processes and all sciences involved?

"*Then, behold!*": A very beautiful way of focusing attention to consider and reflect! But do we ever pause to consider such invitations, and reflect into such statements in the Quran, spread all over?

Main substance of combustion is produced by green plants. There can't be combustion without oxygen coming from trees and plants. Fire is result of oxidation. These processes hold key to other phenomena for further consideration, e.g., in biosynthesis vitality comes from valence change of carbon. Carbon dioxide released in these processes maintains plant life in a cycle.

Existence of all carbon-based life-forms is contingent upon a second imperative: energy, the indispensable requirement for life. Green plants get their energy from sun photosynthesis. For other living creatures of earth, source of energy through *oxidation*, or *burning*, a chemical reaction in which substances are oxidized, i.e., they are combined with oxygen. Therefore, oxygen is vitally important for life. Oxygen-breathing organisms derive energy from burning their nourishment.

When carbon compounds and oxygen combine, a reaction takes place that generates water and carbon dioxide and releases a considerable amount of energy. This reaction takes place most readily in hydrocarbons (compounds of hydrogen and carbon), e.g., glucose is constantly being burned in body to supply energy. Hydrogen combines with oxygen most readily and releases most energy.

Our bodies are constantly in contact with oxygen in air, yet they don't oxidize: don't catch fire. Under normal conditions of temperature and pressure, molecular form of oxygen has substantial degree of inertness or *nobility*; reluctance or inability of a substance to enter into chemical reactions with other substances.

Enzymes in body force molecular oxygen to enter into chemical reactions. As a result of a series of extremely complex steps, these enzymes utilize atoms of iron and copper in our bodies as catalysts; substances that initiate chemical reactions and allow them to proceed under different conditions, such as lower temperature etc., than would otherwise be possible.

To prevent oxygen from burning our bodies otherwise, molecular form of oxygen in atmosphere has been given a strong element of chemical nobility. That is, it doesn't enter into reactions easily. At the same time, our bodies depend upon oxidizing property of oxygen for their energy and for that reason, our cells have

been fitted with an extremely complex enzyme system that makes this noble gas extremely reactive.

There is yet another safeguard that keeps our bodies from burning up. British chemist Nevil Sidgwick (*The Chemical Elements and Their Compounds*, p.490), calls this as "*characteristic inertness of carbon*", i.e., carbon is not too much in a hurry either to enter into a reaction with oxygen under normal pressures and temperatures. In order to get fire going, one has to take care of a lot of preliminaries (kindling, starter, etc) or else suddenly raise the temperature of the fuel to a very high degree (as with a blowtorch). But once the fuel starts burning, the carbon in it enters into the reaction with oxygen quite rapidly and a great amount of energy is released. This is why it's so hard to get a fire going without another source of heat. But after combustion begins, a great deal of heat is produced and this can cause other carbon compounds nearby to catch fire as well and so the fire spreads.

Fire itself is a most interesting example of design. The chemical properties of oxygen and carbon have been so arranged that these two elements enter into a reaction with one another (combustion) only when a great amount of heat is already present. If oxygen and carbon were even slightly more willing to react with one another, the spontaneous, self-ignition (*combustion*) of everything would be common weather got a little too warm. On the other hand, if carbon and oxygen were slightly more *noble*, i.e., slightly less reactive, it would be much more difficult to light a fire, indeed, it might even be impossible. But chemical properties of carbon and oxygen have been arranged so as to be most suitable for needs of mankind. Michael Denton (*Nature's Destiny*, pp.122-123), says: "This curious unreactivity of the carbon and oxygen atoms at ambient temperatures, combined with the enormous energies inherent in their combination once achieved, is of great adaptive significance to life on Earth. It is this curious combination that not only makes available to advanced life forms the vast energies of oxidation in a controlled and orderly manner but has also made possible the *controlled use of fire* by mankind and allowed the harnessing of the massive energies of combustion for the development of technology."

Both carbon and oxygen have been created with properties that are the most fit for human life. Properties of these two elements allow us to light a fire and use it in most conveniently. Re-examine 36-80.

Utilization of oxygen by body is highly dependent upon property of this gas to dissolve in water. Oxygen that enters our lungs is immediately dissolved into blood. The protein called hemoglobin captures these oxygen molecules and carries them to other cells of body where, due to special enzyme system, oxygen is used to oxidize carbon compounds called ATP to release their energy. All complex organisms derive their energy in this way. Operation of this system is especially dependent upon solubility of oxygen. If oxygen were not sufficiently soluble, not enough oxygen would enter the bloodstream and cells would not be able to generate the energy they require; if oxygen were too soluble on the other hand,

there would be an excess of oxygen in the blood resulting in a condition known as *oxygen toxicity*.

The difference in the water-solubility of different gases varies by as much as a factor of a million, i.e. the most soluble gas is a million times more soluble in water than the least soluble gas is and there are hardly any gases at all whose solubilities are identical. Carbon dioxide is about twenty times more soluble in water than oxygen is for example. Among the vast range of potential solubilities however, the one possessed by oxygen is precisely what it needs to be for it to be fit for human life.

Oxygen is, in fact, a rather dangerous substance: if an organism gets too much of it, the result can be fatal. Some of the oxygen in the blood enters into a chemical reaction with the blood's water. If the amount of dissolved oxygen becomes too high, the result is the production of highly reactive and damaging by-products. One of the functions of the complex system of blood enzymes is to prevent this from happening. But if the amount of dissolved oxygen becomes too high, the enzymes cannot do their job. As a result, every breath we take would poison us a little bit more leading quickly to death. Chemist Irwin Fridovich ('*Oxygen Radicals, Hydrogen Peroxide, and Oxygen Toxicity*', *Free Radicals in Biology*, 239-240) comments : "All respiring organisms are caught in a cruel trap. The very oxygen which supports their lives is toxic to them and they survive precariously, only by virtue of elaborate defense mechanisms."

"What saves us from this trap-from being poisoned by too much oxygen or from being suffocated by not enough of it-is the fact that oxygen's solubility and the body's complex enzymatic system have been carefully designed and created to be what they need to be. To put it more explicitly, Allah has created not only the air we breathe but also the systems that make it possible to use that air in perfect harmony with one another." (Harun Yahya, *The Creation of the Universe*, pp.157-165)

**1216. And He (Allah) is the Ever All-Knowing Supreme Master. (81)**  
(36-77 to 83, Section 5)

**1217. Verily, His (Allah's) Command, when He intends a thing, is only, that He says to it: "Be"! and it is. (82)**  
(36-77 to 83, Section 5)

**1218. So Glorified is He (Allah), Exalted above all,  
in Whose hand is the absolute sovereignty of all things!  
And to Him you shall be returned. (83)**  
(36-77 to 83, Section 5)



## Surah-37 As-Saaffaat

1219. **Verily, your Lord-Master is surely One (Allah).** (4)

(37-1 to 5, Section 1)

1220. **Lord (Allah) of the heavens and of the earth, and  
all that is between them, and**

*\*Lord of the easts.*

(5) (37-1 to 5, Section 1)

*\*Some other Translations:*

"The Lord of the Eastern (and Western) Regions". Dar Al-Choura

"The Sustainer of all the points of sunrise". Muhammad Asad

"Lord of the easts." Arthur J. Arberry

"Lord of every point of the sun's risings."

Information about more than one *orient* and one *occident*, is given by the Quran, e.g.:

"Lord of Orient and Occidents": 70-40

"Lord of the two Orient and the two Occidents": 55-17

A reference to 'distance between two Orient': 43-38

Sun rises at different points of Orient and sets at different points of Occident, in different seasons. Thus sun has about 365 points for rising and similar number for setting, i.e. the number of days of solar year. Every day it rises and sets at a new point, till it comes back to the same point after a year. Furthermore phenomena of sun-rise and sun-set are also observed at other planets, of our solar system, as reported in photographs sent by '*Sojourn*' of the *Path Finder's* mission to Mars; hence many orients and occidents. In fact there could be many more,

because there are planetary systems of other stars in our Milky Way, and outside it. Two orients and two occidends may refer to positions of different observers half a circumference apart or to roundness of the planet! Distance between two orients may refer to the full circumference, i.e., maximum distance. (Allah Knows best.) Full facts are yet to be known. Different topics and astronomy referred to in the Qur'an are increasingly being explained by modern data. (Also see '*The Bible, the Quran and Science*, pp.63-164, by Maurice Bucaille.)

Dr Haluk Nurbaki offers following interpretation:

The statement "*Lord of the Easts and of the Wests*" occurs at different places in the Quran, but in above verse (37-5), only the *Easts* are mentioned. *East* is the expression of a direction, a dimension. East is where Sun rises. It symbolizes the direction in which Earth moves around Sun. In definition of dimensions, *Orient* or *East* is the first dimension, whereas *West* is simply an extension of Eastern dimension in opposite direction. While Earth revolves around Sun, the latter is also revolving and moving in a direction alongwith its planets, and so are the galaxies. Therefore, there are more than one easts, and it is interpreted that in above verse, the *Easts* are proclaimed as a set of directions. The term *Maghaarib* (Wests) does not succeed *Mashaariq* (Easts) in this verse, supports above explanation.

If we take the verse in the sense of direction on earth, direction of easts differs from different locations. Therefore these directions form an ensemble of Easts. This concept, geometrically, defines the surface of a sphere.

The statement about '*all that is between them* (heavens and earth)', includes all visible-seen and hidden-unseen objects, events, phenomena, subparticles, rays, all forms of energies, etc., which constitute a vast physical order subject to God's Lordship.

**1221. Verily, We (Allah) have adorned the nearest heaven  
with pleasing pomp of the heavenly luminous bodies. (6)  
With security from every rebellious satanic force. (7)**  
(37-6 to 11, Section)

Also see 15-16 & 17.

*Al-kawaakib*: stars appearing

*Kaukaba*: shine brilliantly, glitter, sparkle, planet, white spot in eye, chief, prince, chief part, sword

*Kaukabatun*: party, assembly

*Kaukab*: brilliant star

*Najam*: stars which set and rise

*Shi'raa*: a brilliant star which appears in summer

*Khunnas*: stars which move straight and then turn

*Jawaar*: stars which keep moving straight, except slight deviation, sometime

*Kunnas*: stars which disappear suddenly

*Zaana*: adorn, decorate

*Ziinaturun*: ornament(s), apparel, trinkets, pomp

*Zayyana*: make to appear pleasing, make to seem fair (e.g. our moon has always remained great attraction for every body, particularly poets, although its physics and chemistry is quite different from what is praised in the poetry)

*Zainun*: good, beautiful

*Ziyanun*: finery, beauty of aspect

*Mutazayyanun*: bedecked

See following for contradistinction:

*Zukhruf*: gold, artificial decor

*Sawwala*: make something unfair seem fair

"The term *shaytaan* (satan) - derived from the verb *shatana* (he was or became remote) - often denotes, in the Quran, a force or influence remote from, and opposed to all that is true and good (*Taj al-Arus*, *Raghib*): thus, for instance in 2:14 it is used to describe the evil impulses (*shayaatiin*) within hearts of 'those who are bent on denying the truth'. In its widest, abstract sense it denotes every 'satanic force', i.e. every impulsion directed towards ends which are contrary to valid ethical postulates. In the present context, the phrase 'every satanic force' accursed (*rajim*)', - like the phrase 'every rebellious (*maarid*) satanic force' in a similar context in 37-7, apparently refers to endeavours, strongly condemned in Islam, to divine the future by means of astrological speculations: hence the preceding reference to the skies and the stars. The statement that God has made heavens 'secure' against such satanic forces obviously implies that He has made it impossible for the latter to obtain, through astrology or what is popularly described as 'occult sciences', any real knowledge of 'that which is beyond the reach of human perceptions' (*al-ghayb*: unseen-hidden, un-seeable)." (Muhammad Asad, Note 16, page 384)

"Stars may be taken here in the popular sense, as referring to fixed stars, planets, comets, shooting stars, etc. On a clear night the beauty of the starry heavens is proverbial. Here they are meant to illustrate two points: (i) their marvelous beauty and their groupings and motions (apparent or real) manifest and typify the Design and Harmony of the One true Creator: and (ii) the power and glory behind them typify that there is a guard against the assaults of Evil."

"Verses 37-7 to 11 seem to refer to shooting stars. Cf. 15-17 & 18 and notes 1951-53. The heavens typify not only beauty but power. The Good in Allah's world is guarded and protected against every assault of Evil. The Evil is not part of the heavenly system: it is a thing in outlawry, merely a self-willed rebellion - 'cast away on every side, repulsed under a perpetual penalty', (verses 8-9)." (Abdullah Yusuf Ali, Notes 4036-37 p.1137)

"It is difficult to say whether these (planets) are referred to in the Quran with

the same exact meaning that is given to the heavenly bodies in the present day. The planets do not have their own light. They revolve around the Sun. Earth being one of them.. The Quran would seem to designate these by the word '*Kaukab*'. A good definition of...the word '*kaukab*' in the Quran seems to have been given in a very famous verse (24-35)..'' (Maurice Bucaille, *The Bible The Quran and Science*, pp. 156-157)

Sky is illuminated by meteors known as shooting stars. Perseids season begins on July 23 and continues till August 22. It starts increasing gradually till its peak on August 12, then starts decreasing. July-August meteors are called Perseids because they come from the radiant in the constellation Perseus. There are other kinds of meteors that appear in sky in different parts of the year but they are outclassed by Perseids that are more bright and large in numbers.

The *annual celestial show* being witnessed for over 2000 years happens as earth passes through debris trail of comet Swift-Tuttle during these days. The comet made of mineral-laden ice and dust was first spotted in 1862. It then appeared in 1992 and is likely to be seen again in 2126. When its orbit passes near Sun, some of its part separates from it because of heat and forms dust trail. As Earth during its orbit passes through this trail annually, the rocky dust particles, called meteoroids, hit Earth atmosphere creating *streaks of light*.

Meteoroids are often smaller than grains of sand. A few of them can, however, be equal to pebbles. Because of their small size, meteoroids pose no threat to spacecraft or earth. They are burnt out as they collide head on with upper atmosphere. A negligible number of them makes it through atmosphere and lands on earth. *Majority of them fall in seas!*

Rate of meteors that appear before dawn on August 12 can be 100 per hour. The best time to see the show is from 2 am till sunrise. The show is, however, equally impressive on August 11, 12, and 13. (Syed Qamar Abbas, *Shooting stars shower at its peak on August 12*, The News, 9.8.2004)

It is important to note that while the Quran refers to decoration of the sky of this world with various luminous objects and illuminating show of lights and luminosity, created by shooting stars, radiations, etc., etc., which could be harmful or even disastrous for life and even existence of earth, there is simultaneous reference to an *automatic system of shooting down displaced (rajiim) objects and reducing to ash or absorbing of such harmful radiation*. Re-examine above verse 37-6 to 7.

Stars and heavenly bodies have been referred in the Quran with appropriate terminology. Planets do not have their own light. They revolve round the sun, earth is one of them. The Quran seems to designate them by the word *kaukab* (plural *kawaakib*) without stating their number. Joseph's (Peace be upon him) dream (Sura 12) refers to eleven of them. Process of discovery of planets by astronomers still continues. Meaning of *kaukab*, in the Qur'an, is also interpreted from eminently spiritual nature of verse 24-35:

"God is the Light of the heavens and the earth.  
The *similtude* of His Light is as if there were a niche, and  
within it a luminary. The luminary is in a glass.  
The glass is as if it were a planet glittering like a pearl.." 24-35

(Translation: Maurice Bucaille)

In apparent interpretation, it invites attention to projection of light onto a body that reflects it (glass) and gives it glitter of a pearl, e.g., a planet that is lit by the sun. The word *kaukab* used in other verses also, does not however specify any particular heavenly body: (6-76, 82-1 & 2). From verse 37-6 also, it seems that it refers to planets:

"We have indeed adorned the lowest heaven  
with an ornament, the planets." 37-36

The Qur'an mentions the lowest heaven several times along with heavenly bodies of which it is composed. It is possible that in above expression, the *lowest heaven* means the *solar system*: the lowest heaven containing our solar system is decorated with planets also. Consider just a glimpse of innumerable wonders taking place every fraction of each moment:

Earth's magnetic field stretches several hundred kilometers into space and protects us from sun's charged particles and cosmic rays by focusing them towards the poles.. This is where they appear as northern and southern *lights* as they excite gases in atmosphere.

A *star was spotted flying out of Milky Way*, and apparently '*won't be back*'. (*Ibliis also never got back*, whereas *Adam immediately returned*.) Astronomers from Harvard-Smithsonian Center for Astrophysics clocked the star's velocity at 1.5 million miles an hour, twice as much as it needs to escape the galaxy's gravitational field. The runaway is a blue star about three times as massive as the sun in the constellation Hydra, numbering as SDSSJ090745.0+24507, based on its coordinates in the sky, but Dr. Warren Brown also refers to it as "*the outcast*." (*rajiim*, if we use the terminology of the Quran for *Ibliis: Satan, the outcast*.)

The star is already some 196,000 light-years from center of Milky Way, much farther out than the sun, which at 30,000 light-years from the center is already in the suburbs. "It's like standing curbside watching a base ball fly out of the park," Dr. Brown said. It's not hard to guess who is playing the Barry Bonds role in this *celestial drama*. The *outcast star's* trail, the astronomers say, leads straight back to the center of the galaxy, where, astronomers have long suspected, *there dwells a giant black hole, several million solar masses worth of gravitational oblivion, gobbling all that comes its way*. If universe keeps expanding, many stars in Milky Way, or their burned-out cinders, will eventually feed this beast, cosmologists say. But under certain circumstances a star may divert at high speed from a close miss with a black hole, like a stone in a slingshot, according to calculation by Dr. Jack Hills, Los Alamos National Laboratory, in 1988.

If a pair of stars orbiting each other pass close to a black hole, enormous tidal



forces could rip the two apart, sending one into the maw and the other out into space with renewed vigor. Dr. Brown described the situation as similar to a pair of ice skaters holding hands and twirling. "One falls down, the other goes flying off," he said. (A star leaves the Galaxy, The New York Times; The News, 26.2.2005) **Consider 55-29 carefully.**

Michael Denton (*Nature's Destiny*, p.262), explains advantage of placement of our solar system in one of the huge spiral arms of the Milky Way, close to the edge, than to the centre:

"What is so striking is that the the *cosmos appears to be not just supremely fit for our own being and for our biological adaptations, but also for our understanding... Because of the position of our solar system on the edge of the galactic rim, we can gaze farther into the night to distant galaxies and gain knowledge of the overall structure of the cosmos. Were we positioned in the centre of a galaxy, we would never look on the beauty of a spiral galaxy nor would we have any idea of the structure of our universe.*"

Re-examine 37-6. Reflect into 67-3 to 5, and 3-190 & 191. Consider following:

*"It is He (Allah) Who has set the stars for you, so that you may guide your course with their help through the darkness of the land and the sea.*

We have, indeed, explained in detail Our Signs for people who know." (6-97)

**1222. Verily, We (Allah) created them of plasticine sticking clay. (11)**

(37-6 to 11, Section 1)

See notes at 22-5, and also '*The Bible, The Quran and Science*, pp. 201-203, by Maurice Bucaille.

*Lazaba*: stick closely, *adhere firmly, cohere, solidify, stand firm, be fixed*

*Laazibun*: adhesive, necessary, plastic,

*Lazibun*: little in quantity or number

*Lizbatun*: strait, difficult, narrow

*Lazbatun*: adversity, distress

*Lazaba*: adhere because of being sticky

*Al-hafa*: adhere by wrapping

*Lazima*: something adhering for long (being close)

*Plasticine* is a plastic substance *resembling* clay, but remaining soft for a long time, used for making *models*.

**1223. There is no god except Allah, (35)**

(37-35 to 37, Section 2)

**1224. And (Allah) We are the Most Exalted-Excellent-Hearer Answerer. (75)**

(37-75 to 82, Section 3)

1225. **Verily, thus (Allah) We reward the kindly good-doers** (80).  
(37-75 to 82, Section 3)
1226. **And Allah has created you, and that you make (and your handiwork).**  
(96) (37-83 to 99, Section 3)
1227. **Verily, thus do (Allah) We reward the kindly good-doers.** (105)  
(37-100 to 113, Section 3)
1228. **Thus do (Allah) We reward the kindly good-doers.** (110)  
(37-100 to 113, Section 3)
1229. **Verily, thus do (Allah) We reward the kindly good-doers.** (121)  
(37-114 to 122, Section 4)
1230. **(Allah) The Most Exalted-Excellent Creator. (125)**  
**Allah, your Lord-Master and Lord-Master of your forefathers?** (126)  
(37-123 to 126, Section 4)
1231. **Verily, thus do (Allah) We reward the kindly good-doers.** (131)  
(37-123 to 132, Section 4)
1232. **Glorified Exalted is Allah from what they attribute (unto Him),** (159)  
(37-158 to 160, Section 5)
1233. **And that Our (Allah's) hosts (forces),**  
**they, verily, would be the victors.** (173)  
(37-171 to 175, Section 5)
- "And verily, Our (Allah's) Word has gone forth of old**  
**for Our slaves, the messengers.**(171)
- That they verily, would be made triumphant. (172)
- And that Our hosts! they verily, would be victors. (173)
- So turn away (O Muhammad) from them for a while. (174)
- And watch them and they shall see (the punishment!)." (175)  
37-171 to 175: Translation: Dr Khan and Dr Hilali
1234. **Glorified-Highly Exalted is your Lord-Master of Almighty Majestic**  
**Glory, from that they attribute [unto Him (Allah)]** (180)  
(37-180 to 182, Section 5)
1235. **And all the thankful praises are to Allah,**  
**Lord-Master of the worlds-creation.** (182)  
(37-180 to 182, Section 5)



## Surah-38 Saad

1236. **Your Lord (Allah), the Ever All-Mighty, the Ever All-Bestower?** (9)  
(38- 4 to 11, Sections 1 & 2)

After pointing out to the doubts that the unbelievers raise and the constancy in their rebellious denial, it is asked:

"Or have they the Treasures of the Mercy of your Lord (Allah),  
the High Exalted in Power,  
the Grantor of Bounties, without measure?" 38-9

1237. **And We (Allah) created not the heaven and the earth, and  
all that is between them in vain without *purpose*.** (27)  
(38-27 to 29, Section 3)

"We (Allah) did not create heaven and earth and everything between them  
*to no purpose*."

That is the conjecture of those who are disbelievers..  
(38-27)

"To Allah belongs the dominion of the heavens and the earth; and  
Allah is Ever All-Powerful over everything." 189

"Behold! in the creation of the heavens and the earth, and  
the alternation of night and day, there are indeed,  
*Signs for men of understanding*." (190)

"Men who *remember* Allah,  
*standing, sitting, and lying down on their sides, and*  
***reflect in the creation*** of the heavens and the earth:

"Our Lord! ***not for naught have you created (all) this!***  
Glory to You!

*Give us salvation from the Penalty of the Fire."* (191)

3-189 to 191

Also see notes at 2-221, 13-28, and particularly at 21-16 to 17.

In every aspect of universe, life and within man himself, one finds complete harmony in their working, under definite laws for a *purpose*. All around in every thing, big or small, wonders of creation work under Mercy, Guidance, and Law of Allah. Consider any one thing or even the smallest part of it! Examine any one of them!

"You can grasp the patient's hand at a difficult moment in surgery (even under anesthesia) and see the monitors for blood pressure and heart beat register the calming effect. *The heart and the brain, it seems, are connected much deeper than where molecules are.* One sees the truth of this whenever a baby is cradled in its mother's arms. Within a few minutes, the two of them will be breathing together even if the baby is asleep, and their heartbeats will start to synchronize (they will not match beat for beat, since child's heart rate is faster than the mother's). This *bodymind* connection is invisible, but who will call it unreal? It has been passed on silently from generation to generation. Perhaps it still wraps us all in a bond of sympathy. Out of separate beings, trapped in their own concerns, it helps to mold one human race."

"..Quantum physics has discovered something mysteriously rich about empty space. Now we are on the verge of extending this richness into the human dimension."

Dr Chopra goes on to explain his view about *nature of intelligence*: "The Universe in its primordial state has been likened to energy soup that turned into particles of matter. I would liken, then, to intelligence soup - except that we aren't soup at all but *intelligence* that has learned to crystallize into beautiful, precise, powerful, organic particles we call *thoughts*. This makes the void inside us far more fascinating than the one that gave birth to the universe."

Dr Chopra narrates an incident of emergency landing of a plane he was riding. Although he was not disturbed, but on later journeys, whenever signs for fastening of seat belts came, his heart pounded. As soon as he realized that a small conditioned *reflex* was created within his *self*, his heartbeat went back to normal. We may have unwittingly created ourselves by piling up millions of impulses which are abstract. Whole world has been built up, layer by layer, out of sheer abstraction. A dream consists entirely of *neurological impulses* firing in brain. One also experiences, when dream stops being convincing, that '*it is only a dream*', and after a brief struggle, the waking world comes back. The reality one accepts in waking state is also known only from impulses firing in brain. When we touch a flower, it does not seem abstract, although all fields of force and matter are highly abstract. It depends how much we all convince ourselves. Shankara, the greatest philosophical mind in Vedic tradition, explains through a famous parable of villagers frightened by a coiled rope mistaken for a snake, and the brave man who

approaches it to find the fact, that all our fears, have been built up from such a delusion. In fact, nothing real can be separated from *what we tell ourselves is real*. The reason why, when you touch an object feels soft, hard, smooth, etc., is that such an *interpretation is made in your brain*, the control centre of nervous system, sending out and receiving hundreds of messages every second. It controls every activity and all functions of mind, including *thinking* and *remembering*.

"Allah has not made for any man  
two hearts (minds) in his (one) body..." 33-4

To recall memories, your brain travels back in time via sort of google search. Scientists found they can monitor activity and actually predict what one will think next. There is hypothesis that brain takes itself back to the state it was in, when a memory was first formed. Psychologist Endel Tulving dubbed this process as "mental time travel." Researchers found that the patterns of brain activity associated with each picture *"reinstated"*, *seconds before, they could verbally recall the memories*.

"When you have an experience, that experience is represented as a pattern of cortical activity," explained Sean Polyn, a postdoctoral researcher, University of Pennsylvania and leader of the study. "The memory system, which we think lives in the hippocampus, forms a sort of summary representation of everything that's going on in your cortex."

The process can be compared to the way web crawlers work to browse and catalogue web pages on Internet. Web crawlers are automated programs that create copies of all visited pages. Search engines like Google then tag and index the pages. In the same way, as we're trying to remember something, our brains dredge up the memory by first recalling a piece of it. When trying to remember a face you saw recently, you might first think broadly about faces and then narrow your search from there, enlisting new details as you go. It's like adding more and more specific keywords to the *search*, until finally you find what you want. Scientists call this process "*contextual reinstatement*."

"The memories that came up would be '*hits*' and the ones that most match your queries would be the ones that came up first," Polyn said.

Researchers were able to do a little mind-reading by watching the search in progress. They could ***predict*** where a patient would move his hand based on ***brain activity the instant prior***. They could also conclude what the people were going to remember, (recall) person, place or object. "*We can see some evidence of what category the subject is trying to recall before they even say anything, so we think we're visualizing the search process itself*," Polyn said.

Scientists think that *contextual reinstatement* is unique to memories that involve personal experiences, so-called "episodic" memories, but that similar processes might be at work in other forms of memory. (Ker Than, LiveScience Staff Writer, *Scientists Predict What You'll Think of Next*, The News - December 28, 2005)  
Consider following carefully:

"And know that Allah comes in between a man and his heart..." 8-24

"...Allah knows what is in their hearts..." 4-63

"He (Allah) knows the traitor of the eye, and that which the bosoms hide".  
40-19

"...I (Allah) Am indeed close..." 2-186

"For, We (Allah) are nearer to him than (his) jugular vein." 50-16

*Nervous system* is a network of billions of nerve cells, special type, called *neurons*. Brain, spinal cord and nerves are all made of neurons. They send and receive signals, or *nerve impulses*, all over body. *Brain*, *brain stem* and *spinal cord* are central parts of this system. All activities are controlled through messages or impulses, which travel along nerves that connect brain to rest of body.

Heat in body is controlled by the part of brain called *hypothalamus*. *Temperature* is a measure of heat. Normal temperature of body is about 37 degree celcius. A rise in temperature is of fever. A temperature below normal can lead to an illness called hypothermia.

In case of *touch*, sensory nerves in skin send messages to brain. Some parts such as fingertips and lips are very sensitive to touch, because *skin at these places has more nerve endings* than other parts of body.

"Nay, We (Allah) are able to *put together*, in *perfect order*,  
the *very tips of his fingers*." 75-4

In explanation of this verse, reference is usually made to *finger prints* only as the super fine work of God. How skin, at the tips, wraps muscle, bone, carries nail, how it works in complex sensory system connected upto brain, etc., etc., are not discussed. In fact it is not possible to cover extremely vast aspects of different subjects mentioned in any verse. It may not even be desirable to go into scientific details, which is subject of text books.

Nerve is a bundle of strands. Messages pass through nerves to and from brain. Main nerves work in pairs and start from *brain stem* and *spinal cord*. They branch out in long strands covered by a sheath of connective tissue. Ends of strands are called *nerve endings*, touching other nerves, glands, muscles and tissues. Motor nerve endings tell muscles to move. Sensory nerve endings in the skin pick up messages of pain, heat, cold, etc.

Essentially, five senses are just tools, in a complex of various systems, forming one whole *body-mind*.

"...And He gave you *hearing and sight and feeling*.

Little thanks do you give!" 32-9

*Touch* is like the brain reaching out to physical world of three dimensions in which it is captivated. The Quran uses the word *slave (abd)* at many places for man who is *bonded* in gravitational setting (*saqal*: 55-31), and can not *escape* (72-12). Information so registered by specialized nerve cells may be entirely different from

what, e.g. a snake registers with a *touch*. Similarly, nerve endings coating retina of eye are also *extension* of brain. Structurally, retina is a pool of nerve endings. There is no intrinsic difference between field of light contacted by eye and energy field touched with finger; the real distinction between seeing and touching is made in brain. It is important to note that hearing and sight have been mentioned alongwith feeling (cognition, thinking) in 32-9. Same is true for every other sense: hearing, smelling, and tasting involve specialized cells that send impulses to brain for interpretation, and without that interpretation nothing could mean anything to exist. But how distinction and interpretation are made and feelings *created*?

"And that He is (Allah) Who *makes laugh*, and *makes weep*",  
(53-43)

Re-examine 32-9, given above.

*Taste* and smell are *perceptions* created in brain, by interaction of volatile molecules around us, with *receptors* in our sense organs. Different types of receptors, each corresponding to a *basic smell*, have been identified in our nasal cavity. Similarly, there are different types of receptors of *taste* in tongue. *All things in existence are tied to our senses, and our senses are tied to our brains*. The feeling that *wood is hard* is true, only as *it is hard because brain interprets and creates feeling that way*. How do we perceive, then? Matter in reality is nothing, but energy.

*By routing signals from helmet-mounted cameras, sonar and other equipment through tongue to brain, researchers hope to give soldiers superhuman senses similar to owls, snakes and fish*. Researchers at Florida Institute for Human and Machine Cognition envision to give Rangers 360-degree unobstructed vision at night and allowing Navy SEALs to sense sonar in their heads while maintaining normal vision underwater turning sci-fi into reality. The device to "*see through tongue*", known as "Brain Port," was pioneered by Dr. Paul Bach-y-Rita, a University of Wisconsin neuroscientist. Instead of holding and looking at compasses and bulky-hand-held sonar devices, the *divers can process the information through their tongues*, said Dr. Anil Raj, the project's lead scientist. *Feeling on tongue* is likened to candies.

In testing, blind people found doorways, noticed people walking in front of them and caught balls. A version of the device has restored balance to those whose vestibular systems in the inner ear were destroyed.

Sonar is the next step. "If they could get it small enough... they could feel the sonar on their tongues with good registration to what they are seeing visually," Raj said. It would allow soldiers to work in the dark without cumbersome night-vision goggles and to "see out the back of their heads," he said. (Melissa Nelson *Scientists Probe the Use of the Tongue*, AP; The News - April 25, 2006)

Harun Yahya says: "The reason why we perceive the things around us as *matter* is the collision of *electrons* in the orbital shells of atoms with *photons* and the atoms' attracting and repelling each other." He asks, in order to explain: "Are these substances really as we see or hear them? Absolutely not... because the phenomenon we call seeing comprises certain images formed in our brain by

photons coming from the sun, or from another light source, hitting the matter, which *absorbs* a certain portion of the incoming light, and gives out the rest, which therefore is *re-emitted* from the matter and strikes our eyes. That is to say that the matter we see only consists of the information carried by photons that are reflected to our eye. So, how much of the data related to matter is conveyed to us by this information? We have no proof that the original forms of the matters existing outside are fully reflected to us." (Harun Yahya, *The Miracle in the Atom*, pp.88-89)

It is not hard at all to a cosmic ray, which zips through smoothly. A neutrino zips through whole earth with equal ease. *Sufis* went even further, that an object may not have to be touched physically to know how it feels. Scientifically one can compare two things in mind, using an image of touch. One can do this if he goes to a *subtler level of sense* of touch. Similarly, there are subtle sounds, sights, smells, tastes, feelings, etc. However, this level of mind is not the end. *Sufis* claim reaching even beyond five senses, which Dr Chopra quotes from *Ayurveda* as '*tanmatras*', until one arrives at consciousness in its unified state. Then one would be at the origin of senses, the field of intelligence itself.

"In fact every layer of touch, sight, hearing, smell and taste influences our ordinary lives...*All the raw data of experience must pass through the filter of intelligence*, and no two people appraise it in exactly the same way."

"The very notion that there is a transplant at work arouses intense skepticism. Critics of Madrazo's procedure have noted that the recovery time of his patients, which begins within a few weeks after the *brain cells are implanted*, is far too fast for the new tissue to '*take*.' It *may be that the brain is repairing itself totally on its own*, releasing chemicals in response to the surgical wound rather than from the new cells." ***It should not be surprising that a neuron actually can start repairing itself.***

Perhaps these findings rather look for abilities in *brain as a living, dynamic organ*. Brain would be the most frozen part of frozen sculpture model of body if it alone could not repair itself. If it does not, then the DNA must have been *crippled*. In fact, all cells in body, whether hair follicle, neuron, heart cell, or anyone, grows out of one double strand of DNA. Everything one can do - think, speak, work - builds on a capacity *programmed into that one original molecule*.

"He (Allah) created you (all) from a *single person*

(*nafs*: self: *genome*),

then created, *of like nature, his mate...*" 39-6

The *mate* carries all information from strand of *DNA*, or original *cell*, or original *self*. DNA has decided to become one cell instead of other cell, which involves expressing certain parts of its potential while suppressing others. Nothing is lost in DNA. Each cell in body contains all of DNA's infinite possibilities all the time. Proof of this is *cloning*: theoretically, from any cell from body an identical copy, in fact, millions of such copies can be produced. The genius of nature is that it did not even limit it there; indeed, only the lowest organisms consist of identical



cells, and most of them are single-celled, like amoeba. Yet, distinction between amoeba and human being breaks down at the level of DNA: all of the amoeba is contained in its little packet of DNA, and all of man in his own.

We can use DNA's *intelligence* to shape a molecule, but it is not possible to separate it out. All our molecules are hitched up with intelligence, but we cannot see it by looking at them. We can not see within fine faculties. In molecules of each cell, DNA is constantly bathed in a swirl of free-floating organic (chemical) molecules. Whenever required, DNA chooses from these chemicals and uses them to form a new DNA. This is an essential part of cell division - One double strand of DNA divides in half, splitting right down the middle like a zipper, and then each half turns into new, complete DNA. The chemical molecules surrounding DNA provide it with '*letters*' to *write* (combine). These are labeled A,T,C, and G, for *adenine*, *thymine*, *cytosine* and *guanine*, respectively. DNA spins these four letters put into an infinite variety of combinations. These just four letters, in different combinations, are sufficient to create every life form on earth, from bacteria and molds to all plants, insects, mammals and people. It takes three letters to code a basic amino acid, others are very long, like poly-peptide chains that can be seen streaming away from DNA like tendrils. Neuropeptides have their own signature, making them distinct from other peptide chains.

The DNA knows exactly what information is required to put together and what to *write* chemically. Besides building itself, DNA knows how to build RNA, *ribonucleic acid*, which is its nearly identical twin and *active* counterpart. RNA travels away from DNA to produce proteins, more than 2 million. DNA is the source for all proteins that repair cells, build new ones, replace missing or defective pieces of genetic code, heal cuts and bruises, and so on. *RNA is like active knowledge, in comparison to DNA's silent intelligence.*

DNA can use *memory* and *intelligence*, both. It can *invent* new chemicals, e.g., a new antibody after a new strain of flu has been detected. Exactly how this is accomplished is not known. Spacers separate genetic words, or genomes, but gaps in between are not just empty, but full of intelligence. Only 1 percent of genetic material in DNA is used for its complicated coding, self-repair and manufacture of RNA. William James ventured to guess that we use only 5 percent of our intelligence (mental capacity). DNA keeps large vocabulary in silent storage. One geneticist has calculated that number of molecular '*words*' produced in a single cell, if translated into English, would fill a thousand-volume library, the product of just the active 1 percent we have been able to understand, so far. But potential vocabulary is infinitely larger than we can suppose.

It is amazing that lily contains about a hundred times more DNA than human being. Difference between man's DNA and that of chimpanzee or gorilla is about 1.1 percent. *All structures, from jungle primate to homo sapiens to our vastly superior brain, are packed into such a tiny fractional difference!* On the other hand, in two kinds of fruit flies (*drosophila*), which are much more closely related than man and chimpanzee, their DNA differs widely.

DNA puts different raw materials to different uses. From where comes the ability to make *neurotransmitters*? Perhaps we should look to the contribution made by the *mind*. But who made this *mind*, and controls it? Re-examine 32-9. Also consider 11-56. It is not really *adrenaline molecule* that makes a mother rush into flames to save her child or an *endorphin* molecule that protects her from feeling flames. Love makes her rush in and single-minded determination suppresses pain. In all these *mind* finds a *chemical pathway* that brain follows to talk to body. Also see 53-43.

Mind by any definition is nonmaterial, yet it works in partnership with these complicated communicator molecules. Their association is so close, yet these chemicals are not mind. (See '*Quantum Healing*', pp.49-50, 124-126, 141-143, 184-187, by Dr Deepak Chopra.)

In medicine brain and heart are differentiated. Anyway, relationship of nonmaterial with material is not strange. It is basis of life. It also tells that relationship at physics and metaphysics is possible. In fact, it is so intimate that their separation brings death. In other words relationship between physical and metaphysical is the relationship of life. Like physical world of layers and dimensions, metaphysical world is also multilayered, invisible-unseen, e.g., genii, spirit, different forces (*jinnuud*), energies, etc.

Matter can be described in terms of energy (frequency) corresponding to a type of particle. Can this lead to the micro-marriage of micro-wave with the micro-thread of life (DNA) on the platform of a chip? Can the Sciences like Physics and Biology unify through the language of Chemistry? There is yet another revolution taking place from Electronics to Photonics. Will the Crisscross unifications be possible through Photons? Verse 24-35 needs far deeper study. Anyway science is now resigned to look for unified law working in the megaverse. Other challenges which still exist before man are the unification of facts about life and death (Dead? *matter* and living *self*?). Some scientists believe that the molecular clock is a sort of chemical code imprinted on the DNA, which is read in sequence from the moment of conception till death. But who regulates it?!

"For every news there is a reality and you will come to know" (6-67).

A study of four hundred spontaneous cases of *remission* of cancer, later interpreted by Elmer and Alyce Green of the Menniger Clinic, found that all patients had only one thing in common - *every person had changed his attitudes before the remission occurred*, finding some way to become hopeful, courageous, and positive. Consider following verse which has, in fact, much wider perspective covering history and culture of mankind:

"...Verily never will Allah change  
the condition of a people until they change it themselves,  
(with their own souls)..." 13-11

Above study has to do with *causation*. But perhaps causation is too delicate to pinpoint in this case, and general, holistic process of *getting well in mind and body* at

*the same time, provide some clue.* But the question still crops up: who coordinates them?

Ibrahim (Peace be upon him) said:

"And when I am ill it is He (Allah) Who cures me"; 26-80

Now let us listen to some nuclear magnetic notes by Dr Nurbaki, before we give ear to string notes (*sutras*) by Dr Deepak Chopra:

"Nuclear Magnetic Resonance (NMR) identifies each molecule and atom by the vibrations, or 'sounds', it emits. NMR is a quantum-mechanical phenomenon exhibited by atomic nuclei with an odd number of either protons or neutrons. Such nuclei possess *nonzero spin*, endowing them with a small magnetic field. When these are placed in an external, static magnetic field, they become aligned with it. During the process of alignment the nuclei *oscillate* or *precess* around the magnetic field... The application of the external magnetic field may be compared to the '*tuning*' of a *stringed* musical instrument.

"Once the nuclei are aligned with the external field, however, the net magnetization contains no oscillating component. To observe an NMR signal, therefore, it must to *perturbed* away from equilibrium. The application of a second, time-varying magnetic field, thousands of times weaker than the original field and in a direction orthogonal to the latter, creates this *perturbation*. This field - typically a radio frequency (RF) field - must, however, precisely match or resonate with the oscillation frequency (called the Lamor frequency) of the nuclei. This application of the second field is akin to '*hitting*' a *string* of the instrument and the nuclei respond by emitting a '*note*' at the megahertz level. The tone emitted varies for each kind of atom and for each static field value. This vibration is converted to electric voltage, and each nucleus is identified by the *tune* it *hums*.

"This then is the '*music of the spheres*' on a subatomic level. In the *Yaa Siin* Chapter (36-40) the declaration that:

"Everything and every particle *spins* in a *definite orbit*, and

*sings the praises* of God." indicates that these melodies are the iteration (*dhikr*, *mantra*) of God's Names. Hence it is written in the Open Book Center of Divine Omniscience which *song* and *mantra* these subatomic particles are going to *chant*... and points of light jumping like fire works... All these lights and sounds are the unfathomable *prayers* and *mantras* of an *atomic city*..." (Dr Haluk Nurbaki, Verses from Holy Koran and Facts of Science, pp.239-240)

There are hundreds of '*hadrons*', subatomic particles, proliferating far too abundantly to be considered *elementary*. Does universe have simpler building blocks than this? It is theorized that all *these particles* are *variations not on a smaller particle but on an underlying wave form*. This *wave form* is dubbed as '*superstring*' because it behaves like a *string*. The *superstring theory* holds that billions upon billions of unseen strings pervade universe, and their different frequencies give rise to all matter and energy in creation. The prefix *super* indicates that these strings

actually reside far beyond our limited four-dimensional reality.

"Nature's fundamental field is constantly *vibrating* and producing variations upon the same '*notes*', but our senses are *set up* so that they turn this *sameness* into differences. We perceive iron as a solid note, hydrogen as a gaseous note, gravity as a heavy note and so on. Only by exposing the superstrings would the underlying *unity* be evident. They are exposed... by *mathematical formulas* that show that all forms of matter and energy fit the superstring model... Therefore, quantum physics now has its first good candidate for *unified field theory* (Unity of creation, Law and their Creator: *Tauhiid*), justifying Einstein's faith in the *order* of cosmos... *Vedic rishis* also perceived that the cosmos was pervaded by strings...*sutra*... *thread* or **verbal phrase (Words?)**. If you think of a *sutra* as a thread then the whole universe is woven like gossamer from threads of intelligence, billions and billions of them. Because they arise before anything else, they are primordial - hence the term *primordial sound* (*sound*, not that created by vibrations in air around us)...However the *rishis* did have just *one sound* to begin with, a vibration called *Om* [Consider *Quranic verse*: "When He (God) decrees a thing, He says to it only: ('*Kun*')[' *Be*' and it is"! (40-68) This caused Big Bang.] *Om*...simply stands for the first *wave* that breaks the cosmic silence... Kaku wrote, "The tones created by the vibrating string, such as C or B-flat, are not in themselves any more fundamental than any other notes. What is fundamental, however, is the fact that a single concept, vibrating string, can explain the laws of harmony' - or in the case of the universe, the laws of nature...Starting with DNA, the whole body unfolds into many levels, and at each one the *sutra*, or sequence of '*sound*', comes first. (Here '*sound*' needs to be understood beyond its literal meaning and distinguished from just that created by sound *waves* in air in our atmosphere.) *Therefore putting a primordial 'sound' back into the body is like reminding it of what station it should be turned in to*. On that basis, Ayurveda does not treat the body as a lump of matter but as web of *sutras*." (Dr Deepak Chopra, Quantum Healing)

"Then you do **remember** Me;

I will **remember** you.

Be grateful to Me and reject not faith." 2-152

"And We (Allah) have indeed made

the Qur'an *easy to understand*, and **remember**:

then is there any that will receive admonition"? 54-17, 22, 32, 40

Consider following verse in which the Quran prescribes *reading* it in *slow rhythmic tone*, with *assimilation* and *reflection*:

"And *recite* the Qur'an in *slow measured rhythmic tones*."73-4:

Also see 11-14

In diseases like cancer, AIDS, etc., distortion apparently penetrates as far as the very force fields that hold DNA together. In a complex system of physics and chemistry, a cell senses and interacts with viruses, by detecting their chemical and electromagnetic resonances. Signals are interpreted by DNA. But it can also be

fooled. 'Finding' virus in its vicinity, the DNA may mistake it for friendly or compatible one. The remedy is to restore the tremendous structural rigidity of the DNA so that it should again be able to protect it from such disruptions or distortions.

There is a simplistic idea that germs are our enemies. In fact, they are part of same network, which projects itself into our physical world as bodies, thoughts, emotions, actions, etc. Whole living world is bound up in DNA, which has *evolved and upgraded* along one *channel* as bacteria, along another as plants and animals, and still higher as man. Plant cell and animal cell have *common building blocks*. The difference lies in their *operational code or programme*. Environment coordinates and correlates these like two polarities, apparently opposed, yet complementary. As reality from view point of all DNA, not just our, there is *live global information network that has to be kept healthy*. Viruses, for example, are capable of mutating very quickly. A shot that immunizes from this year's flu may usually not be effective next year. The flu virus will have mutated somewhere around the world into a completely different strain. One of AIDS virus's unprecedented talents is its ability to *mutate* hundred times faster than a typical flu virus. Researchers reason out that viruses mutate so rapidly to keep pace with new variants of bacteria, thus carrying news that *life is changing*. Getting flu is like getting a news update. Our DNA learns about alterations in the world's DNA that are challenging it. Then it *meets the challenge, not passively but actively*. It *must prove its viability by surviving the virus*. The immune system rushes to meet the invader, and they engage in battle, molecule against molecule. The whole operation is *timed* to the split second and leaves *no room for error*. The macrophages rush to discover the identity of this new life form, probe it for vital weaknesses, and then mobilize the genetic material in their own DNA that will collapse the molecules of the virus, rendering them harmless. (Dr Deepak Chopra, Quantum Healing, pp. 154, 234-235, 240, 244)

"And when I am ill it is He (Allah) Who cures me"; (80)

"Who will *cause me to die and then to live*"; (81)

26-81

*Inbuilt internal immune system*, linked with external environmental and celestial settings, instantaneously supports our DNA in this struggle to survive. Right from oxygen from a plant to radiation from sun, all are handy and do help. The Quran tells that man has been *created* with necessary *faculties*, completely *harmonized* in cosmic, organic and inorganic web; from herb to hard stone, raised upto high heavens in a balance:

"He (Allah) has *created man*: (3)

He has taught him speech (and *intelligence*) (4)

The *sun* and the *moon follow courses* computed; (5)

And the *herbs* and the *trees-both (alike)*

bow in adoration (obey the same law). (6)

And the *Firmament* has He *raised high* and  
He *has set up the balance*. (7)

In order that ye may not transgress balance. (8)

So establish weight with justice and  
fall not short in the balance. (9)

It is He Who has *spread out the earth for (His) creatures*: (10)

Therein is fruit and date-palms  
producing spathes (enclosing dates): (11)

Also corn with (its) leaves and stalk  
for fodder and sweet-smelling plants. (12)

Then which of the *favours* of your Lord will you deny"? (13)  
(55-1 to 13)

#### 1238. **"Commemorate Our servant Job (Ayub).**

**Behold he called upon his Lord (Allah):**

**"The Evil One has afflicted me with distress and suffering!"** (38-41)  
(38-41 to 43, Section 4)

In some legends it is mentioned that Job (Peace be upon him) used to place some insects on his wounds. Allah's Apostle can not act contrary to nature. Let us see, if there could be some scientific reason for such story:

Based on ancient medical practice, study by Dr Alvin Cham shows that purpose-bred, sterile *maggots* can act as "micro-surgeons" by eating only dead tissue around slow-healing wounds, Royal Australasian College of Surgeons said. Cham said maggots may be especially useful for patients with diabetes or vascular disease because of difficulty in wound-healing and the added dangers posed by frequent surgery, as well as for those who have developed resistance to antibiotics. They could even halt gangrene which was very important in terms of treating diabetics.

"Maggots can do a better job of cleaning a wound because a surgeon can only rely on what their eye can see when cutting away dead tissue," Cham said. Local British doctors have been authorized to offer patients a prescription of maggots. (*Maggots can act as micro-surgeons*, AFP; The News, 14.5.2005)

#### 1239. **And there is no god except Allah, the One, the Absolute Omnipotent-Irresistible.**

(38-65, Section 5)

#### 1240. **Lord (Allah) of the heavens and the earth and all that is between them, the Ever All-Mighty, the Ever All-Pardoning.**

(38-66, Section 5)



## Surah-39 Az-Zumar

1241. Allah, the Ever All-Mighty, the Ever All-Wise. (1)

(39-1 to 2, Section 1)

1242. (Is it not that) Indeed, exclusively pure *obedient service* is for Allah only.

**Verily, Allah does not grace with His Guidance  
anyone who is bent upon lying, stubbornly ingrate.**

(39-3, Section 1)

*Daana*: be indebted, judge, profess the true faith

*Diinun*: custom, institution, religion, worship, doctrine, submissiveness, piety, habit, sentence, requital

*Diinun* is primarily **obedience** and *not* (ritual, custom, tradition or mere outward liturgical) religion which denotes any system of faith and worship only. Hence '*diin-ullah*' means '*sincere and exclusive obedience to and service of God (Allah)*'.

Terms *Shariat* and *Millat* are also used for *Diin*. It has wide meanings and connotations. Mainly it is used in following senses:

- i. Complete and Absolute Sovereignty of God
- ii. Complete submission-worship-obedience by man
- iii. Law of recompense, requital and retribution by God
- iv. All Power-Ability of recompense, requital and retribution by God

It is used in one sense and also in all above four meanings, e.g: 39-3.

It also means all ordainments and commandments in continuity from Adam (Peace be upon him) to Muhammad (Peace be upon him). Submission to these is called *Islam*.

*Shari'at* (*Shara'*) means to set a clear path.

*Millat*: A system or model set by a Prophet for his followers.

*Fiqh*: Technical term for science of Islamic law, covering all aspects of human activity, from religious cult to personal, criminal, and constitutional law: *Shari'ah* proper and other sources of legal knowledge.

*In Islamic Law, it is necessary to understand position of the Messenger of Allah (Peace be upon him), as teacher, legislator, judge, and ruler. After the Quran, Sunnah and Hadith are the second source of Islamic law. Hadith and Sunnah have different meanings. The Prophet (Peace be upon him) had to explain and act upon the Message he conveyed. This is Sunnah which includes Prophet's (Peace be upon him) actions, narration and silence. Hadiith is a narration of his immediate followers, and their followers.*

"Allah did confer a great favour on the believers when He sent among them, an *apostle* from among themselves, *rehearsing* unto them the Signs of Allah, *sanctifying* them in *Scripture* and *wisdom*, while, before that, they had been in manifest error." (3-164)

"And We (Allah) sent down the Book to you for the express purpose, that you should make clear to them those things in which they differ, and that it should be a guide and a mercy to those who believe." (16-44)

"You have indeed in the Messenger of Allah a beautiful pattern (an excellent model)" (33-21)

"...for, he commands them what is just and forbids them what is evil; he allows them as lawful what is good (and pure), and prohibits them from what is bad (and impure); he releases them from their heavy burdens, and from the yokes that are upon them..." 7-157

"But no, by your Lord, they can have no Faith, until they make you judge in all disputes between them, and find in their souls no resistance against your decisions, but accept them with the fullest conviction." (4-65)

"Obey Allah and obey the Messenger..." (4-59).

"...Whatever the Messenger assigns you take it, and whatever he forbids abstain from it..." (59-7)

"It is not fitting for a believer--man or woman, when a matter has been decided

by Allah and His apostle to have any option about their decision.

If anyone disobeys Allah and His Apostle, he is indeed on a clearly wrong path." (33-36)

"If anyone contends with the Holy Prophet even after guidance has been plainly conveyed to him, and



follows a path other than that becoming to men of faith,  
We (Allah) shall leave him in the path he has chosen, and  
land him in Hell, what an evil refuge." (4-115)

In this connection, following guiding principles are laid down by the Prophet (Peace be upon him):

"I have left you two things, and you will not stray as long as you hold them fast. The one is the Book of God, and the other the law (Sunnah) of His Prophet (Peace be upon him)."

"My saying do not abrogate the Word of God, but the Word of God can abrogate my sayings." "Some of my injunctions abrogate others." (Mishkat)

The Quran deals with broad and essential principles, going somewhat into detail in rare cases. Further details were supplied by the Prophet (Peace be upon him). Sunnah is the reflection of the personality of the Holy Prophet (Peace be upon him), in the light of the Quran.

Sunnah as second source of Islamic law was a settled matter for the Companions. Mu'az bin Jabal (may Allah be pleased with him) said to the Prophet (Peace be upon him) that he would decide according to the Sunnah if he did not find solution of a problem in the Book.

Dr Hamidullah (*Introduction to Islam*, p.23) says: "The importance of *Hadith* is increased for the Muslims by the fact that Prophet Muhammad (Peace be upon him) not only taught, but took the opportunity of putting his teachings into practice in all the important affairs of life. He lived for twenty-three years after his appointment as the Messenger of Allah. He endowed his community with a religion, which he scrupulously practiced himself. He founded a state, which he administered as the supreme head, maintaining internal peace and order, heading armies for external defence, judging and deciding the litigations of his subjects, punishing the criminals and legislating in all walks of life. He married and left a model of family life. Another important fact is that he did not declare himself to be above the ordinary law, which he imposed on others. His practice was not mere private conduct, but a detailed interpretation and application of his teachings." (Dr Khalid Alvi, *Authenticity of Hadith and Sunnah*, The News - November 10, 2005)

*Falsafa* is the term for philosophy. Muslims have remained uneasy about Western philosophy, often viewing it, because of the extraneous forces which moulded it, as inimical to faith and conducive to heresy and unbelief. However, translations from Greek (e.g., Plato, Aristotle, Neoplatonism) tended to be cultivated by scholars with trends of thought and sects considered radical, e.g., *Mutazalites*. Instead of concentrating on implementation of the Message, for the greater good, they indulged, like Greeks, into philosophical hair splitting, rather than working on applied side of natural sciences. Such philosophical questions as difference between essence and existence, God's knowledge of particulars, materialness or spiritualness of punishment and reward in the next life, whether creation was ex nihilo, etc. (John R. Hinnels, *Dictionary of Religions*, p.122)

After 8th century, several schools of religious law (*madhhab*), grew up, of which four most important are: *Hanafi*, *Maaliki*, *Shaa'fi'i*, *Hanbali*. Recently some legal reformers have combined some of their ingredients for modern legal process. "In fact, the differences between the schools are slight. The *Shi'is* have their own body of law, again not generally different from that of the Sunnis." (John R. Hinnels, Dictionary of Religions, p. 125)

Diversity in colours, languages, customs, concepts, intellects, degrees of knowledge, are all signs of Allah's omni-science-potence:

"And among His signs is the creation of the heavens and the earth, and the *variations in your languages and your colours*: verily, in that are *signs* for those who know." (30-22)

External differences may reflect internal variations of opinions, attitudes and objectives:

"If your Lord had so willed, He could have made mankind one people: but they will not cease to differ, except those on whom your Lord has bestowed His mercy: and for this did He create them." (11-118 & 19)

Al-Fakhr ar-Razi says: "This verse is indicating the diversity in people's creeds, moral codes and behaviours."

Saleh Abdullah bin Humaid thinks that if all humans would have embraced one religion by instinct and original creation (*Al-Fitrah*), "they would cease to be human in the sense we know them. *They have to acquire knowledge rather than have it as an inherent endowment; they have the volition to choose what to act and to weigh out possibilities and opposites; they are not predestined to behave in a fixed way. They vary widely as to abilities, capacity for acquiring knowledge and preferences.*

As for the statement : "*..and for this did He (Allah) create them..*" in the above-quoted verse, it would mean that, *that is how they are created* (made), because of diversity in abilities and dispositions, they pursue different professions, that creates more beauty, meets wide variety of needs of mankind, develops world, etc. (Also see *Tafseer Ruh Al-Ma'ani*, Vol IV, Chapter 12, p 164, and *Tafseer Al-Qasimi*, Vol ix, p 182)

There is variation in learning, viewpoints and feelings; this in turn produces variation in wills, preferences, faith, etc. (*Tafseer Al-Manar*, Vol xii, p 194, Also see Saleh Abdullah bin Humaid, *Conflict among people is a fact*, The News - March 14, 2006)

#### 1243. **He (Allah) is Glorified-High Exalted!**

**He is Allah, the Only One, the Ever Absolute-Omnipotent.**

(39-4, Section 1)

#### 1244. **He (Allah) has created the heavens and the earth**

**precisely in accordance with purposeful Truth.**

**He rolls merging the night over the day, and**

**He rolls merging the day over the night Z**

**And He has harmoniously subjected the sun and the moon,  
each running its course on to a term appointed.**

**(Is it not that) He indeed is, the Ever All-Mighty, the Ever All-Pardoning.**  
(39-5, Section 1)

*Takwiir*: fold and roll

*Kaara*: twist up turban

*Kawwara*: collect and bind up, fold and roll over in a circle

*Takawwara*: fall

*Istakaara*: hasten

*Kaarun*: art, profession,

See notes at 36-37.

**1245. He (Allah) created you from one single 'self', then  
from out of it, He made it's mate; and  
He has sent down for you of cattle *eight* pair-mates.  
He creates you in the wombs of your mothers,  
creation after creation, in three veils of darkness;  
such is Allah, your Lord-Sustainer.  
His is the Sovereignty.  
There is no god save Him.**

(39-6, Section 1)

"..He (Allah) continuously creates you in your mothers' wombs in three darknesses, paasing from one genesis to the next.." 39-6

Translation: Dr Haluk Nurbaki

"Lit., '*eight* (in) pairs', i.e. the male and the female of four kinds of cattle (sheep, goats, camels and bovine cattle). For an explanation of my rendering, see note 130 on 6- 143 & 144, where the same kinds of domesticated cattle are spoken of in connection with certain meaningless, superstitious taboos of pre-Islamic times, whereas here they are mentioned as '*bestowed upon you*' by God, and therefore lawful. Beyond this the mention of cattle in this context is meant to remind man that it is God who provides his sustenance and that, therefore, man is utterly dependent on Him". (Muhammad Asad, Note 8 to verse 39-6, p.705)

"Lit., '*eight* (in) pairs - of sheep two and of goats two' (the two other pairs are mentioned in the next verse). This is an outstanding example of the ellipticism often employed in the Quran: a mode of expression which cannot be correctly rendered in any other language without the use of explanatory interpolations. The term '*zawj*' denotes a pair of things as well as each of the two constituents of the pair; hence my rendering of '*thamaaniyat azwaaj*' (lit. '*eight* (in) pairs') as 'four kinds of cattle of either sex'. The particular superstition to which this and the next verse refer is probably identical with the one mentioned in 5-103." (Muhammad Asad, Note 130 to verse 6-143, p.196)

One of the interpretations of the three dark zones, e.g., by Dr Nurbaki and some other scholars may be given in nut shell. Ends of two thin uterine (*Fallopian*) tube, to right and left of upper part of womb (*uterus*), bloom like flowers towards *pelvic* region, surrounding ovaries. Flower-like *orifices* of these tubes catch and draw in *ovum* like suckers, as soon as it falls in pelvic cavity, admitting it at its remote end from uterus. *Fertilization* of *ovum* by *sperm* as *zygote*, takes place in Fallopian tube (*salpinx*). Corporeal life begins as *zygote* in this *first dark zone*. Most formidable genetic event, *harmonization of traits* takes place here. It travels all the way to *implant* itself at a *suitable spot* in womb [*intrauterine epithelium (endometrium)*], *second dark zone*. Internal *epithelial lining* of uterus is covered with hairlike protrusions (*villi*), resembling forest. It forms into a *nutritive tunnel* for nurturing baby from mother's body. *Zygote* continues its *mitotic cell divisions* for first basic structures for various organs. Then forms an *embryo*, within noncellular capsule (*zona pellucida*). *Amniotic sac* containing special fluid forms around embryo, and our organs and physiological systems develop in this *third dark zone*.

All these zones or areas are fully protected against any harmful *radiation* penetrating or reaching there.

1246. If you disbelieve and be thankless, then

**verily, Allah is Absolute-Rich not in need of you;**

**And He does not approve of ingratitude-disbelief in His slaves;**

**but if you are grateful, He is pleased therewith for you.**

**No bearer of burdens shall bear the burden of another.**

**Then to your Lord is your return; and**

**He will inform you what you used to do.**

**Verily, He is Ever All-Knower of what is in the breasts.**

(39-7, Section 1)

1247. Allah does not fail in His Promise.

(39-20, Section 2)

1248. See you not that Allah sends down water from the sky, and

*percolating-permeates* it as *artesian springs* in the earth, and afterward

**thereby produces crops of different colours, and afterward**

**they wither and you see them turn hollow blackish-yellow; then**

**He makes them dry chaff-crush.**

**Verily, in this is a *Reminder* for men of *understanding*.**

(39-21, Section 2)

*Salaka*: cuase to go, walk, travel a road, follow a path, behave, conduct one's self, *enter* (to be current), insert, put into, *thread a path way*, *make a way*, lead, *bind with a chain*, *follow a course constantly without deviating*

*Silkun*: thread, string

*Suluukun*: march, proceeding

*Naba'*: gush forth

*Yanbu-un*: fountain, spring of water

*Yanba'*: flow out

*Safara*: whistle, yellow

*Safaran*: be empty, void, hunger

*Asfara*: become poor

*Isfara*: become pale, ripen

*Sufrun*: brass, gold

*Sifrun*: zero

*Hatama*: break into small pieces, *which crumbles away through dryness*, crush dry

*Hatima*: break down with old age

*Hitmatun*: morsels, fragments

*Hutmatun*: year of dearth or sterility

*Hatmatun*: crushing fire

Now let us look into some aspects of *water systems*, referred in above verse, 39-21:

"..Allah sends down water from the sky, and

*percolating-permeates it as artesian springs in the earth.."*

There is a natural system of water purification, collection, distribution, and irrigation. It is artistically designed with all aesthetics, and perfectly put into operation under its own and natural forces. Water evaporating from water bodies, is sent down back to earth as rain and snow. *Streams*, small channels of water, start at springs and lakes and join to form rivers. Channel, groove in earth's surface, is eroded, cut out, and designed by force of flowing water. Near its *source*, often a *spring* in high regions, river flows down rocky, narrow channel, and continues its journey down to *estuary* or *delta*. In low land, plain area, they become wider due to silting. This entire process contributes to landscaping and land development through irrigation of different parts of the globe. *Tributaries*, small rivers or streams, flow into larger ones. These systems or networks spread over very vast areas, particularly those forming longer rivers which flow thousands of kilometres.

There are numerous *water courses* (channels) through which water flows, or has flown in past. *Drainage* describes the way water runs through soils. As water moves down into soils, it *leaches* upper layers and carries them down into ground, e.g., salts and also nutritional ingredients. Water passes through *permeable*, but not *impermeable* layers. *Spring* forms above impermeable rock which lies at surface of sloping ground. *Artesian well* draws up water without pumping, which has been held under pressure between layers of impermeable rock. *Wells* are dug to reach water lying below the surface. *Water level* is the height of water in sea, river or lake. *Water Table* is the level to which permeable rocks are filled with water under ground. Wells fill with water to the height of water table. If water table reaches surface, water flows out of ground as spring.

Water slowly passes through *pervious rocks*, e.g., *limestone* and *igneous*, by *seeping* along *cracks* and *joints*. Opposite of *pervious* is *impervious*. *Porous* describes something through which water is able to pass. Gravel is very porous, and so are soils which contain lot of sand or organic matter. *Ground Water* soaks into porous rocks.

"And We (Allah) *send down water from the sky*,  
*according to (due) measure*, and  
 We cause it to soak in the soil; and  
 We certainly are able to drain it off." 23-18

#### 1249. Allah has sent down the ever excellence

**in the Revealed Discourse as a Book**

**consistently uniform in itself,      oft-repeated.**

**The skins of those who fear their Lord (Allah) *shiver* from it; so that  
 their skins and their hearts *soften* at Allah's remembrance.**

**That is Allah's guidance.**

**He guides therewith whom He wills.**

**And whom-ever Allah lets go astray, for him there is no guide.**

(39-23, Section 3)

Another translation:

"God bestows from on high the best of all teachings in the shape of a divine writ,  
 fully consistent within itself,  
 repeating each statement (of the truth) in manifold forms - (a divine writ)  
 whereat shiver the skins of all who of their Sustainer stand in awe: (but)  
 in the end their skins and their hearts do soften  
 at the remembrance of (the grace of) God.

Such is God's guidance:

He guides therewith him that wills (to be guided) - whereas  
 he whom God lets go astray can never find any guide." 39-23

(Translation Muhammad Asad)

On remembrance, see notes at 2-221, 13-28, and 38-27.

"Lit., '*has been bestowing from on high*', i.e., step by step. The verbal from *nazzala* indicates both gradualness and continuity in the process of divine revelation and may, therefore, be appropriately rendered by the use of the present tense. (Muhammad Asad, Note 27, p.708 )

"This is the most acceptable meaning, in this context, of the term *mathani* (pl. of *mathna*), as explained by Zamakhshari in his commentary on the above verse. Another possible meaning, preferred by Razi, is "pairing its statements", i.e., referring to the polarity stressed in all Qur'anic teachings (e.g., command and prohibition, duties and rights, reward and punishment, paradise and hell, light and darkness, the general and the specific, and so forth). As regards the inner consistency of the Qur'an, see also 4-82 and 25-32 as well as the corresponding notes." (Note 28 Page 708 Muhammaad Asad.)

"Is *Mutashabih* here to be understood in the same sense as in 3-7? (see note 347) The better opinion is that there is slightly different shade of meaning here, as suggested by the context. In the earlier passages it was opposed to *Muhkam*: *here it is contrasted or compared to Mathani*. The root meaning is: *having something similar, working by analogy or allegory, or parable; having its parts consistent with each other*'. The last meaning I adopt here. The Qur'an was revealed in parts at different times. And yet its parts all conform to each other. There is no contradiction or inconsistency anywhere. (R) (Abdullah Yusuf Ali, Note 4276, p.1187)

*Mathani*: Compare 15-87, where it has been translated as 'off-repeated': "The seven off-repeated (verses). See Note 2008 to that passage. Here the meaning is similar, but the context gives a different colour to it, as is seen in the translation. (Abdullah Yusuf Ali, Note 4277, p.1187)

"The skin is the outer *integument* of the body. It receives the first shock from the impact of anything unusual and *it trembles and its hair stands on end under excitement*. So in spiritual matters the first stimulation from Allah's message is external. Those who receive *Faith* do it as it were with tremor and not with apathy. But the next stage is that it penetrates their outer nature and goes right into their hearts. Their whole nature is '*softened*' to receive the beneficent Message, and it transforms them through and through". (Abdullah Yusuf Ali, Note 4278, p.1187)

Kailani says impact of the Quran appears through skin and body.

(Kailani, Note 3, p.472)

*Skin*, outer covering of body, made of tough tissue, protects from germs and injury. Outer layer is called *epidermis*, and middle as *dermis*. The inner, *subcutaneous*, layer contains fat. *Hair*, sweat and blood vessels in skin help keep body at the right temperature. *Keratin*, tough substance made of protein, in outer layer of skin makes it waterproof. Keratin builds up where skin wears away the most, such as hands and feet. Nails, teeth and hair also contain keratin. *Hair* appears through epidermis all over body, except palms of hands and soles of feet.

*Sweat glands*, tiny tubes all over body, lying coiled under skin, absorb fluid, salts and urea from blood, and pass out as *sweat* through *pores*. In this way body keeps cool, and gets rid of waste products in blood.

*Dermis* contains connective tissue, blood vessels, *nerve endings* and *hair follicles*. *Tissue*, fabric of body, is formed by clumps of cells of the same kind, arranged in layers. Different types of cells are grouped together to form organs and skin. Living tissue is fed with oxygen and nutrients from blood. Dead tissue, such as *hair*, has no blood supply.

Let us now look into following statement of above verse, 39-23: "...*The skins of those who fear their Lord (Allah) shiver from it; so that their skins and their hearts soften at Allah's remembrance...*"

It is a matter of fact and experience of those who recite the Quran with

melody, assimilation, and understanding, and even those who listen attentively with concentration although they don't understand or they are not believers, experience a common obvious effect on their skins which is rendered by Abdullah Yusuf Ali, as given above: "*it trembles and its hair stands on end under excitement*". From description of *structure of skin* given above, it appears that when one recites the Quran *with assimilation and understanding* as a remembrance of God, its effect travels right through entire nervous system, right from brain (mind) to the **nerve endings**. Hair follicles are located in dermis. Due to *softening of dermis*, hair stands on its root; outer demonstration of inner effect on mind. The Quran invites attention to the scientific phenomena put into effect on the physical frame through *spirituality of the divine message with its in-built rhythm and melody*, as demonstration or reflection of internal or inner *softening* of nervous system due to softening of mind (feelings).

**1250. All the thankful-praises are for Allah (Alone)!**

(39-29, Section 3)

**1251. And whomsoever Allah does guide,  
for him there can be none to mislead.**

**Is not Allah All-Mighty, Lord of Retribution." (37)**

(39-36 to 37, Section 4)

**1252. Ever All-Sufficient for me is Allah.**

**In Him those trusting, do put their trust.**

(39-38, Section 4)

**1253. Allah! He takes up the souls at the time of their death, and  
that who has not died in its sleep.**

**He withholds that for which He has decreed death, and  
sends the rest till a term appointed.**

**Verily, in this are signs for a people who think deeply.**

(39-42, Section 5)

Also see 6-60

*Wafaa*: perform a promise, full in number, abundant

*Waffaa*: fulfil an engagement, pay or repay in full, recompense fully, give one his full due, discharge obligation completely

*Awfaa*: most complete or perfect, more strict in performance of covenant, give full measure, arrive, come to, fullest

*Tawaffaa*: take life of anyone, be received by God, carried off in death, demand full payment, receive exactly in full, *separate spirit from body on completion of appointed term of life*

*Wafaatun*: death, decease

*Waafiyatun*: faithful, trustworthy, one who keeps his word

*Tawaffat*: take (something) up



*Hiinun*: time, period, duration, time of maturity and attainment, appointed time of death, space of time (long or short), epoch, season period, *intimated time*

*Mahaaniyata*: from time to time

*Haana Hiinun*: to be nigh, near in time, draw near, be at hand (time of anything), be the proper time, be opportune

*Al-Hiina*: death

*Al-Hiinu*: time when something is received

*Haana*: arrive (the time)

*Hiinuminnaddahar*: space of time

*Hiina*: when, at the time of

*Hayyana*: appoint a time

*Tahayyana*: await a favourable moment

*Lil-hiin*: instantaneously, at once

*Hiinan*: some day, at some time

*Mautun*: die, cause of death, mortality

The term is used for *sleep* also.

*Al-mautu*: opposite of life

*Mayyitun*: dead

*Maitatu*: dead body, that which is dead or dies of itself

*Al-maitatu*: dead animal without being slaughtered in the Name of Allah

*Al-mautatu*: state in which knowledge and wisdom is lost

*Maata*: expire, cease, die out, calm down, separation of spirit or strength of life from body

*Mautaa*: dead mortal, about to die

*Mautatu*: one single death

*Amaata*: cause to die, become obsolete

*Maituutatur*: any special kind of death

*Mawaatun*: inanimate thing

*Maaitun*: dying, in a dying state

*Mayyutuuna*: lifelessness

*Naum*: sleep, numbness, *stillness*, *extinction*, *stopping of flow*, *settlement*, *submission before God*

**1254. Say: To Allah belongs all *intercession*.**

**His is the Sovereignty of the heavens and the earth.**

**Then to Him you shall be brought back.**

(39-44, Section 5)

**1255. Say: O Allah! Creator of the heavens and the earth!**

**Ever All-Knower of the hidden-invisible and the visible-seen!  
You will judge between your slaves about that  
in which they used to differ.**

(39-46, Section 5)

**1256. That Allah enlarges the provision for whom He wills, and straitens it.**

(39-52, Section 5)

**1257. Verily, Allah forgives all sins.**

**Truly, He is the Ever All-Forgiving, the Ever All-Merciful. (53)**

(39-53 to 59, Section 6)

**1258. Allah is Creator of all things, and He is Trustee-Guardian over all things.**

(39-62, Section 6)

**1259. To Him (Allah) belong keys of the heavens and the earth.**

(39-63, Section 6)

**1260. And they not understand-esteem Allah as is His True Esteemed Glory.**

**And on the Day of Resurrection,  
the whole of the earth will be His Handful, and  
the heavens will be rolled in His right hand.**

**Glorified is He and High Exalted is He  
above all that they associate as partners (unto Him).**

(39-67, Section 7)

**1261. ...As Allah Wills. .(68)**

(39-68 to 70, Section 7)

"And the trumpet will be blown, and  
all who are in the heavens and all who are in the earth will *swoon away*,  
*except him whom Allah wills.*

Then it will be blown a second time, and  
behold they will be standing, looking on, (waiting!)"

39-68

Another translation:

"When the trumpet is blown,  
whoever is in the heavens and on earth will *drop dead*,  
except such as God Wills.

Then, when it is blown again, they shall *stand up, looking about.*"

39-68

Also see 27-87.

Dr Nurbaki is of the view "...that the blast at the Resurrection may be such a lethal vibration arising from terrible magnetic fluctuations.." in the earth. (Dr Haluk Nurbaki, *Verses from the Holy Koran and Facts of Science*, p.252)

From above verse 39-68, at least following points invite attention for deeper thought:

- i. When the *trumpet* is blown, *first* time:
  - a. whoever is in heavens will *drop dead*,  
(who are in heavens who will drop dead?)
  - b. whoever is in on earth will *drop dead*,
  - c. except such as God Wills.  
(Who are the exceptions?)
- ii. Then, when the trumpet is blown, *second* time:

(What is the difference between the first and the second phenomenon; their mechanism or mode?)

- a. they shall *stand up*, and
- b. they shall be *looking about*.

[Both (all) who dropped dead in heavens and on earth will be standing up and looking about. Further processes of Resurrection will follow for both (all)]

"All Moslems, and even all People of the Book, believe and know that those on earth will perish with the first Trumpet and be raised with the second. But who are the ones in the sky who will die and be reborn at the Resurrection?"

"The first Trumpet at the Resurrection is given as *saiqa*. *Saiqa* is a powerful sonic blast that kills everything (Also examine 41-13)..., it is already known that sound waves of a certain frequency and intensity can kill organisms.

"The second Trumpet is called *radifah* (Also examine 79-7)." Dr Nurbaki thinks that its sonic frequency may have *re-animating* effect. Genetic code is already preserved on the *Guarded Tablet* (Hard Disc: 85-22), its re-play by the click (electromagnetic or sonic wave) seems to be a possibility. (The Omniscient Allah knows best!) "The Resurrection *transforms* system of *dimensions*... that levels all ordinary space."

"The Day the *Earth* will be changed to a *different earth*,  
and so will be the *Heavens*."

14-48

For creations of different *dimensions*, examine 35-1.

Now let us examine the statement "*whoever is in the heavens and on earth will drop dead, except such as God Wills*."

Dr Nurbaki is of the view that "one party of those in the skies who will perish are definitely the jinn. Since the Quran addresses both jinns and humanbeings, the jinn in the skies will certainly die, be resurrected, and called to account for their deeds." Consider relevant verses in *Surah* 55 and 72 also.

"Angels are not among those who will die, for angels are beings of other spaces and additionally are charged with duties at the Resurrection.

"The Day the heaven shall be  
rent asunder with clouds and

*angels* shall be sent down  
descending (in ranks)." 25-25

Also examine 74-30 & 31.

"An important definition of the verse is *"those in the heavens"*. If it had said only *'heaven'*, the near *sky* of the earth would have to be understood." Even those in any part of space at that time (doomsday) will perish.

"...But there is an appointed term,  
from which they will find *no escape*." 18-58

"But we think that we can by  
no means frustrate Allah  
throughout the earth nor can  
we frustrate Him by flight." 72-12

Nothing in the Heavens and the Earth Escapes Allah: 42-31

(Dr Haluk Nurbaki, *Verses from the Holy Koran and Facts of Science*, p.270-273)

**1262. And He (Allah) is Ever All-Aware of what they do. (70)**

(39-68 to 70, Section 7)

**1263. All the thankful-praises are to Allah,  
Who has fulfilled His Promise (74)**

(39-73 to 74, Section 8)

"And those who kept their duty to their Lord (Allah) will be led to Paradise  
in groups,

till, when they reach it, and  
its gates will be opened and its keepers will say:  
'peace be upon you' (*salaamun alaikum*)!

You have done well, so enter here to abide therein." (73)

"And they will say: 'All the thankful-praises are to Allah Who has fulfilled  
His Promise

to us and has made us inherit (this) land.

We can dwell in Paradise, where we will;

how excellent a reward for the (righteous-)workers." (74) 39-73 & 74

**1264. All the thankful-praises are to Allah, the Lord of the worlds-creations!**

(39-75, Section 8)



## Surah-40 Ghaafir

1265. **The revelation of the Book is from Allah,  
the Ever All-Mighty, the Ever All-Knower, (2)**  
(40-2 to 3, Section 1)
1266. **(Allah) The Forgiver of sin,  
the Acceptor of repentance,  
the Severe in punishment,  
the Ever All-Bestower Bountiful.  
There is no god save Him. To Him is the final return. (3)**  
(40-2 to 3, Section 1)
1267. **(Allah) Our Lord! You comprehend all things in Mercy and Knowledge.**  
(7) (40-7 to 9, Section 1)
1268. **Verily, You are the Ever All-Mighty, the Ever All-Wise. (8).**  
(40-7 to 9, Section 1)
1269. **But all the Judgement-Command belongs only to Allah,  
the Ever All-High, the Ever All-Majestic-Great. (12)**  
(40-10 to 12, Section 2)
1270. **He is (Allah) Who shows you His Signs, and  
sends down for you *provision from the heaven*. (13)**  
(40-13 to 14, Section 2)

People usually think that *provision* is produced from earth. But this verse, 40-13, tells us that provision is *sent down from the heaven*. The term *samaa-a: heaven* is used, in general sense, for 'above': All living things are giving life with water (21-30), and it sustains all plant and animal life on earth. Water is *sent down* from sky. Light comes from above which is necessary for *photosynthesis* in plants, and in many ways necessary for animal life too, and in fact all life. Different kinds of

*radiation* come from above [*siraajan-wwahhaajaa: radiating lamp (sun).*" 78-13]. If there are no *radiations* of different kinds, many chemical actions like oxidation of soil, etc., and balance of biological life, e.g., microbes and micro organisms in soil, necessary for sustaining and maintaining biological balance for crops and other plants can not be achieved. *Cosmic ash* comes from above. Without all these *inputs* no crop can grow and even animals can not live on this earth. The Quran invites attention to this scientific fact that *all provision is sent down from heavens (above).*

It also important to note the term '*nazala*' (to send down). It is not that anything comes down of its own. Every thing is sent down as designed and determined:

"And there is not a thing, but  
its (sources and) treasures (inexhaustible) are with Us; but  
We (Allah) only **send down** thereof  
*in due and ascertainable measures.*" 15-21

"If Allah were to enlarge the **provision** for His servants,  
they would indeed transgress beyond all bounds  
through the earth; but  
He **sends** (it) **down** in *due measure* as He pleases.  
For He is with His servants well-acquainted, watchful." 42-27

"And We (Allah) **send down** *water from the sky,*  
*according to (due) measure...*" 23-18

Also see 43-11.

**1271. Exalter of the ranks is He (Allah), the Lord-Owner of the Throne,  
casts the Spirit of His Command upon whomever He wills of His slaves.**

(15) (40-15 to 18, Section 2)

"Exalted is the Lord of the Throne (Allah).

He lets the Spirit descend at His behest on those of His servants whom He chooses.."

40-15 Translation- Dar Al-Choura,

Lebanon.

**1272. The One, the Ever All-Omnipotent Irresistible (Allah). (16)**

(40-15 to 18, Section 2)

**1273. Surely, Allah is swift at the reckoning. (17)**

(49-15 to 18, Section 2)

**1274. He ever Knows all the *stealthy treachery (traitor) of the eyes, and  
all that the breasts conceal.* (19)**

(40-19 to 20, Section 2)

Here it may be interesting to examine following reports:

Printing on a package, a shopper looks at, indicates preferences and priorities for sales and marketing. Devices that measure direction of ***gaze***, and the

technology employed are now within reach of even modest marketing firms. By detecting reflection of infrared light shone into eyes, video cameras compile data that allow software to chart a *moving gaze*. Singler says gaze tracking for clients reveals much about the technology.

Michael Schiessl, managing director of Eye Square, a Berlin marketing firm, says eye-movement data can be displayed on easily-to-follow 'heat maps'. Numbered lines chart scanning progression; color codes show how long eyes "fixate." Squiggly lines mean confusion (take too long to understand). Lines that shuttle back and forth between same points indicate *frustration* (expected information not found). Dilated pupils are a sign of pleasure.

'*InVivo Marketing*', in Paris, transmit data wirelessly. (Benjamin Sutherland, *Follow the Eyes*, The Newsweek, September 3, 2007)

An "emotionally aware" computer being developed by British and American scientists will be able to read individual's thoughts by analyzing a combination of facial movements that represent underlying feelings. "The system we have developed allows a wide range of mental states to be identified just by pointing a video camera at someone," said Professor Peter Robinson, University of Cambridge in England. It could also be useful in online teaching to show whether someone understands what is being explained. (Patricia Reaney, *Coming Soon-Mind-Reading Computers*, Reuters; Dawn - June 27, 2006)

*Even* two day old infants feel eye contact. The study's lead author, Teresa Farroni, says that "humans have evolved to be sensitive to direct gaze very early in life a survival necessity...Newborns are not able to move, so they need to orient in the direction of faces that care for them."

'As we grow up, a face with the averted gaze starts to be considered to be a signal of alarm that tells us something is happening where the other person is looking. And then averted gaze becomes important as well.'

Early sensitivity to gaze of others facilitates social development.

Farroni and her colleagues believe that the new study could help scientists figure out what goes wrong in children with autism. "Individuals with autism have difficulties with many forms of social communication, and their gaze processing is impaired at various levels, such as eye contact, gaze following, joint attention and understanding gaze," Farroni said. (*Even newborns know of eye contact*, Dawn, 26.7.2002)

#### 1275. Allah judges with Just-Truth.

**Surely, Allah, He is the Ever All-Hearer, the Ever All-Seer.** (20)  
(40-19 to 20, Section 2)

#### 1276. And they had none ever to protect them from Allah. (21)

(40-21 to 22, Section 3)

"Have they not traveled in the land and seen  
what was the end of those who were before them?"

They were superior to them in strength, and in the impact (they left) in the land.

But Allah seized them with punishment for their sins.

*And they had none ever to protect them from Allah."* (40-21)

**1277. Verily, He is Ever All-Strong, Severe in punishment. (22)**

(40-21 to 22, Section 3)

**1278. My Lord (Allah) and your Lord (Allah) (27)**

(40-23 to 50, Sections 3 to 5)

"And Pharaoh said: Leave me slay Moses and let him call his Lord.

I fear that he will alter your religion or that he will cause confusion in the land". (26).

"And Moses said: Verily I seek refuge in *my Lord (Allah) and your Lord (Allah)*

from every arrogant who believes not in the Day of Reckoning." (27)

40-26 & 27

**1279. My Lord is Allah.**

**Verily, Allah guides not one who is a prodigal, liar. (28)**

(40-23 to 50, Sections 3 to 5)

**1280. And Allah wills no injustice for (His) slaves. (31)**

(40-23 to 50, Sections 3 to 5)

**1281. And he whom Allah leaves astray, for him there is no guide. (33)**

(40-23 to 50, Sections 3 to 5)

**1282. Thus Allah leaves astray him, who is a prodigal doubter. (34)**

(40-23 to 50, Sections 3 to 5)

**1283. Thus does Allah seal up the heart of every arrogant, tyrant. (35)**

(40-23 to 50, Sections 3 to 5)

**1284. (Allah) the Ever All-Mighty, the Ever All-Forgiver. (42)**

(40-23 to 50, Sections 3 to 5)

**1285. Verily, Allah is the Ever All-Seer of (His) slaves. (44)**

(40-23 to 50, Sections 3 to 5)

**1286. Verily, Allah has judged between (His) slaves. (48)**

(40-23 to 50, Sections 3 to 5)

"The Fire, they are exposed to it, morning and afternoon. And on the Day when the Hour will be established (it will be said to the angels): 'Cause Pharaoh's people to enter the severest torment!' (46)

"And, when they will dispute in the Fire, the weak will say to those who were arrogant:

"Verily, we followed you; can you then take from us some portion of the Fire?" (47)

"Those who were arrogant will say: 'We are all in this!'



*Verily, Allah has judged between (His) slaves". (48) 40-46 to 48*

**1287. Verily, the Promise of Allah is true. (55)**

(40-51 to 55, Section 6)

**1288. Verily, He is (Allah), Who is the Ever All-Hearer, the Ever All-Seer. (56)**

(40-56, Section 6)

**1289. And your Lord (Allah) has said:**

**'Pray-invoke me and I will respond to you.**

**Verily, those who scorn My worship,**

**they will, surely, enter hell, disgraced-humiliated'. (60)**

(40-60, Section 6)

**1290. Allah is He, Who has made the night for you that you may rest therein,  
and the day for seeing.**

**Truly, Allah is Lord-Master of Bounty to mankind, yet**

**most of mankind give not thanks. (61)**

(40-61 to 62, Section 7)

**1291. That is Allah, your Lord, the Creator of all things.**

**There is no god except Him. (62)**

(40-61 to 62, Section 7)

**1292. Allah is He, Who made for you the earth a resting-dwelling place, and  
the sky a canopy, and**

**fashioned you, and fashioned you perfectly so well, and**

**has provided you with good things.**

**That is Allah, your Lord-Master.**

**So Blessed is Allah, the Lord-Master-Owner of the worlds-creations.**

(40-64, Section 7)

**1293. He (Allah) is since ever and for ever the Living.**

**There is no god except Him.**

**So pray-invoke Him, sincerely pure obedience to His Religion (Law).**

**All the thankful-praises are to Allah, the Lord of the worlds-all creation.**

(40-65, Section 7)

See notes at 39-3.

**1294. He is (Allah) Who created you from dust, then**

**from a droplet of sperma genitale, then**

**from zygote, then**

**brings you forth as a child, then**

**that you attain full strength, and afterward**

**that you become old men,**

**though some among you dies before, and**

**that you reach an appointed term; and that**

**haply you may understand.**

(40-67, Section 7)

See notes at 22-5 and 23-12 to 16.

**1295. He is (Allah), Who gives life and gives death.**

**When He decrees a thing,**

**He says to it only: 'Be' and it is!**

(40-68, Section 7)

Also see notes at 38-27.

**1296. Thus Allah leaves astray the disbelievers. (74)**

(40-69 to 78, Section 78)

**1297. Verily, the Promise of Allah is True. (77)**

(40-69 to 78, Section 8)

**1298. Allah is He, Who has made for you, cattle, (79)**

(40-79 to 80, Section 9)

**1299. And He shows you His Signs.**

(40-81, Section 9)

**1300. This is Allah's course of the Law which has ever been in effect  
for His slaves.**

(40-82 to 85, Section 9)

"But their professing the faith, when they (actually) saw Our (Allah's)  
punishment,

was not going to profit them.

(Such has been) Allah's way of dealing with His servants.

*Law course of the One, which has ever been in effect for His slaves.*

And there the disbelievers lost utterly".

40-85



## Surah-41 Fussilat

1301. (Allah) The Ever All-Beneficent, the Ever All-Merciful, (2)  
(41-1 to 8, Section 1)

1302. Say: 'Do you, verily, disbelieve in Him  
Who created the earth in two Days? and  
you set up rivals for Him?  
that is the Lord of the worlds-creation.'  
(41-9, Section 2)

1303. He (Allah) placed therein firm mountains rising above it, and  
blessed it and measured therein its *sustenance* in four days,  
alike for (all) who ask;  
(41-10, Section 2)

Also see notes at 25-59, which tells us that Allah '*created the heavens and the earth and all that is between them in six days*'. This may be interpreted that perhaps *initial masses* of celestial systems (heavens, earth and all that was created between them: '*rent asunder*' and *splintered* from primordial matter), were formed in equivalent of *our six days*, as a result of colossal cooling rates of terrible temperatures. "According to recent calculations, this gigantic explosion completed its initial phase *within a billionth of a second*, at which time the matter which could form galaxies and stars was fused together. The incipient *separations* occurred in the *first thousandth of a second*." (Dr Haluk Nurbaki, Verses from the Holy Koran and Facts of Science, p.312) Surroundings were expanding and spreading heat as it was being released for the first time. From verse 41-10, in conjunction with 25-59, it appears that in other processes, chemical formation of wide variety of elements and substances (*sustenance*) in and around the planet took place, in the huge melting pot, before its final fashioning, solidification, stratification, etc., in *four days*: "*blessed it and measured therein its sustenance in four days, alike for (all) who*

ask". Small span of '*four days*' basically refers to processes of physics that were shaping the universe at that tremendous speed, which scientists now accept with amazement and astonishment. Substances were so formed that all parts of the planet were *blessed* with mineral and other deposits required for subsequent inorganic and organic chemical processes, necessary for sustaining life globally. Every region and land was blessed with various and special features and treasures for its inhabitants.

The term *ayyaam* (singular *yaum*) has usually been translated as periods, epochs or eons. In the context of verses, e.g., 41-10 to 12, 25-59, referring to formation of *earthen material* (in the Quran word *ardh*, has occurred in singular for earth) and *multi-layered celestial settings* [(*samaawaat*: heavens (plural))], it may be assumed that further cooling of gases and solidification of *earthen material* would have taken much longer *periods* of time. It is however for consideration that in these verses, there is specific reference to some physical and chemical processes taking place during these periods, e.g., formation of earthen material, distribution of elements, compounds, and substances all over the globe, formation of seven heavens, etc. *This could be possible only at initial stage, when they were still in gaseous or such a plasmic form that they could be mixed, moulded and fashioned in such a big churn, at such a huge scale.* Consider the statement: "*Then turned He (Allah) to the heaven when it was (still) smoke*" in verse 41-11. Re-examine above notes, and those at verse 25-59, in the light of explanation given by Stephen Hawking about big bang and history of universe, reproduced alongwith notes at verse 25-59.

In the Quran at some places where *yaum* has been used for a longer period or span of time than human understanding of it, as a measure of unit of time, comparison has been given for his understanding, e.g. in following verses:

"He (Allah) rules affairs from the heavens to the earth:  
In the end will (all affairs) go up to Him, in a day (*yaum*),  
the *space* whereof is a thousand years of *your reckoning*". 32-5

"The angels and the Spirit ascend unto Him in a *day*,  
the *measure* whereof is fifty thousand years". 70-4

But in verses, e.g., 41-10 to 12, 25-59, where words *two*, *four* and *six days* have been used, *no such comparison has been given.* Therefore on face value, in usual terms, they could be taken for the span of *the day* of human understanding and *reckoning*. (*Wa-Allahu a'lamu*: Allah knows best.) Anyhow, consider following research, published in the journal *Nature*, by German team, led by T. Kleine of University of Muenster, which gives an idea that earth and moon were created in different manner, and much earlier than previously thought:

**"The Earth formed more quickly than we thought.** Scientists think it took shape about 30 million years after the birth of the Solar System. The formation of the Moon must have occurred during the first 30 million years of the life of the Solar System. Until now, its core was thought to have arisen over the course of 60 million years. The *evidence comes from revised radioisotope dating of meteorites*, the remnants of the stuff that made the planets. The data also has implications for the

genesis of the Moon. The Moon was thought to have arisen after an impact between the burgeoning Earth and a planet at least as massive as Mars."

(*Premature birth of Earth*, Dawn - September 7, 2002)

1304. **Then turned He (Allah) to the heaven**

**while (still) it was smoke (gaseous),**

**and said (ordained) unto it and unto the earth:**

**'Come both of you, willingly or loth'.**

**They said (responded): 'We come, obedient (compliant).'** (11)

(41-11 to 12, Section 2)

It is important to note that above verse (41-11), states: "*Then turned He (Allah) to the heaven,*" and the word *ardh* (earth) is not mentioned. But in the following statement it is informed that while attending to cosmic evolution processes, laws were ordained for heaven and earth, *both*. Process of shaping or fashioning of heavens and earth, *mutually compliant to unified law* in harmony, was initiated while the *matter* was *still* in *gaseous* form. *Dukhaanun* means smoke, fume, vapour. There is another English word which may give an idea about the nature of gaseous state in that phase of cosmic evolution. *Plasm* means a *gas* of positive ions and free electrons with approximately equal positive and negative charge. Solidification, stratification, etc., of earth and celestial bodies must have followed within their own modules. This verse, 41-11, should be seen in continuity of 41-10 and in conjunction with 25-59.

Let us examine some terminology used in this verse (41-11):

After the processes (*thumma*), mentioned in 41-10, it is informed that laws were *ordained* for celestial and terrestrial settings (arrangements): "*fa qaala lahaa wa lil-ardh..*" "*thus ordained for it (heaven) and for the earth..*"

For the phrase *i-itiyaa*, examine following:

*Aati*: coming, next, following, future, eventual, to come, forthcoming, upcoming, incoming

*Aataa*: to suit, fit, befit, agree with, to be suitable for, fit for agreeable for, convenient for, favourable for

It appears that *i-itiyaa* does not only and just mean '*to come*.' It has more connotations of *consequently or eventually following an agreeable and convenient course*. The verse reveals that *the law* was so perfect and precise that when the *command (ordainment)* was given in creation, it produced or *reported full compliance (taaibiin)*. It may be reminded that *Al-Faatir* means the One Who creates without model. This verse goes beyond this to inform that there was no trial run, even. It was a straight creation fully compliant and all its contents and entities were *mutually compatible*, in harmony. That is how they *responded (qaalataa)* to the *command (unified law for both)*: "*qaalataa aataynaa taaibiina*:" "*They said (responded): 'We come, obedient (compliant).'*"

"*tau-an auw karhan*:" has usually been translated as: *willingly or loth, willingly or unwillingly*

In this connection, meanings of each of above terms, may be examined, first, and then this phrase:

*tawwa-a*: to subdue, subjugate, subject render obedient, enlist, recruit, draft, conscript, muster in, sign in, enroll

*tau-a*: *tau-an*: voluntarily, willingly, of one's own accord, of one's own free will, with all one's heart, readily, without demur

*karuha*: repulsive

*karraha*: to alienate from, *decline from*, *make declined to*, *make averse to*

*karha*: repugnance, antipathy

*karhan*: unwillingly, reluctantly, *forcibly*, *by force*, *coercively*, *compulsorily*, *under duress*

*auw*: or, unless, if not, except if, except when, until, till

*wa*: and, also, too, alongwith, as well as, plus. with, together with, *while*, as, *when*, at, by, many a

In verses 3-83 and 13-15, phrase "*tau-an wa karhan*:" has been used and in 9-53 and 41-11, "*tau-an auw karhan*". But usually in all these cases *wa* and *auw*, both, have been translated as *or*, and the phrase as "*willingly or unwillingly*". Although translation in each case needs to be according to the text and the context.

From examination of above meanings and connotations it appears that heaven and earth were made to work in mutual harmony, befitting cooperation and coordination subdued under interplay of forces of attraction (gravity) and expansion (repulsion). For example, centrifugal and centripetal forces act simultaneously on bodies in swirling, whirling or revolving systems. Universe is an example of equilibrium of attracting forces and expanding phenomenon at work at the same time. Even within a star balance is maintained between expansion due to nuclear reactions on the one hand, and intense gravitation on the other. Billions and billions of stars are balanced by a precisely computerized order. Furthermore, molecules and atoms in atmosphere tend to escape into space, while earth attracts and captivates them. In General Theory of Relativity Einstein suggested that gravity is not a force like other forces, but is a consequence of the fact that space-time is not flat, and it is curved or wrapped by distribution of mass and energy in it. Huge mass of heavenly bodies curves space-time. Earth does not move on a curved orbit by gravity; instead it follows the nearest thing to a straight path in a curved space, called geodesic [the shortest (or longest) path between two nearby points]. (Stephen Hawking, *A Brief History of Time*, pp.32-34)

Also see *Cosmic Microwave Background power spectrum conclusions*, in notes under *Science of Creation and Rubuubiyah in Vol.-I*.

It is also important to note that in the first part of the statement the word *wa* has been used (*wa hii-ya dukhaanun*), followed by the word *fa* (*fa qaala lahaa wa lil-ardh*), in the next statement. Even every dot and syllable in the Quran has a

definite value and used in context and correlation. It signifies that it was *thus* at that stage or phase of cosmic evolution that heavens and earth were formed, shaped, made functional, each further evolving and developing in its own assignment, and placed in their positions. In this connection study stages postulated in the development of cosmic evolution, e.g. notes at *Science of Creation and Rubuubiyah in Vol.-I*.

From standpoint of geophysics this design and operation required precise balance of various factors and forces, including mass, volume, density, content and composition, distribution of magnetic and charged materials, energies, gravitational attraction, rate of inflation, temperature, etc. etc. For balance and maintenance of temperature, mechanism for even distribution of heat, precise positioning of earth, sun and other heavenly bodies, exact axis tilt, different types of motions and speeds, appropriate mix and layers of environment, etc., etc., were required. Who made all these calculations and how?

**1305. Then He (Allah) ordained them seven heavens in two days, and inspired in each heaven its mandate (law); and We (Allah) decked the near heaven with lamps, and rendered it inviolable. That is the measuring of the Ever All-Mighty, the Ever All-Knower. (12)**  
(41-11 to 12, Section 2)

This verse, 41-12, should also be seen in continuity of 41-10 & 11, and in conjunction with 25-59, i.e. processes taking place in *the two days* mentioned in verse 41-12, after mentioning processes taking place in *the four days*, mentioned in 41-10.

Above verse 41-10, also mentions following:

- i. Then Allah *ordained them seven heavens*,
- ii. *inspired in each heaven its mandate (law)*,
- iii. *decked the near heaven with lamps*,
- iv. *rendered it inviolable*,
- v. that is with *calculation (measuring)* by the Ever All-Powerful (All-Mighty) Scientist (All-Knower).

Seven heavens indicate that *megaverse* is *multi-layered* and *finite*, which scientists now believe. Seven heavens (universes) constitute megaverse in harmony, yet each is subject to its own law. Lower heaven, sky of our world, is decked with stars, moon and luminous objects. It is balanced and inviolably secured with inbuilt systems. Disruptions and distortions are not allowed in cosmos in spite of chaotic numbers and colossal movements in a designed, calculated, and determined system. Calculated displacements (*rajiim*) are disposed of automatically by the system: 37-6 to 7. Also see notes at this verse. There is glory even in disposal taking place in this exterior or within interior decor, as a continuous display of beauty and glamour. Protons and electrons driven by the magnetic storms occurring on the sun (*solar wind*), upon reaching earth, spiral

down to the Poles in a phenomenon of great beauty called *Aurora Borealis*.

Now consider some information about *our* sky, presented by modern science:

*Galaxy*, with a capital G, refers to the spiral galaxy to which our sun belongs. This Galaxy can be seen at night as the Milky Way, the band of light stretching across the night sky, containing about 200 billion stars. The solar system lies about 28,000 light years from the galactic centre, on one of the spiral arms.

*Zodiac* is a group of 12 *constellations* during one year. Our sun and planets seem to travel past these constellations. Scientists have now discovered that the sun also passes a 13th constellation, *Ophiuchus*.

"Nay, I swear by the *positions* (*locations, settings*) of the stars,  
And that is indeed a mighty oath, if you but knew." 56-75 & 76

The Prophet (Peace be upon him) is reported to have said:

"Teach the *Surah Waqi'a* (*Surah* 56) to your children, and let them teach it to their children."

Stellar locations are called star locations, white holes or black holes.

White holes (*quasars*) are stores of incredible amounts of energy, emitted to hundreds of thousands light years, and enough to form a galaxy (assemblage of billions of stars).

Black hole signifies the location left vacant by the demise of a star; its energy has exhausted. It collapses under its own gravitation to several millionths of its original size, in which *nuclei* are compressed one on another. Small star, like our sun, becomes *pulsar*, detectable by *pulse*-like emissions (X-Rays) every 0.03 seconds, revolving around itself at speed of hundreds of millions of kilometers per hour. In large size dying star, gravitational collapse is so intense that it does not stop at nuclear level, but continues until all matter and energy are compressed into a *singularity*, a *black hole*, which can not be seen but recognized by following:

- i. it devours all radiation and stars passing by,
- ii. it causes indirect emission of gamma rays and x-rays,
- iii. time is suddenly dilated in its vicinity.

Among Einstein's followers, Oppenheimer and Snyder interpret these points of *gravitational shock* or *collapse* as regions of *equilibrium* in universe.

**1306. That, Allah, Who created them, He is Ever Mightier than them in power?**  
(15) (41-13 to 18, Section 2)

"As for *Aad*, they were arrogant in the land without right, and they said: 'Who is mightier than us in power?'

See they not that *Allah Who created them*,

*He is Ever Mightier than them in power?* And they used to deny Our Signs."

41-15

*Aad* became arrogant because they did not reflect into phenomena and forces of nature. They considered themselves powerful and unbridled. Obstnacy



ultimately brought them to the point of denying the fact. Consider following also:

"Thinks man that he is to be left to drift?  
(uncontrolled, without purpose)? 75-36

**1307. Allah has caused us to speak, Who gives speech to all things, and He created you the first time, and unto Him you are returned. (21)**

(41-19 to 25, Section 3)

"And (remember) the Day  
the enemies of Allah will be gathered to the Fire,  
then they will be driven. (19)

"Till, when they reach it,  
their hearing and their eyes, and their skins will testify against them  
as to what they used to do. (20)

"And they will say to their skins, 'why do you testify against us?'  
They will say: 'Allah has caused us to speak:  
He causes all things to speak, and  
He created you the first time, and to Him you are made to return. (21)

"And you have not been hiding (protecting) yourselves,  
lest your ears, and your eyes, and your skins should testify against you,  
but you thought that Allah knew not much of what you were doing. (22)

"And that thought of yours which you thought about your Lord,  
has brought you to destruction, and  
you have become of those utterly lost. (23)

"Then, if they bear the torment patiently, then  
the Fire is the home for them, and  
if they seek to please Allah, yet  
they are *not of those* who will ever be allowed to please Allah" (24)  
41-19 to 24

Also see notes at 36-12.

**1308. Our Lord is Allah (Alone) (30)**

(41-30 to 32, Section 4)

**1309. (Allah) Ever All-Forgiving, Ever All-Merciful. (32)**

(41-30 to 32, Section 4)

**1310. Verily, He (Allah) is the Ever All-Hearer, the Ever All-Knower. (36)**

41-36, Section 5)

**1311. "And among His Signs are the night and they day, and the sun and the moon.**

**Adore not the sun and the moon, but adore Allah,  
Who created them, if you worship-submit to Allah.**

(41-37, Section 5)

*"Astrolatory (Star-worship or Sabaism):* Sun, moon, planets and stars have been

worshiped as gods. Their worship evolves from awe, beauty, regularity, mystery, power etc., and various phenomena and effects connected with them. From Mesopotamia star-worship passed into Greco-Roman culture. In the 3rd century CE sun-worship and its terrestrial counterpart emperor became an official religion in the Roman empire.

*Mithras* was worshiped, (*Mithraism*), as the solar god and its mysteries incorporated much arcane astral lore. *Mithras* was a god popular in the Roman empire from the 2nd to the 5th centuries CE. It is believed, to be originally Indo-Iranian deity. Mithras was taken as a creator, saviour and father of all. It was socially respectable, being popular among military and officials."

"Observation of wonderful heavenly bodies and their motions created feelings of their sublimity, beauty and mystery, which turned man to their worship. The allegory of Abraham (peace be upon him) (6-74 to 82 and notes, Abdullah Yusuf Ali) points to the cult of the worship of heavenly bodies and the fallacy in the first great astronomers in the ancient world, the Babylonians and Chaldeans.

"The Sabaeen worship of heavenly bodies in Arabia had probably its source in Chaldaea (see last paragraph of note 76 to 2-62, Abdullah Yusuf Ali).

"Paganism includes worship of abstractions, treatment of concrete things as symbols of abstract qualities which they represent. For example, the planet Saturn with its slow motion was treated as phlegmatic and evil. The planet Mars with its fiery red light was treated as betokening war, havoc, evil, and so on. Jupiter, with its magnificent golden light, was treated as lucky and benignant.. Venus became symbol and the goddess of carnal love. The Pagan Arabs erected Time (*Dahr*) into a deity, existing from eternity to eternity, and dispensing good and ill fortune to man.

"Where there was a commingling of peoples and cultures, several of these ideas, processes, forces of nature, animals, trees, qualities, *astronomical bodies*, and various other factors got mixed up, and formed a shapeless medley of superstitions.

"The objects which stood out vividly with mysterious laws of relative motion, impressed imagination of the ancients, e.g., Sirius the Dog star, the brightest fixed star in the heavens, and Algol the variable star, whose variation can be perceived by the naked eye, became connected with many legends, myths, and superstitions. [(It is probably Sirius that is referred to as the fixed star in the Parable of Abraham (Peace be upon him) (6-76)]. The moving "stars", or planets, stood out to them personified, each with influence of its own. As they knew and understood them, they were seven in number, viz.: (1) and (2) the moon and the sun, two objects which most closely and indubitably influence tides, temperature, and life on our planet: (3) and (4) the two inner planets, Mercury and Venues, which are morning and evening stars, and (5), (6) and (7) Mars, Jupiter, and Saturn. The number seven became itself a mystic number, as explained in n. 5526 to 65:12, [Seven Firmaments ( Cf 2-29 , 17-44, 23-86, and 51-12 ) Ed.]

"It will be noticed that the sun and the moon and the five planets got identified each with a living deity, god or goddess, e.g. eagle became identified with the sun. The sun myth mixes itself up with the myth of the Nile. In Babylon the name *Shamash* (Arabic, *shams*) proclaims the glory of the sun-god corresponding to the old Sumerian *Utu* of *Babbar*, while the hymns to *Surya* (the sun) in the *Rig-Veda* and the cult of *Mithras* in Persia proclaim the dominance of sun-worship.

"Moon-worship was equally popular in various forms. The Egyptian *Khonsu*, traversing the sky in a boat, referred to the moon, and the moon legends also got mixed up with those about the god of magic. In the Vedic religion of India the moon-god was *Soma*, the lord of the planets, and the name was also applied to the juice which was the drink of gods. Moon was a male divinity in ancient India and Semitic religion, and the Arabic word for the moon (*qamar*) is of the masculine gender. On the other hand, the Arabic word for the sun (*shams*) is of the feminine gender. The Pagan Arabs evidently looked upon the sun as a goddess and the moon as a god."

Venus, in different places, was considered both male and female. In the Bible (Isaiah, xiv. 12), the words, "How art thou fallen, O Lucifer, son of the morning!" are understood to refer to the *Morning Star* in the first instance, and by analogy to the King of Babylon. The Fathers of the Christian Church, on the other hand, transferred the name Lucifer to Satan, the power of evil. Mercury is a less conspicuous planet, and was looked upon as a child in the family of the moon and the sun. Jupiter, most conspicuous object in the heavens, was reputed to be beneficent and to bestow good fortune, and was considered the father of the planets.. Mars and Saturn were considered malevolent planets, to be feared for the mischief that they might do. The days of the week are named after the seven planets of geocentric astronomy, and if we take them in alternate sequence they indicate the order in which their heavens were arranged with reference to proximity to the earth.

"These cross-currents and mixtures of nature-worship, astral-worship, hero worship, worship of abstract qualities, etc., resulted in a medley of debasing superstitions which are summed up in the five names, *Wadd*, *Suwa*, *Yaghuth*, *Ya'uq*, and *Nasr*, as noted above. The time of Noah is taken to be the peak of superstition and false worship, and the most ancient cults may thus be symbolically brought under these heads.

"The five names of deities mentioned here, to represent very ancient religious cults, are well-chosen. They are not the names of the deities best known in Makkah, but rather those which survived as fragments of very ancient cults among the outlying tribes of Arabia, which were influenced by the cults of Mesopotamia (Noah's country). The Pagan deities best known in the Ka'bah and round about Makkah were *Laat*, *Uzza*, and *Manaat*. (*Manaat* was also known round *Yathrib*, which afterwards became *Madinah*.) See 53:19-20. They were all female goddesses. *Laat* almost certainly represents another wave of sun-worship. *Laat* may be the original of the Greek *Leto*, the mother of *Apollo* the sun-god

(Encyclopedia of Islam, I, p. 380). If so, the name was brought in prehistoric times from South Arabia by the great Incense Route (note 3816 to 34-18) to the Mediterranean. 'Uzza probably represents the planet Venus. The origin of *Manaat* is not quite clear, but it would not be surprising if it also turned out to be *astral*. (Excerpts/Extract from Appendix-X, Pages 1538-1541, Translation, Abdullah Yusuf Ali)." (*The Gateway to the Quran*, pp.77, 348-349)

**1312.And among His (Allah's) Signs: that  
you see the earth lowly (barren and desolate), but  
when We (Allah) send down water thereon it thrills and grows.  
Lo! He Who quickens it, is verily the Quickener of the dead.  
Lo! He is Able to do all things.**

(41-39, Section 5)

**1313.Verily those who turn away distorting Our Signs are not hidden from Us.  
Verily, He (Allah) is Ever All-Seer of all what you do.**

(41-40, Section 5)

**1314.(Allah) Ever All-Wise, Worthy-Owner of all thankful-praise. (42)**

(41-41 to 42, Section 5)

**1315.Verily your Lord-Sustainer (Allah) is indeed  
Master-Owner of Forgiveness, and  
Owner-Possessor of painful punishment**

(41-43, Section 5)

**1316.And your Lord-Sustainer (Allah) is not at all unjust to His slaves.**

(41-46, Section 5)

**1317.To Him (Allah) Alone is vested the *knowledge* (Science) of the *Hour*.  
And no fruits burst forth from their sheaths, and  
no female carries or brings forth but with His *knowledge* (Science).**

(41-47, Section 6)

Above verse (41-47) highlights that Divine Omniscience of all including following, is from God:

- end of journey of this world,
- fruition,
- conception and embryology.

*Ovum* (female egg cell) is a unit bearing about half (through *meiosis*, cell division) of 60,000 biological human traits, encoded on 23 box cards (*chromosomes*), in arbitrary sequence. In conception and baby to be born, about 250 million sperm cells are pitted against a single ovum, that has to select the one sperm cell (spermatazoon), with the complementary set of codes, (set of missing or remaining cards of 30,000 traits). All this has to be accomplished within an hour. Ovum also has to determine spatial positioning of amino acids corresponding to these traits, and their angular relationships. Imagine enormity of extremely amazing complexity of the riddle, solved separately by individual ovum strictly in line with its precise science and history life!

One of the most important Signs of God is that He himself is the Lord and Witness to His Omniscience:

"He it is (Allah) Who shapes you in the wombs as He pleases.  
There is no god but He, the Exalted in Might, the Wise." 3-6

"Allah (Himself) is witness that there is no God save Him.  
And the angels and the men of (science) learning (too are witness).  
Maintaining His creation in equity,  
there is no God save Him, the Almighty, the Wise." 3-18

***There is no one else whose science and sovereignty prevail.***

This verse (41-47) also invites attention to development and birth of a baby. After conception, zygote subdivides in geometric series, until a baby of about thirty billion cells is fully developed to be born. In these series of divisions, the 60,000 traits have to occupy a definite spatial position. Who assigns these positions to which and each of the cells, and makes them *obey* and *occupy* only the given address and discharge the *designated duty*? If there were an error of even 1 Angstrom (10th millionth of a centimeter), in the assigned appropriate address and actual occupation, organs and tissues and their functions would run amok and go awry.

All networking for appropriate aesthetic and operational compatibility of traits has to develop free of error in geometrical order, in progressing from zygote to a baby of about

thirty billion cells. Is it possible without art of divine science?

Who initiates command and operates instruments of labour? Who informs mother's pituitary that baby's physical structure is complete, given period of pregnancy is over, and orders for delivery have been delivered?

"From what thing did He (Allah) create him (man)? (18)  
From a droplet of sperm,  
He created him, and  
measured-determined him, (19)

Then, He (Allah) *makes the path easy for him*,.. (20)  
(80-18 to 20)

**1318. (Allah) He is Ever All-Witness over all things?**  
(41-53, Section 6)

"Soon will We (Allah) *show them*  
***Our Signs in the (furthest) regions*** (of the earth), and  
in their own souls, until  
it becomes manifest to them that this is the Truth.  
Is it not enough that thy Lord doth witness all things?  
(41-53)

***Birds fly in large formations in perfect coordination.*** Airplane formations and their manoeuvres are known. Now satellites are programmed to team together in cluster formations. European SpaceAgency (ESA) Cluster II Mission was

designed to manoeuvre themselves into an orbit between earth and moon, flying in formation at four corners of a tetrahedron, several hundred kilometres apart.

Constellations of small satellites work together to form a much larger "virtual" satellite, and they can be shuffled around. Formation-flying missions would bring a close look at electrical storms in space, detection of *earth-like planets in other solar systems*, and *proof of existence of gravitational waves*. They would study interaction between solar wind (breeze of electrically charged particles emitted by sun) and earth's magnetic field.

*These satellites are aware of each other's position. They fly independently, controlled by radio contact with a ground station, rather than talking among themselves.* US Space Technology 3 (ST3), is more sophisticated. Its two satellites, flying half a kilometre apart, communicate with each other using laser telemetry. *Spacecraft flying in formation can be controlled so precisely that distance between them varies by only a tiny fraction of a wavelength of light.*

S.T.3 is a practice run for next generation of virtual satellites, such as Terrestrial Planet Finder, a NASA mission due to be launched in 2012. This will fly five satellites in a line a kilometre long, to create a "virtual telescope" with a resolution a hundred times greater than that of Hubble Space Telescope. The resolution of a telescope depends on the diameter of its mirror. Relative positions of two spacecraft is measured to a few microns (a thousandth of a millimetre). Having established that distance, next stage is to "lock" it in. If any shifting is detected, the error will be fed to so-called "micronewton" thrusters to correct the drift. These thrusters will produce a force roughly the same as whispering in somebody's ear-which should be just enough to keep the two spacecraft *moving at a relative velocity of less than 20 microns a second. They will measure changes in positions of satellites with a precision of 20 picometres (a picometre is a millionth of a micron).* (Birds of a feather, The Economist, July 22nd 2000) Now reconsider how *birds fly in large formations in perfect coordination?*

"Do they not look at the *birds*,  
*held poised in the midst of (the air and) the sky?*  
 Nothing holds them up but (the power of) Allah.  
 Verily, in this are Signs for those who believe." (16-79)

"See you not, that Allah, He it is Whom glorify  
 whosoever is in the heavens and the earth,  
 and the *birds with wings outspread?*  
 Each one knows verily, its (mode of) prayer and its praise,  
 And Allah is Ever All-Aware what they do." 24-41

For second part of the verse 41-53, see notes particularly on *nafs*, *ruuh*, *DNA*, *humangenome*, e.g., at 22-5, 38-27.

**1319. Verily, is not He (Allah) Ever Encompassing all things?**  
 (41-54, Section 6)



## Surah-42 Ash-Shuura

1320. Thus reveals to you (Muhammad) and unto those before you,  
Allah the Ever All-Mighty, the Ever All-Wise.

(42-3, Section 1)

1321. To Him belongs all that is in the heavens and all that is in the earth, and  
He is the Ever Most High, the Ever Most Great.

(42-4, Section 1)

1322. Nearly the heavens might be rent asunder from above them, and  
the angels glorify the praises of their Lord, and  
beseech forgiveness for those on the earth.

Verily, Allah is the Ever All-Forgiver, the Ever All-Merciful.

(42-5, Section 1)

1323. Allah is Ever Protector-Watcher over them.

(42-6, Section 1)

"And those who take comrades others beside Him,

*Allah ever Remembers-Watching all over them.*

And there is no guardianship-responsibility for them, on you (O Prophet)".

(42-6)

1324. But He (Allah) admits whom He wills into His Mercy.

(42-8, Section 1)

1325. But Allah, He (Alone) is the Protector-Supporter.

And He is Who gives life to the dead, and

He is Ever All-Powerful Able over all things.

(42-9, Section 1)

1326. And in whatsoever you differ,

**the commanding verdict thereof is with Allah.  
Such is Allah, my Lord, in Whom I put my trust, and  
unto Whom I turn repenting.**

(42-10, Section 2)

**1327.The Originator-Creator of the heavens and the earth.**

**He has made for you mates from yourselves, and  
from the cattle, mates, whereby  
He multiplying scatters you.  
Naught is as His likeness; and  
He is the Ever All-Hearer, the Ever All-Seer.**

(42-11, Section 2)

**1328.To Him (Allah) belong the keys of the heavens and the earth.**

**He spreading increases provision for whom He wills, and  
measuring straitens.  
Verily, He is Ever All-Knower of all things.**

(42-12, Section 2)

**1329.Allah chooses for Himself whom He wills, and  
guides unto Himself who obediently turns repenting.**

(42-13, Section 2)

**1330.Allah is our Lord and your Lord.**

**Allah will assemble us (all-together), and  
unto Him is final returning journey.**

(42-14 to 15, Section 2)

**1331.Allah, is He Who has sent down  
the Book with Truth, and the Balance. (17)**

(42-17 to 18, Section 2)

*"Revelation* is like a balance, an instrument placed by Allah in our hands, by which we can weight all moral issue, all questions of right and wrong in conduct. We must do so constantly. For the judgement in any given case may come at any time: it may be quite near, and we must always be prepared. The balance may also refer to the God-given faculty by which man can judge between right and wrong. (Abdullah Ali Yusuf, Foot Note 4550, p.1251)

"The above two interpolations are based on 57-25, where the idea underlying this verse has been stated clearly. The implication is that since God Himself has given man, through successive revelations, a standard whereby to discern between right and wrong, it is presumptuous and futile to argue about the nature of His Being and His ultimate judgement: hence the references, in the second half of this and the next verse, to the Last Hour and thus the Day of Judgement. (Muhammad Asad, Foot Note 22, p.742)

*Wazana*: weigh, weigh out for any one

*Waznun*: metre, measure



*Mauzuunun*: evenly and equally balanced, that which has its weights evenly adjusted. complete, regular

*Miizaanun*: balance, scales, standard, justice, precision, quantity

*Wazuna*: be heavy, be wise and prudent in judgement

*Waazana*: be equal to in weight, measure or value, counterbalance

*Muwaazanatun*: equivalence, form of parallelism of words, equilibrium

### 1332. **Allah is Ever All-Gracious Kind unto His slaves.**

**He gives provisions to whom He wills.**

**And He is the Ever All-Strong, the Ever All-Mighty.**

(42-19, Section 2)

### 1333. **Verily, Allah is Ever All-Forgiving, Ever All-Responsive Appreciative. (23)**

(42-22 to 23, Section 3)

"You will see the *wrongdoers in fear*

*on account of what they have earned*, and

that must fall on them.

But those who believe and work righteous deeds

will be in the luxuriant meads of the Gardens:

they shall have before their Lord all that they wish for:

that will indeed be the magnificent Bounty (of Allah)." (22)

"That is (the Bounty) whereof Allah gives Glad Tidings to His Servants who believe and do righteous deeds.

Say: 'No reward do I ask of you for this except

the love of those near of kin.'

And if anyone earns any good

We (Allah) shall give Him an increase of good in respect thereof:

for Allah is Oft-Forgiving Most Ready to appreciate." (23)

42-22 to 23

See notes at 3-134.

*Chemistry and Physics of fear*

Examine following findings by Dean Mobbs and colleagues at Wellcome Trust Centre for Neuroimaging at University College, London, reported in the journal *Science*, about *brain scans* showing where fear lives:

*Scientists have discovered how brain's response to fear changes as threat gets nearer. Two key areas of brain are involved in fear, with the more impulsive region taking over as a threat looms closer. A malfunctioning in the balance between the two could explain some anxiety disorders, researchers believe.*

*Simultaneous brain scans measuring blood flow showed that when the predator was*

distant, **lower parts of the prefrontal cortex area of the brain behind the eyebrows** were active. **This region is associated with complex decision-making, such as planning an escape.** (That is why in panic and fear one can not make correct judgement and decision; plan and respond properly.) But when the predator moved closer, activity shifted to the **periaqueductal grey area**, responsible for quick-response survival mechanisms, e.g., fighting, flight, etc.

Understanding shifts in activities between forebrain and midbrain regions may be crucial: it seems prefrontal cortex helps control more primitive systems in brain and loss of this regulation could explain why people with panic disorders overreact to situations that pose no immediate threat. (*The Daily Times*, August, 27, 2007)

"Spot a bear in the woods, and a different part of your brain will yell 'pay attention' than if you were studying bears at the zoo...This ability to willfully focus your attention is physically separate in the brain from distracting things grabbing your attention," Earl Miller, a neuroscientist at the Massachusetts Institute of Technology, said in journal *Science*,

"There are two main ways the brain pays attention: *"top down"* or willful, goal-oriented attention, such as when you focus to read, and *"bottom-up"* or reflexive attention to sensory information - loud noises or bright colours or threatening animals."

"Likewise, there are different degrees of attention disorders. Some people have a harder time focusing, while others have a harder time filtering out distractions."

In experiment, "when the monkeys voluntarily concentrated, the so-called **executive centre in the front of the brain** - the prefrontal cortex - was in charge. But when something distracting grabbed the monkeys' attention, that signal originated in the parietal cortex, toward the back of the brain. The electrical activity in these two areas began vibrating in synchrony as they signaled each other. But it was at different frequencies, almost like being at different spots on the radio dial. Sustaining concentration involved lower-frequency neuron activity. Distraction occurred at higher frequencies.

"It makes *evolutionary* sense that these two types of attention would originate in different areas. **Reflexive attention is a more primitive survival tool, while concentration is more advanced.**"

"...Your brain is equipped to notice things salient in the environment," Miller said. "It takes a truly intelligent creature to know what's important and focus." (Lauran Neergaard, *One Brain Part Focuses, the Other Wanders*, AP; Dawn - March 31, 2007)

Researchers at the Howard Hughes Medical Institute at Columbia University, in New York, found the gene which produces a protein inhibiting the part of the brain which learns fear. This paves the way for treatments for anxiety, depression and mental illness.

Consider another report on gene mutation linked with *obsessive behavior*, by Guoping Feng, a molecular geneticist at Duke University Medical Centre: Mice who lacked the gene SAPAP3, which makes a key brain protein that helps nerves communicate, developed obsessive compulsive symptoms. Anxiety disorder is marked by intrusive thoughts and repetitive compulsive behaviors, that disrupt daily life. Further testing showed mice were excessively anxious. When researchers restored the missing gene, the mice behaved normally. (Reuters, The Daily Times, August, 27, 2007)

***Grumpy people seldom need a reason to be in a bad mood.*** Scientists say their brains are so designed. Psychologist Dr David of Vanderbilt University in Nashville identified a postage stamp-sized bit of brain, ventromedial prefrontal cortex, lying about an inch behind right eye, which governs tendency of irritability, anxiety and anger. It also controls sweating, acidity, heart rate and other physical feelings associated with stress and bad moods. (Paul Harris, *Grumpy people born that way*, The Observer; Dawn, 18.2.2002)

***People who experience high levels of hostility cause themselves permanent physical damage. Those unable to control their temper are more likely to suffer damage to lungs, making them breathless.*** Findings, presented in the journal *Thorax*, showed that *people who constantly feel anger are more likely to age quicker. Hostility and anger are associated with long term health problems. Constant flood of stress chemicals and metabolic changes in body that accompany feelings of anger can lead to high blood pressure, headaches, digestion and skin problems, e.g., eczema. They can also lead to asthma, depression and heart disease.*

Dr Paul Lehrer, University of Medicine and Dentistry, New Jersey, said: ***"Increased chronic anger may have particularly harmful effects on the body...It often reflects chronic personality maladjustment or, in some cases, chronic exposure to job or marital dissatisfaction which perpetuate anger...it is not hard to imagine how the wear and tear associated with chronic anger could produce physical deterioration."***

According to Dr Lehrer, ***anger and hostility may alter neurological and hormonal processes, which in turn may disturb immune system activity, producing chronic inflammation.*** He added: ***"Indeed it is hard to find a disease for which emotion or stress plays absolutely no part in symptom severity, frequency, or intensity of flare-ups."***

According to British Association of Anger Management, there are two ways that most people deal with their anger, either to *explode* or *implode*. *Exploders* move from anger into rage very quickly and may cause harm to themselves and those around them on the spur of the moment. *Imploders* bottle their anger for long periods of time, however the longer they hold their anger in, the more damaging it is to them. (Emily Cook, ***Anger makes you age more quickly***, The News - September 1, 2006) Consider following:

"...behold! they are ***consumed with anger!***" 9-58

The Prophet (Peace be upon him) said:

"Avoid getting angry."

*Anxiety and depression, two mental illnesses are deeply entwined, and most common of all mental disorders. In about half of depression and anxiety cases, a person who suffers from one will be affected by the other as well. Combination punch is a lot to bear.* Researchers cite a common "chicken or egg" syndrome, where *it's unclear which disorder lead to the other and complicates conditions. It makes psychological recovery difficult.*

Dr. Faruk Abuzzahab Sr., of Clinical Psychopharmacology Consultants in Minneapolis, says: "They (patients) thought *it was a disgrace to (appear to have) fallen out of your faith or to lose hope or be suicidal...*"

A pervasive perception remains that depression and anxiety stem from some mental weakness or some inherent fault. *Sufferers are hypersensitive to the world around them, with misconceptions.* They can be haunted. Sense of inadequacy creates further complications. By their very definitions, anxiety and depression are marked by *incapacitation and a disruption in one's ability to cope.* Inadequacy is not a cause, it's a symptom.

Dr. Carolyn Robinowitz, American Psychiatric Association in Washington, D.C., explains depression and anxiety, "*The characteristics for the two can be different, but there is some overlap.* For example, *people who are depressed may have insomnia, restlessness, irritability, fatigue, difficulty concentrating, and that's all true for anxiety, too.*

"*(In anxiety,) people may have difficulty sleeping and concentrating, but also have feelings of fear, of panic, of obsessive thoughts, painful memories and physical symptoms that are different,*" she continues. "*So there are some ways that there are similarities, but depression is a disorder of mood.*" (Rich Maloof for MSN Health & Fitness, *Anxiety and Depression deeply entwined*, The News - July 15, 2006)

Consider following verses which assure that there is no fear for those who act right, abiding by the Law and Guidance:2-38, 2-62, 2-277, 3-170

"You wilt see the wrong-doers in fear on account of what they have earned, and that must fall on them..." 42-22

Inorder to prepare for the high task and responsibility, even trusted have to be tested:

"You will be tested in fear..." 2-155

Instead of submission to Allah, Who is God of all and everyone and everything, some people still prefer to submit to exploitative and vested interests of different people, their designations and positions even by losing their own self respect and faith. ***Submission is the starting point for obedience and worship. Worship without obedience to the ordinance is contradictory to submission and obedience without worship is inconceivable and contrary to submission.***

The Ordinance of the religion is only from Allah. No one has such a wisdom to build a religious system which is based on nature and takes care of all aspects of human nature and universe in which he lives as an individual, as a member in

a society and an important actor impacting terrestrial environment and celestial entities. Mettle of each myth, substance of some major religions, and efforts by some of the most autocratic and absolute monarchs, prove their inherent weaknesses to prescribe and proclaim their own verdict or version of religion by innovation, adoption, amalgamation, etc, etc. Some leaders, demagogues, dictators, priests, rabbis etc. launched their self motivated movements and cults. None of them became a universal religion, in fact could not even survive as their own national or sole tribal cult in the posterity.

"Or have they partners with Allah,  
who have instituted for them a religion,  
which Allah has not ordained?" 42-21

In clear violation to above ordainments, "all the matters of the world have been left at the whim of the religious oligarchy which itself has depended on blind following and negation of reasoning. *The resultant failure has always been that of the Muslims and not of Islam.* That is why Islam does not encourage theocracy. In Islam the obedience is essentially due only to the laws of Allah as embodied in the Quran:

"Shall I (Muhammad) look to a judge other than Allah.  
He (Allah) Who has revealed to you the Book  
defining all things clearly..." (6-114)

"So long as Muslims follow the commands of Allah firmly, their efforts will bear fruit. Their glory and their fall are both determined by God's laws and not by any one's whims. It is the way a people adopt which determines their fate. When they give it up, it is not the way (Islam) which fails; it is the people who fail. The Quran says:

"Man is at loss, save those who believe in God's way of life..  
(Surah 103)

(Prof Mohammed Rafi, *Theocracy Alien to Islam*, Dawn - December 8, 2006)

"...and if, as is sure, there comes to you guidance from Me (Allah),  
*whosoever follows My guidance,*  
*on them shall be no fear, nor shall they grieve.*" 2-38

1334. **And Allah wipes out the falsehood, and  
verifying establishes the truth by His Words.  
Verily, He is Ever All-Knower of all that is hidden in the breasts.**  
(42-24, Section 3)

1335. **And He (Allah) is Who accepts repentance from His slaves, and  
pardons the sins, and ever knows all what you do. (25)**  
(42-25 to 26, Section 3)

1336. **And He (Allah) accepting responds to those  
who believe, do righteous-good deeds, and  
He gives them increase of His Bounty. (26)**  
(42-25 to 26, Section 3)

1337. **And if Allah were to enlarge the provision for His slaves they would surely rebel in the earth, but He sends down by measure as He wills. Verily, He is with his slaves, Ever All-Aware, Ever All-Seer.**  
(42-27, Section 3)
1338. **And He is (Allah) Who sends down the saving rain after they have despaired, and spreads out His Mercy. He is the Protecting Friend, the Praiseworthy.**  
(42-28, Section 3)
1339. **And of His (Allah's) Signs is the *creation* of the heavens and the earth, and whatever moving creatures, He has dispersed abroad in them, both. And He is Ever All-Powerful Able to gather them all when ever He wills.**  
(42-29, Section 3)
1340. **And He (Allah) pardons lot much**  
(42-30, Section 4)
1341. **And you are not able to escape frustrating in the earth; And besides Allah you have neither any protector-guardian, nor any helper.**  
(42-31, Section 4)

Different scholars have translated the term *walii*, as protector, friend, guardian, and so on. Translation of the Quranic terminology, and particularly *Asmaa-ul Husnaa* (the Most Beautiful Best Names of Allah), in one word is not possible. Anyway, in above verse, translation of *walii*, as *protector-guardian* has been attempted to convey somewhat closer meaning.

1342. **And among His Signs are the ships, in the sea like mountains. (32)**  
(42-32 to 34, Section)
1343. **If it be His (Allah's) Will, He can *still* the wind, then would they become motionless on the back of the (ocean). (33)**  
(42-32 to 34, Section)

The Quran invites attention to the phenomena of wind power and its different systems around the globe. In this connection see notes at verse 21-81.

The statement "*ships in the sea like mountains*", invites special attention. It creates a similitude for ships in vice versa, i.e. mountains are standing in something like liquid (molten mass) like ships. It gives an idea about *structure and shape of mountains inside earth and deeper inside molten mass*, appropriate density of the molten mass which can keep such huge structures of mountains afloat, anchored firmly. Mountains have also been likened to pegs: 78-7

Also see notes and verses 21-31, 79-32, 11-41, 42-32, 35-27 & 28.

1344. **Or He (Allah) can cause them to perish because of *that (evil)* which (they) heave earned, but**

**much does He forgive. (34)**

(42-32 to 34, Section 4)

**1345.And that which is with Allah is better and more lasting. (36)**

(42-36 to 39, Section 4)

**1346.Verily He (Allah) likes not the wrong doers. (40)**

(42-40 to 43, Section 4)

**1347.He whom Allah leaves astray, for him thenceforth  
is no protector-guardian after Him. (44)**

(42-44 to 46, Section 5)

**1348.And they will have no protecting-guardian to help them other than Allah.  
He whom Allah leaves astray, for him there is no way. (46)**

(42-44 to 46, Section 5)

**1349.To Allah belongs the Sovereignty of the heavens and the earth.  
He creates what He wills.**

**He bestows female (offspring) upon whom He wills, and  
bestows male (offspring) upon whom He wills; (49)**

(42-49 to 50, Section 5)

Or He (Allah) bestows them both, *males* and *females*, and  
He makes barren whom He wills.

Verily He is Ever All-Knower (Scientist), Ever All-Powerful. (50)  
(42-49 to 50, Section 5)

There are many points to ponder in the subject and sequence in above verses (42-49 & 50). After mentioning *domain-governance* of megaverse (mega universe), it is clarified that these are *His Own creation at His Will*, and not as transferred or inherited things. Then *He Himself controls and directs the demographic profile in the biological realm to which humankind belongs. Demographic balance of female and male population is maintained on the planet.* There is no major imbalance, except what man himself has been causing. It is also for consideration that *bestowing* of female has been mentioned before mention of *bestowing* male in 42-49, and vice versa in 42-50.

**1350.Verily He (Allah) is Most High Ever All-Wise. (51)**

(42-51 to 52, Section 5)

**1351.And thus We (Allah) have revealed to you (Muhammad)  
a Spirit from Our Command.**

**You neither knew what the Book was, nor the Faith.**

**But We have made it a *light* wherewith We guide  
whom We will of Our slaves.**

**And verily you indeed do guide to the Straight-Right Path. (52)**

(42-51 to 52, Section 5)

**1352.The Path of Allah, unto Whom belongs**

**all that is in the heavens and all that is in the earth.**

**Verily, all things pursue a set course for final return to Allah.**

(42-53, Section 5)

*Saara*: become, go, *tend towards*, come to a state, change from one state into another, arrive

It includes the sense of *outcome* or the *last part* of the work or episode.

*Masiirun*: journey, departure, noun of time and place, place to retreat which any one goes, condition to which one comes, destination

*Al-masiiru*: return, place where a thing arrives to finish after movement

*Sayyara*: cause to become, make it such, bring or lead to

*Siirun*: end result

*Siiratun*: fold, enclosure

*Sairun*: grave, company, direction and mode of finishing work or something

*Saairatun*: died grass, hay

*Suyyuurun*: judgement, opinion

*As-sairu*: on one side

"Lit. 'unto God do all things (*al-amr*) pursue their course': i.e., all things go back to Him as their *source*, and from His Will depends the course which they take (Baydawi)"

(Muhammad Asad, Note 57, p.748)





## Surah-43 Az-Zukhruf

1353. **And indeed if you (Muhammad) ask them:**

**Who has created the heavens and the earth,  
they will surely say:**

**The Ever All- Mighty, the Ever All-Knower (Allah) created them; (9)**

(43-9 to 15, Section 1)

1354. **Allah, Who has made the earth a *resting place* for you, and  
placed roads for you therein, that  
haply you may find your *way*; (10)**

(43-10 to 15, Section 1)

1355. **And Who (Allah) sends down water from the sky in (due) measure; and  
We raise to life therewith a land that is dead;  
even so will you be raised. (11)**

(43-9 to 15, Section 1)

This verse (43-11) is very important in the studies of atmospheric physics. It contains marvels of science on a grand scale.

Statements about water in the Quran invite attention to many phenomena to consider, including following:

-formation of *vapour*

-formation of *cloud*

-raising clouds in certain *formations high*

-wind systems forming and driving cloud to dry (*dead*) land

-through all these stages, strata of atmosphere and layers of clouds, water remains *water*, and not as ice blocks even at temperature as low as -40 degree Celcius,

-specific *design, size and formation* of rain *drops from within clouds*, (What are preconditions for all this?)

-supply of salt particle of cosmic ash for formation of rain drop, (How *salt* gets there in the *sky*, necessary for formation of rain? Although it can not be vaporized even at boiling point of water)

-journey of rain drop *to descend gently (maintains balance its descent)* to the *designated land*,

-system of *recycling* of water,

-water supply system involving *over-head lifting*, then sending down and *distribution*,

-in orderly measured quantities (mathematically programmed) to:

.sustain over all basis of life,

.meet drinking and other requirements,

.meet periodic and seasonal requirements of crops, etc, (How rain systems follow patterns of seasons, shape ecosystems, affect environments, etc., etc.?)

.maintain sufficient pressure overhead, speed in flow , etc,

.wash shores and lands,

.maintain layers and systems of waters within seas and coeans,

.maintain water content in atmosphere,

.replenish storage over land and under ground,

.keep rivers, channels and water courses flowing as needed,

.etc., etc.

It may be noted that the statement says "*We (Allah) revive therewith a land that was dead*" and not just that seed or vegetation emerges. It constitutes the important theme of the verse.

Allah has explained that rain is a physical phenomenon, and not a mysterious act of anger or pleasure of any goddess as imagined by some ignorant people. It has been described as a precisely measured phenomenon of descent of water. The word '*bi-qadarin*' clarifies that it is a precisely calculated measure, in the sense of mathematics and programming. One the greatest marvels of this programming is the water cycle, in which water leaves the earth's surface and then returns to it.

The Concise Oxford Dictionary of Current English defines 'rain' as 'the condensed moisture of the atmosphere falling visibly in separate drops'. Natural water (river, spring, etc.) is never quite pure, but contains dissolved substances, because of being an excellent solvent. Water particles do not freeze down to (minus) -400 C, when purified in the process of evaporation, i.e., it has no impurities in order to freeze at zero degree centigrade.

Clouds have special physical structure and features. Water vapours, shape into *water droplets* around particles of *salt* or '*cosmic dust*', which act as nuclei for formation of rain droplets. Clouds are formed by agglomeration of these droplets, concomitantly with various requisite conditions and specific factors. Clouds are formed as humid air rises and then cools. They are classified into ten categories: High Clouds: cirrus, cirrocumulus, cirrostratus, nimbostratus; and Low Clouds: stratocumulus, stratonimbus, cumulus and cumulonimbus. It is estimated that there are about one billion water particles per cubic millimeter in cloud composition, and 50-500 cloud droplets per cubic centimeter. Clouds do not have properties of ordinary water. For producing rain, these minute particles first coalesce around the condensation nucleus (salt or cosmic dust particle).

Normally gravity of earth should accelerate the descending process. But it is also one of the amazing aspects of 'aero-dynamics of a tiny rain droplet', that its descending speed and landing mechanics are precisely engineered and completely controlled. During descending journey these particles grow in size and their surface area increases as they approach ground. The Quran eloquently invites to consider the process as to how Allah sends down water from the sky. Surface increase, thus, checks rain drop's velocity so that it lands gently. This is one of the manifestations of Allah's limitless Mercy that it is not just that water is poured down on earth, which could hurt or injure and destroy life on earth. Not only that it lands gently but produces very pleasant melody and rhythm in environment while passing through atmosphere and landing on ground. It produces very soothing effects for feelings and enjoyment. It is pleasant in all respects, pleasant to watch and listen to its music and feel its touch. It cleans air, trees, herbs, shrubs and pastures, besides quenching thirst of all forms of life, high above in the atmosphere and in and underneath the soil. It spreads aroma which is produced by simple watering on the ground. This balancing process with benevolence is a miracle of the Divine. By the time the rain drop reaches ground, it has gained such a mild speed that it makes so soft landing, almost as if by a parachute.

It is a precisely calculated, and artistically enacted scientific wonder, abounding in Divine benevolence! In atmospheric physics, many volumes have been devoted only on the subject of cloud formation and rain fall.

Source and supply of cosmic dust particles, their lodgement in clouds and process of formation of rain droplets of a certain size and measure is the subject of very curious study. However, near the surface of oceans, salt particles from salt water also contribute towards formation of rain droplets.

Let us now come to consider some wonders of revival of dead land with water. There are billions of bacteria in a gram of soil. When there is no water for a long time, these bacteria cease activity and become dormant; i.e. their genetic code is deactivated or becomes dormant or 'lifeless'. In dry soil, they remain hidden in the lifeless layer beneath: *de-hydrating process de-livens or de-activates the living code of genetics*. The soil which appears dead on the surface, is actually alive, otherwise. A type of bacteria, the '*analytic group*', breaks down anything

falling to the ground, preparing material for the 'synthesizing bacteria'. When it rains they revive and restart their assigned functions, e.g. 'nitrogen fixation'. In chemical terms these laboratories of chemical synthesis become operational. They take nitrogen from air and prepare compounds with negative valences. These bacteria reduce nitrogen and convert it into a form in which it can combine with hydrogen. They require water for this purpose. When it becomes available, life springs forth from the soil. This in turn gives life to thousands of other small organisms. The dead layer or the dead dwelling below or de-activated microbes and small organisms lying dormant underground 'stir up' to life. Then, small insects like ants, worms etc. also return to their job. In this way sub-soil activity comes to surface and land gets livened, bustling with life, all around. Plants and insects which had faded or turned yellow or dark, get pigments and necessary chemicals and colours mixed and spread all over bodies, to join the fashion parade of exciting designs and decor. Everything is *analysed* in soil laboratory. Nothing is wasted. Finally, e.g., a dying insect may finally be transformed into a flower!

"..And you see the earth barren and lifeless, but  
when We (Allah) pour down rain on it,  
it is *stirred (to life)*, it swells, and  
it puts forth every kind of beautiful growth in pairs." 22-5

Let us look at some more scientific details of this phenomenon. In botanics, soil is regarded as a fully living structure. It is like a vast chemical factory. If moisture is excluded, the largest part of a gram of soil is microbes.

The basic tool in the chemical substance of a living thing is the bridge of hydrogen, called 'hydrogen bond'. It provides a ladder for continuity of life of an organism. Hydrogen is changed frequently, forming new bonds and transforming vitality. This hydrogen can be replaced only by the hydrogen produced during ionization of water. Special properties of water emerge from 'special bonding' between oxygen and hydrogen and formation of ions. *This is how every living thing is livened or activated to life with water.* (11-7) This phenomenon is true for all living things.

A dehydrated organism is like a frozen body, which preserves its DNA and Genetic Code. 'Life' is like a mathematical program, coded on a giant chemical molecule - DNA. In dehydrated state it can neither reproduce nor move. When water arrives and donates hydrogen from its separating H and OH ions, the code of life jumps into action.

"We (Allah) created him (man) from a drop of liquid;  
We shaped and programmed him." 80-19

"Do not the disbelievers see that  
the heavens and the earth were joined together before  
We (Allah) clove them asunder, and  
of (with) water fashioned everything living?

Will they not then believe?" 21-30

This is easily seen particularly in the case of microbes. That is why, the similitude has been given here like that of 'revival of the dead land. However, in more developed organisms, if they suffer dehydration and die, vitality can not be restored even when water is provided, because the tissue layers are damaged by dehydration.

For our resurrection, the Quran refers to similar process of reactivation by Divine Ordination of our codes. The Quran tells us that, the energization or activation will take place through a *Command* or a *Call*, a different agent, may be like 'sound', which is also a form of energy. Allah is Ever All-Powerful over all things and all phenomena. Like all other physical phenomena, it (resurrection) has already been programmed. Like a computer, codes, things and phenomena programmed in codes work at His "Command."

Size of each individual's Code is 1 micron. *All the codes collected of all the humanbeings who lived or will yet come on earth, will not occupy more than a small piece* or a cube of a few inches. The similitude in the verse tells us that like activation of hydrogen in the biological genetic code, dormant in the dead soil, activation of human genetic codes is also as easy.

"Set forth to them the similitude of the life of this world:

It is like the rain

which We (Allah) send down from the skies:

the earth's vegetation absorbs it.

But soon it becomes dry stubble,

which the winds do scatter.

It is only Allah Who prevails over all things.: 18-45

If rainfall is reduced, say by half, e.g..in drought conditions, it badly affects underground recharge, storage in lakes and dams, and even rivers' and tributaries' run-off. This would reduce cultivated area, crop yield and over all food supply.

Aridity caused by low temperature reduces vegetation in deserts where it depends upon moisture content, consequently population of animals and other creatures is also reduced and human population can also not escape vast effects of such a phenomenon.

It is noteworthy that the Quran has referred to the phenomenon of 'sending water' from the sky along with creation of heavens and earth and other celestial arrangements, at many places. Winds have been mentioned as heralds for glad tidings. M.H.Panhwar explains some parts of systemic arrangements: "There are westerlies which move between 30 degrees to 60 degrees north and south at height of 9,000-12,000m... Their width is about 400 km and they move anti-clockwise in the Northern Hemisphere and clockwise in the Southern Hemisphere, with vortex at the poles...When they expand, it may be for a century or two or even more." This causes drought and other climatic changes. Other factors responsible for such changes are:

- i. Earth's wobbling on its own axis (a cycle of 21,700 years)
- ii. Variation in the tilt angle of Earth. This phenomenon has a 41,000 year cycle.
- iii. Changes in the Earth's orbit around the sun from circular to elliptical in 95,800 years.
- iv. Solar system has a rotational cycle of 300 million years in the galaxy.
- v. Solar spots cause temperature fluctuations on earth. There can be 50 to 100 years without solar spots, when temperatures on earth may drop by .5 to 1.0 degree C, leading to low rain fall and drought. If temperatures rise there will be more rainfall and when they drop, drought will occur.

1356. He Who (Allah) has created all the *pair-mates*, and  
has made for you ships and cattle on which you ride. (12)  
(43-9 to 15, Section 1)

The Quran tells that everything has been created as *pair-mates*. For some explanations about *pairs* in *animate beings* see verses and respective notes at 2-235, 13-3, 16-72, 20-53, 22-5 to 7, 23-12 to 16, and 39-6, and for *other creation* and chemical pairing, see notes at verse 35-1. Further, following discussion by Stephen Hawking may also provide some clues for scientific insight or understanding:

Each type of matter particle has a *corresponding* antiparticle. When a particle collides with its antiparticle, they annihilate, leaving only energy.

"A proper understanding of the electron and other spin-1/2 particles did not come until 1928, when a theory was proposed by Paul Dirac... that was consistent with both quantum mechanics and the special theory of relativity. It explained mathematically why the electron had spin 1/2, that is, why it didn't look the same if you *turned it through only one complete revolution, but did if you turned it through two revolutions*. It also predicted that the *electron should have a partner: an anti-electron, or positron*. The discovery of the positron in 1932 confirmed Dirac's theory and led to his being awarded the Nobel prize for physics in 1933. We now know that *every particle has an antiparticle, with which it can annihilate... There could be whole antiworlds and antipeople made out of antiparticles*. "How is it possible that a black hole appears to emit particle when we know that nothing can escape from within its *event horizon*? The answer/quantum theory tells us, is that the particles do not come from within the black holes, but from the '*empty*' space just out side the black hole's event horizon! We can understand this in the following way: What we think of as '*empty*' space can not be completely empty because that would mean that all the fields, such as the gravitational and electromagnetic fields would have to be exactly zero. However, the value of field as and its rate of change with time are like the position and velocity of a particle: the uncertainty principle implies that the more accurately one knows one of these quantities, the less accurately we can know the other. So in empty space the field can not be fixed at exactly zero, because then it would have both a precise value (zero) and a precise rate of change (also zero). There must be a certain minimum *amount of uncertainty, or quantum*

*fluctuation*, in the value of the field. One can think of these fluctuations as *pairs of particles of light or gravity that appear together at some time*, move apart, and then come together again and annihilate each other. The particles are *virtual particles* like the particles that carry the gravitational force of the sun: unlike real particles, they can not be observed directly with a particle detector. However, their indirect effects, such as small changes in the energy of electron orbits in atoms, can be measured and agree with the theoretical predications to a remarkable degree of accuracy. The uncertainty principle also predicts that there will be *similar virtual pairs of matter particle*, such as electrons or quarks. In this case, however, *one member of pair will be a particle and the other an antiparticle* (the antiparticles of light and gravity are the same as the particles).

"Because energy can not be created out of nothing, one of the partners in the *particle/antiparticle pair* will have positive energy, and the other partner negative energy. The one with negative energy is condemned to be a *short-lived virtual particle* because *real particles always have positive energy in normal situations*. It must therefore seek out its partner and annihilate with it. However, a real particle close to a massive body has less energy than if it were far away, because it would take energy to lift it far away against the gravitational attraction of the body. Normally, the energy of the particle is still positive, but the gravitational field inside a black hole is so strong that even a real particle can have a negative energy there. It is therefore possible, if a black hole is present, for a virtual particle with negative energy to fall into the black hole and become a real particle or antiparticle. In this case it no longer has to annihilate with its partner. Its forsaken *partner* may fall into the black hole as well. Or, having positive energy, it might also escape from the vicinity of the black hole as a real particle or antiparticle... To an observer at a distance, it will appear to have been emitted from the black hole. The smaller the black hole, the shorter the distance the particle with negative energy will have to go before it becomes a real particle, and thus the greater the rate of emission, and the apparent temperature, of the black hole". (Stephen Hawking, *A Brief History of Time*, pp.72-73, 111-114, 193)

While discussing some aspects of astrophysics, it may be of interest to present one more discussion by Dr Haluk Nurbaki about 81-15 & 16:

As to meaning of words *hunnas* and *kunnas* in these verses 81-15 & 16, "*the orbits of planets*, also mentioned by Umar (may Allah be pleased with him), is one of the acceptable interpretations." Earlier interpretations included '*birds returning to their nests.*'

*hunnas*: opposite of flow, descend, contract,, shrink, *fold up*

*kunnas*: a certain route, orbit, trajectory, channel, nest of a moving object

"In evaluating both words, the gravity of the declaration "*No, I swear! (fa laa uqsimu!)* which introduces the meaning common to the two verses, should never be forgotten. The fact that the chain of verses explaining the Resurrection reaches a terminus with verses 81-15 & 16, God's oath begins, indicates that a very important explanation is about to be made."

Systems defined by *hunnas* and *kunnas*, form inter-related wholes, e.g:

*Nucleus* contains enormous energy *folded up* or concentrated (*hunnas*). Electrons sweep around in their orbits (nests or shells: *kunnas*). "This is a dual system which bears both the secrets of *hunnas* and *kunnas*," balancing each other.

*Quantum wavicle*, basis of existence, selects a dimensional channel according to its energy. "Dimensions are motionless, mysterious, receding (*kunnas*) directions, *quanta* represent energetic violent motion. But in a specific channel, *hunnas* is represented by the *quantum* that occupies this channel (*nest*)."

While giving above explanations Dr Nurbaki translates 81-15 & 16, as:

"I (Allah) swear by the *receding dimensions* and by the *quanta* that *occupy them*."  
81-15 & 16

From *astronomical view point*, "there are locations of dead stars (*black holes*) which have *contracted* and finally *receded* beyond an event horizon (*hunnas*) side by side with quasars and stars out of which gigantic amounts of energy flow, such as supernovae (*kunnas*). The former are *hunnas* in the most precise sense of the term: points which harbour vast energies but which have contracted and become quiescent, almost losing their connection with spacetime altogether. And on the other hand, stellar objects that move along the trajectories of billions of gravitational *hunnas*."

At quantum level, many fundamental subatomic particles (electrons, neutrons, etc.) possess a *spin*. Within spatial dimensions this motion creates a magnetic effect, i.e. magnetic field. Dr Nurbaki thinks that "motion of the quantum represents the secret of *hunnas*, while the magnetic potential of space represents *kunnas*... Gravitation itself arises from *kunnas*."

In physical terms, He calls *hunnas* and *kunnas*, the phase of motion and the phase of *latent* quiescence. According to Andrei Sakharov, the present universe is the *antiuniverse* of another that has receded. That universe is now quiescent, counterbalancing the universe of motion that presently exists. (Dr Haluk Nurbaki, *Verses from the Holy Quran and the Facts of Science*)

Examine surah 112, particularly the statement, "*Wa lam yakun-llahuu kufiwan ahad*": "And there is none co-equal, comparable, like unto Him." 112-4: It is only God Who has no comparable, opposite or mirror image. In this connection see notes at verse 112-4.

In the context of discussion on creation in *pair-mates*, Dr Nurbaki brings yet another aspect of *reciprocity* in creation, while interpreting *Surah At-Taariq* (*Surah* 86). He says: "There is no such definition as 'the *Taariq* star' in earlier times, but later interpretations assigned *Taariq* the meaning of various bright stars. In any case, verses 86-2 & 3 of the chapter (*At-Taariq*) clearly indicate that no *Taariq* star was known at that time.

"In the light of recent astrophysical findings, it is possible that *Taariq* refers to quasars. For, a quasar emits hundreds of thousands of times more light than do galaxies... A quasar is a seedbed of galaxies, giving birth to a galaxy composed of



billions of stars."

Dr Nurbaki identifies four significant families of laws in universe:

- i. Recopricity between the gravitational and centrifugal forces,
- ii. Reciprocity between black holes and quasars,
- iii. Magnetic potential or *quantum field* that serves as matrix for astrophysical phenomena,
- iv. Expansion of universe from the centre outwards from a focus or axis.

Dr Nurbaki interprets 86-11 as follows:

"By the *reciprocating* heaven." 86-11

"Reciprocal action is the cyclic conversion of two related but opposite events into each other..(e.g.), approach to and regression from a point... many stars are annihilated by black holes, while quasars produce new galaxies... the sky reciprocates... creation (and) destruction ceaselessly continues in the sky."

(Dr Haluk Nurbaki, *Verses from the Holy Koran and Facts of Science*, p.264)

Dr Harun Yahya's following notes may also be examined:

"By the Firmament which *returns*." 86-11 (Translation: Abdullah Yusuf Ali)

Dr Harun says: " The 11th verse of Surat at-Tariqin (86), in the Qur'an, refers to the *returning* function of the sky:

"By Heaven with its *cyclical systems*." (86-11)

"This word interpreted as *cyclical* in Qur'an translations also has meanings of *sending back* or *returning*.

"..Layers of (atmosphere) have the function of turning the materials or rays they are exposed to back into space or back down to the Earth."

Troposphere, enables water vapor rising from earth to condense and return as rain. The ozone layer, reflects harmful radiation and ultraviolet light coming from space and turns both back into space. The ionosphere reflects radio waves broadcast from earth back down to globe, like communications satellite, making wireless communication, radio, and television broadcasting possible over long distances. The magnetosphere layer turns harmful radioactive particles emitted by sun and other stars back into space. (Harun Yahya, *The Quran Leads the Way to Science*, p.93-95)

Now examine last portion of verse 43-12: "...cattle on which you ride." (43-12), and consider backs of animals, designed for convenient riding, according to structure of limbs and sitting posture of humanbeing, and capacity for carrying loads.

**1357. We (Allah) Ourselves *portion out among them their livelihood* in the life of the world, and**

**We raised some of them above others in rank, so that some may employ others in their work; and**

**the Mercy of your Lord-Master is better than what they amass. (32)**

(43-29 to 32, Section 3)

1358. And even if We (Allah) take you away (O, Muhammad)

We shall indeed take vengeance on them, (41)

(43-41 to 43, Section 4)

**Or (if) We (Allah) show you that wherewith We threaten them; then verily, We have completely perfect command over them. (42)**

(43-41 to 43, Section 4)

1359. Lord (Allah) of the worlds-all creation. (46)

(43-46 to 56, Section 6)

1360. Verily Allah, He is my Lord and your Lord. (64)

(43-63 to 64, Section 6)

1361. Or have they plotted some matter?

Then Verily We (Allah) too are determined. (79)

(43-79 to 80, Section 7)

"The verb *barama* or *abrama* signifies, literally, 'he twined' or *twisted* (something) *together*', e.g., the strands that are to form a rope; or 'he *twisted* (something) *well*' or '*strongly*'. Tropically, it connotes the act of '*establishing*' or '*determining*' a thing, a proposition, a course of events, etc., (Jawhri). According to the *Lisaan al-Arab*, the phrase *abrama al-amr*, has the meaning of 'he *determined* (*ahkama*) the case'. In the present context, the term *amr*, having no definite article, signifies 'anything' or - in its widest sense - 'anything that should (or *could*) be': and so, taking the preceding verse into account, we arrive at the meaning of arbitrarily '*determining what* (the truth) *should be*' - i.e., in contradiction to what the Quran postulates as the truth." (Muhammad Asad, Note 55, p.758)

**Or do they think that We (Allah) hear not their secrets and their private counsel?**

**Yes, We do indeed, and**

**Our messengers are by them, writing it down. (80)**

(43-79 to 80, Section 7)

1362. Glorified is the Lord-Sustainer (Allah) of the heavens and the earth, the Lord of the Throne,

Exalted is He from all that they ascribe (unto Him)! (82)

(43-82, Section 7)

1363. And He is Who (Alone) *in the heaven is Allah, and in the earth Allah.*

**And He is the Ever All-Wise, the Ever All-Knower.**

(43-84, Section 7)

1364. And blessed is He (Allah)

**to Whom belongs the Sovereignty**

**of the heavens and the earth, and all that is between them, and**

**with Whom is Knowledge of the Hour, and**

**unto Whom you will be returned.**

(43-85, Section 7)



## Surah-44 Ad-Dukhaan

1365. **Verily, We (Allah) have always been warning. (3)\**  
(44-2 to 16, Section 1)
1366. **As a Command from Us (Allah), verily We are ever sending (5)**  
(44-2 to 16, Section 1)
1367. **A Mercy from your Lord (Allah).**  
**Verily, He is the Ever All Hearer, the Ever All-Knower, (6)**  
(44-2 to 16, Section 1)
1368. **Lord-Sustainer (Allah)**  
**of the heavens and the earth and all that is between them,. (7)**  
(44-2 to 16, Section 1)
1369. **There is no god except Him (Allah).**  
**It is He Who gives life and gives death;**  
**your Lord-Master and Lord-Master of your forefathers. (8)**  
(44-2 to 16, Section 1)
1370. **Verily, We (Allah) shall remove the torment for a while; (but)**  
**verily you will revert. (15)**  
**On the day (One day)**  
**when We shall seize them with the greatest seizure;**  
**in truth We shall exact retribution. (16)**  
(44-15 to 16, Section 1)

"Yet, if We (Allah) slightly relieve their affliction, they will return (to unbelief).

But on that day We will inflict on them the sternest punishment and exact retribution." 44-15 & 16 (Translation, Dar Al-Choura, p.367)

"(Still) behold, We shall postpone this suffering for a little while,  
although you are bound to revert (to your evil ways)."

44-15 (Translation: Muhammad Asad)

1371. **And We (Allah) created not  
the heavens and the earth, and all that is between them,  
in play. (38)**

(44-38 to 39, Section 2)

We (Allah) created them not save with truth; (39)

(44-38 to 39, Section 2)

See notes at verses 21-16 to 17.

1372. **Verily, He (Allah) is the Ever All-Mighty, the Ever All-Merciful. (42)**  
(44-40 to 42, Section 2)



## Surah-45 Al-Jaathiyah

1373. **The revelation of the Book is from Allah,  
the Ever All-Mighty, the Ever All-Wise. (2)**  
(45-2 to 11, Section 1)

1374. **Verily in the heavens and the earth are Signs for believers. (3)**  
(45-2 to 11, Section 1)

1375. **And in your creation, and  
all the beasts that He (Allah) scattered in the earth,  
are portents for a folk whose faith is sure. (4)**  
(45-2 to 11, Section 1)

1376. **And the *difference of the night and the day*, and  
the provision that Allah sends down from the sky, and  
thereby quickens the earth after her death, and  
the *ordering of the winds*,  
are portents for a people who have sense. (5)**  
(45-2 to 11, Section 1)

Consider following statements carefully:

- i. '*difference of the night and the day*': *It is not only alternation of day and night but there are also many other factors of differentiation (difference) in their timings, duration, seasons, and so on. See notes at verses 21-16 & 17, and 25-45 & 46.*
- ii. '*provision that Allah sends down from the sky and thereby quickens the earth after her death*': Here, in contrast to other verses about *sending down water* which quickens dead land (earth), this verse refers to *whole range of provision, sent down from heaven to quicken different species and entire spectrum of life on earth after its death*. In contrast to *creation*, here reference is to *whole range of organic and chemical processes involved in quickening (livening) dormant components and*

*ingredients bearing code of life.*

See notes at verses 34-37 to 39, particularly 40-13 & 14.

- iii. 'ordering of the winds': See notes at verse 21-81, 34-12 to 14, and 42-32 to 34, and some discussion given, below.
- iv. '*portents for a people who have sense*': Allah's Signs in nature are for all people who apply their *intelligence*.

About *ordering* of winds, a simple view is that convection currents develop due to centres with differing temperatures. Winds blow in different directions and reach every point on the planet. Vast systems of winds carry clouds, clear air, melt snow or freeze it. Dr Nurbaki raises following questions and attempts answers also:

If earth's axis was perpendicular to its orbital plane, positioned vertically like a pumpkin, there would have been irresistible storms blowing from poles to equator and back again. But in its present positioning, cooling of North and South Poles and solar effects became different for every day of the year. As temperature differences between equator and poles lessened, winds began to blow more moderately.

Since thickness of atmosphere at poles and over equator was different, separate air flows began in its upper and lower layers. Warm and cool frontal system, thus, formed numerous centres, and winds acquired ability to blow not in a single direction but in many.

Earth's crust is so sculpted, with motifs of mountains, planes and plateaux, that all parts receive winds from every direction and warm and cool frontal systems are formed reciprocally in vicinity of each centre.

In atmosphere temperature difference between warm and cool centres is maintained so that winds do not become unbearable. Ozone layer absorbs extra solar heat and checks excessive temperature. *Blanket effect* of carbon dioxide prevents earth from cooling specially at night, otherwise, instead of breeze there would be storm. How delicate are calculations of a slight, cooling draft?

Transportation of cool and warm air is first and foremost in preparation for rain. When wind becomes strong, it drags ions from air, thus electrical energies, basis of life, are transported from air to earth through rain, where each water droplet becomes a life giver charged with electricity. Wind also transports seeds and pollen for plant propagation and vegetation.

Winds bring fresh air and oxygen and carry polluted air to forests for purification. Oxygen is maintained at constant levels all over the world in this way. (Dr Haluk Nurbaki, Verses from the Holy Koran and Facts of Science, pp. 302-305)

**1377. Allah is He Who has subjected (harmonised) to you  
the sea that the ships may run sailing through,  
by His Command,**

(45-12, Section 2)

The statement "Allah is He Who has *subjected (harmonised) to you the sea*" has much wider connotations than its apparent precision, e.g.:

Oceans are septic tanks of the globe. They receive affluent of inhabitants of the planet. They wash shores and wash themselves. They have their own aquatic under world. They are all the time in flux, undergoing water and vapour variation and change in content. In spite of all these and many other factors, its overall density and buoyancy are maintained since ages to support and float objects, boats and towering ships like mountains (42-32). If density increases too much, they can become like the *dead sea*. Wind pressure, speed and direction, all matter to move ships on waters. All such environmental factors are maintained under control, with *precision* and *prediction*. Otherwise if wind systems are let loose and *remain* turbulent causing hurricanes, tornados, cyclones, etc, navigation would not be possible. (See notes at verses 42-32 to 34). They are not just deep, *still* tanks of water. They are purposefully designed, filled, regularly washed and maintained according to requirements of the planet. They have their own topography, landscaping, shores and costal design. They have inlets at river estuaries, outlets at creeks, natural harbours, islands, peninsulas, gulfs, bays, etc. They have special features of bed compaction, sides and slopes, *break waters*, *spurs*, internal hills and mountains, etc. to control layers of currents, and their speed. They have their own mechanism to maintain different temperatures, marine biology, coastal life and treasures of nature inside and around. They have mighty awe in splash and speed, and depth of the deep, yet full of beauty and poetic aesthetics. Lying low they claim about two thirds of terrestrial turf. They preserve place of a celestial module (moon) in terrestrial design, some scientists believe. The moon maintains its tidal might, and sun sustains its biology and hygiene. They have no brims and no bounds, yet there is a *barrier* to balance its content, which is not allowed to transgress (25-53).

Due to water's greater latent heat and thermal capacity, human bodies heat up and cool off more slowly than does land. On land, difference in temperature between hottest and coldest places can reach as high as 140°C; at sea, that difference varies at most between 15-20°C. Same is the case with difference between daytime and nighttime temperatures: in arid environments on land, difference can be as much as 20-30°C; at sea, this is never more than a few degrees. *Water vapor in atmosphere* is also a big balancing factor. In desert, where very little water vapor is present, difference between daytime and nighttime temperatures is extreme while in regions where a maritime climate prevails, difference is much less.

Thanks to unique thermal properties of water, temperature differences between summer and winter and between night and day remain constantly within limits. If surface of our world had less water, temperature differences between night and day would have been much greater, large tracts of land would have been desert, and life might have been impossible or, at the very least, much more difficult.

Henderson concludes: "To sum up, this property appears to possess a threefold importance. First, it operates powerfully to equalize and to moderate the temperature of the earth; secondly, it makes possible very effective regulation of the temperature of the living organism; and thirdly it favours the meteorological cycle. All of these effects are true maxima, for no other substance can in this respect compare with water." (Lawrence Henderson, *The Fitness of the Environment*, p.105, Harun Yahya, *The Creation of the Universe*, pp. 136-137)

**1378.And He (Allah) has subjected (harmonised) to you  
all that is in the heavens and all that is in the earth;  
it is all from Him.**

(45-13, Section 2)

Then to your Lord (Allah) you will be returned.

(45-15, Section 2)

**1379.And Allah is the Protector-Guardian of those,  
who, conscious of Him, ward off (evil). (19)**

(45-18 to 19, Section 2)

**1380.And Allah has created the heavens and the earth with Truth, and  
that every soul may be recompensed for what it has earned.  
And they will not be wronged.**

(45-22, Section 3)

**1381.And to Allah belongs the Sovereignty of the heavens and the earth;**

(45-27, Section 4)

Verily, Allah's Promise is the Truth. (32)

(45-31 to 35, Section 4)

So all the thankful-praises belong to Allah,  
Lord-Sustainer-Master of the heavens, and  
Lord-Sustainer-Master of the earth,  
Lord-Sustainer-Master of the worlds-all creation.(36)

(45-31 to 36, Section 4)

And His (Allah's Alone) is the Ever High Great Majesty  
in the heavens and the earth, and  
He is the Ever All-Mighty, the Ever All-Wise.

(45-37, Section 4)





## Surah-46 Al-Ahqaaf

**The revelation of the Book is from Allah  
the Ever All-Mighty, the Ever All-Wise.**

(46-2, Section 1)

We (Allah) created not  
the heavens and the earth, and all that is between them,  
except with Truth, and for a term appointed. (46-3, Section 1)

**1382. He (Allah) ever knows all of what you (disbelievers) say  
among yourselves concerning it (Quran).**

**Sufficient is He as Witness between me and you.**

**And He is the Ever All-Forgiving, Ever All-Merciful. (8)**

(46-7 to 10, Section 1)

"And when Our plainly clear verses are recited to them,  
the disbelievers say for the Truth, when it reaches them, "this is plain  
magic"(7)

Or say they: 'He (Muhammad) has fabricated it'?

Say (O Muhammad): 'If I have it, still you have no power to support me  
against Allah.

*He ever knows all of what you (disbelievers) say among yourselves  
concerning it (Quran).*

*Sufficient is He (Allah) as Witness between me and you.*

*And He is the Ever All- Forgiving, the Ever All-Merciful. (8) 46-7 & 8*

**1383. Verily, Allah, guides not the wrong doing people. (10)**

(46-7 to 10, Section 1)

1384. **Our Lord is only Allah. (13)**

(46-13 to 14, Section 2)

1385. **Verily, the Promise of Allah is true. (17)**

(46-15 to 18, Section 2)

1386. **Verily the knowledge is with Allah only. (23)**

(46-21 to 23, Section 3)

1387. **Thus do We (Allah) recompense the sinful people. (25)**

(46-21 to 26, Section 3)

1388. **Do they not see that Allah,**

**Who created the heavens and the earth; and**

**was not wearied by their creation,**

**is Able to give life to the dead?**

**Yes, surely He is Ever All-Powerful Able over all things. (33)**

(46-33, Section 4)



## Surah-47 Muhammad

Thus Allah sets forth for the people (mankind) their examples. (3)  
(47-1 to 6, Section 1)

1389. **And those who are slain in the Way of Allah,  
He will never let their deeds be lost.** (4)  
(47-1 to 6, Section 1)

1390. **O you who believe!  
If you help Allah, He will help you and will make your foothold firm.** (7)  
(47-7 to 9, Section 1)

1391. **But who disbelieve, for them is destruction, and  
(Allah) will make their deeds vain.** (8)  
(47-7 to 9, Section 1)

1392. **That is because Allah is Patron-Protector of those who believe,** (11)  
(47-10 to 11, Section 1)

"Have they not traveled in the land and seen what was end of those before them?

Allah destroyed them utterly.

And for the disbelievers (there shall be) the like thereof". (10)

"That is because Allah is Patron-Protector of those who believe, and because the disbelievers have no protector". (11) 47-10 & 11

1393. **...There is no god except Allah, and  
Allah ever knows all well  
your moving about and your resting-dwelling places.**  
(47-19, Section 2)

1394. **And Allah ever knows well all their secrets.** (26)  
(47-20 to 28, Section 3)

1395. **And Allah ever knows well all your deeds. (30)**

(47-29 to 34, Sections 3 and 4)

1396. **Verily, those who disbelieve and bar from the Way of Allah,  
then die disbelievers,  
Allah surely will not grant forgiveness for them. (34)**

(47-29 to 34, Sections 3 and 4)

1397. **And Allah is with you, and He will never waste-decrease your deeds. (35)**

(47-35, Section 4)

"So be not weak and ask not for peace when you are the uppermost, and  
*Allah is with you, and He will not waste-decrease your deeds*". 47-35

1398. **He (Allah) will grant you your wages, and  
will not ask of you your wealth(36)**

(47-36 to 37, Section 4)

"The life of the world is but sport and pastime.  
And if you believe and fearing ward off (evil),  
*He will grant you your wages, and will not ask of you your wealth*". 47-36

1399. **And Allah is the Ever Absolute (Rich, Free of all need), and  
you are the needy poor.**

(47-38, Section 4)



## Surah-48 Al-Fat-h

1400. **He is (Allah) Who sent down peaceful sense of security into hearts of the believers, that they may grow more in faith with their belief. And to Allah belong hosts of the heavens and the earth, and Allah is Ever All-Knower, Ever All-Wise (4)**  
(48-1 to 7, Section 1)
1401. **And to Allah belong hosts of the heavens and the earth, and Allah is Ever All-Mighty, Ever All-Wise. (7)**  
(48-1 to 7, Section 1)
1402. **Nay, but Allah is Ever All-Aware of what you do. (11)**  
(48-11 to 12, Section 2)
1403. **And to Allah belongs Sovereignty of the heavens and the earth. He forgives whom He wills, and punishes whom He wills. And Allah is Ever All-Forgiving, Ever All-Merciful.**  
(48-14, Section 2)
1404. **Allah is Since Ever All-Mighty, Ever All-Wise. (19)**  
(48-18 to 21, Section 3)  
Allah is Since Ever All-Powerful Able over all things. (21)  
(48-18 to 21, Section 3)
1405. **It is the Law of Allah which has taken course aforetime. And you will not find any change in the Law of Allah. (23)**  
(48-22 to 26, Section 3)
1406. **Allah is Since Ever All-Seer of what you do. (24)**  
(48-22 to 26, Section 3)

"And He is (Allah) Who has restrained  
their hands from you, and your hands from them,  
in the valley-heart of Mecca,  
after He had made you victors over them.  
Allah is Since Ever All-Seer of what you do". 48-24

**1407.And Allah is Since Ever All-Aware of all things. (26)**  
(48-22 to 27, Section 3)

**1408.He is (Allah) Who has sent His messenger  
with the guidance, and the religion of Truth,  
for prevailing it over all creeds.  
And Allah is Ever All-Sufficient as Witness.**  
(48-28, Section 4)

**1409.Allah has promised, those among them  
who believe and do righteous- good deeds,  
forgiveness and immense reward.**  
(48-29, Section 4)



## Surah-49 Al-Hujuraat

**1410. Verily! Allah is Ever All-Hearer, Ever All-Knower. (1)**

(49-1 to 5, Section 1)

And Allah is Ever All-Forgiving, Ever All-Merciful. (5)

(49-1 to 5, Section 1)

**1411. And Allah is Ever All-Knower, Ever All-Wise. (8)**

(49-7 to 8, Section 1)

**1412. Verily! Allah loves the equitable. (9)**

(49-9 to 10, Section 1)

**1413. Verily! Allah is Ever All-Relenting-Pardoning, Ever All-Merciful. (12)**

(49-12, Section 2)

"O you who believe!

Avoid most of suspicion, for surely suspicion in some cases is a sin, and do not spy nor let some of you backbite others.

Does one of you like to eat the flesh of his dead brother?

But you abhor it; and be careful of (your duty to) Allah, surely Allah is Oft-returning (to mercy), Merciful." (49-12)

Prophet Muhammad (Peace be upon him) said:

"None of you will have faith till he wishes for his (Muslim) brother what he likes for himself." (Bukhari)

"Whoever believes in Allah and the Last Day should talk what is good or keep quiet, and whoever believes in Allah and the Last Day should not hurt (or insult) his neighbour..." (Bukhari)

The Holy Prophet (Peace be upon him) said:

"Backbiting implies your talking about your brother in a manner that he does

not like. If (the failing) is actually found (in him) what you assert, you in fact have backbitten him, and if that is not in him, it is a slander. (Muslim, Abu Dawood, Ahmad and Tirmizi)

"O community of people, who believed by their tongue, and belief did not enter their hearts! Do not backbite Muslims, and do not search for their faults, for if anyone searches for their faults, Allah will search for his fault. And if Allah searches for the fault of anyone, He disgraces him in the open for everyone to see, even if he hid it in the innermost part of his house." (Abu Dawood, Tirmizi and Ibn Hubban)

"The poor of my *Ummah* would be he who would come on the Day of Resurrection with prayers and fasts and *Zakat* but (he would find himself bankrupt on that day as he would have exhausted his funds of virtues) since he hurled abuses upon others, brought calumny against others and unlawfully consumed the wealth of others, and shed the blood of others and beat others, and his virtues would be credited to the account of the one (who suffered at his hand). And if his good deeds fall short to clear the account, then his sins would be entered in (his account) and he would be thrown in the Hell-Fire." (Muslim)

"Whoever can guarantee what is between his two jaw-bones and what is between his two legs (i.e. his tongue and his private parts), I guarantee Paradise for him." (Bukhari)

"On the Day of Resurrection, Allah will deflect fire from the face of the one who defends his Muslim brother's honour in the latter's absence." (Tirmizi)

"The scholars agree that it (backbiting) is a major sin, and that the committing of this sin necessitates repentance (*Taubah: giving up repenting, never repeating*) to Allah." (Tafseer Qurtabi)

Consider following also:

If you can't say something good, say nothing at all.

Do unto others as you would have them do unto you.

(Dr Shariffa Carlo, *'If You Can't Say Something Good, Say Nothing At All'*, The News, September 10, 2006)

**1414. Verily! Allah is Ever All-Knower, Ever All-Aware. (13)**

(49-13, Section 1)

**1415. Verily! Allah is Ever-All Forgiving, Ever All-Merciful. (14)**

(49-14 to 18, Section 2)

**1416. And Allah knows all that is in the heavens and all that is in the earth.**

**And Allah is Ever All-Aware of all things? (16)**

(49-14 to 18, Section 2)

**1417. Verily! Allah ever knows well**

**all unseen-hidden of the heavens and the earth.**

**And Allh is Ever All-Seer of what you do. (18)**

(49-14 to 18, Section 2)





## Surah-50 Qaaf

1418. **We (Allah) do ever know all well that  
the earth takes away diminishing of them;  
And with Us is a Book watchful-secure. (4)**  
(50-1 to 5, Section 1)
1419. **Have they not even observed looking at the sky above them,  
how We have built it and adorned it, and there is none of the faults in it?**  
(6) (50-6 to 8, Section 1)
- Banaya*: build, construct, raise  
*Binaa-un*: edifice, canopy  
*Banna-un*: builder, architect, mason  
*Buniyan*: form, body, structure  
*Banaa*: construction, wall, etc.  
*Binaa-a*: The word is used for ceiling in contrast to floor.  
*Bunyaamun*: Wall in which its building blocks are firmly inter-locked.
1420. **And the earth have We (Allah) spread out, and  
have flung firm mountains therein, and  
have caused of every lovely kind to grow therein, (7)**  
(50- 6 to 8, Section 1)
1421. **And We (Allah) send down from the sky enriching blessed water.  
Then We cause to grow therewith gardens and grain of harvest. (9)  
And lofty date palms with ranged clusters, (10)  
Provision for the slaves, and  
therewith We (Allah) give life to dead land.**

**Thus will be the comingforth-resurrection.**

(11) (50-9 to 11, Section 1)

1422. **...Were We (Allah) then weary with the first Creation, that they should be in confused doubt about new creation? (15)**

1423. **And verily, We (Allah) indeed have created man, and We ever know all well what his own self whispers evil within him, and We are nearer to him than his jugular vein. (16)**

(50-16 to 19, Section 2)

*Waswasa*: whisper evil, make evil suggestions, suggest wicked or foolish things, talk incoherently

*Al-waswaasu*: temper, Satan

*Waswaasun*: suggestions of the devil, hallucinations, disturbing thoughts

*Tawaswasa*: be disturbed by anxious thoughts

*Waswasatan*: hidden motion or whisper that is not felt

œ *Habala*: take a wild beast with a snare or halter, bind with a rope

*Hablun*: vein, compact or covenant, cord, course, union, joining, means of conducting from one thing to other

*Warada*: be present, arrive at, go down into

*Wirdun*: place of descent, an approach

*Waridun*: one who goes down

*Wardun*: rose, rosy

*Wariidun*: jugular vein

*Aurada*: lead one into

Reference to jugular vein invites attention not only to this vein itself, but entire blood circulatory system and importance due to its closeness to and blood circulation between heart and brain. *Jugular Vein* is a *blood vessel* (tube) in neck and head. Four main jugular veins carry blood from head back to heart. Jugular vein is the main and the closest to heart and brain, the central system of life and cognition. But Allah is even closer than these physically and visibly close veins.

"...And know that *Allah comes in between a man and his heart...*" 8-24

*Blood vessels* run through neck and connect brain and other parts of head with rest of body in circulatory system. The network comprises *arteries*, *veins* and *capillaries*. *Arteries* carry blood mixed with oxygen from heart to all parts of body. Tiny muscles in artery walls help heart to push blood along. This flow of blood along arteries can be felt as *pulse*. Network of *veins* carry blood from body tissues back to heart. Tiny veins called capillaries pass blood to larger veins called *venules*. These join bigger veins which connect upto two huge veins that empty blood into heart. Blood flow in a vein is helped by muscles which surround it. Blood can flow one way only because vessels are fitted with valves. *Valve*, a flap of tissue, prevents

blood from flowing backwards. *Heart*, is divided into four chambers, left and right *atrium*, and left and right *ventricle*, pumping blood around circulatory system. "A normal human body has about 5 billion capillaries whose total length, if stretched out, is about 950 kilometers. In some mammals, there are as many as 3,000 capillaries in a single square centimeter of muscle tissue. If you were to gather ten thousand of the tiniest capillaries in the human body together, the resulting bundle might be as thick as the lead of a pencil. The diameters of these capillaries varies between 3-5 microns: that's three to five thousandths of a millimeter." How blood penetrates passages that narrow without blocking them or slowing down? Blood carries oxygen and nutrients to each cell in body, and takes away waste matter from them. Body cannot live for more than about five minutes if heart stops completely.

*Lung* is one of the pair of organs of respiration, quite a delicate and complex process. Lungs are surrounded by two layers of thin membrane called *pleura*. Our body systems are so perfectly designed and smoothly operated that we don't feel the need to think about them. Body intakes and arranges for delivery of right amount of oxygen needed during different activities from sleep to fast running. Oxygen is required constantly in millions of reactions and provides energy by *burning* of carbon compounds in oxygen, to keep alive and in action. The product of burning, carbon dioxide, needs to be discharged. *Respiration* is a process by which body obtains oxygen and gets rid of carbon dioxide, when one breathes out. In respiration, air breathed in through mouth and nostrils, travels down *trachea*, which branches into two primary bronchi, and these in turn divide progressively into smaller bronchioles. At the end of bronchioles, air collects in millions of tiny *air sacs* called *alveoli*, which maximize surface area for contact with air. Each alveolar sac has a thin wall that connects to a capillary network. These chambers (sacs) and capillaries are precisely designed for the rate of exchange of oxygen and carbon dioxide, and density, viscosity, pressure of air etc. In normal conditions, not more than one tenth of the alveoli are in use at any time, but in crises more alveolar sacs operate.

Michael Denton in *Nature's Destiny*, (p.127) notes: "The over all composition and general character of the atmosphere (its density, viscosity, pressure, etc.) must be very similar to what it is, particularly for air-breathing organisms." (Oxygen is absorbed quickly and conveyed first to heart and then to every tissue and cell of body. Cells use oxygen and release carbon dioxide into blood, and conveyed back to lungs, where it is exhaled; whole process taking less than half a second! It takes about 20 seconds for a red blood cell to circle whole body!

When we breathe, our lungs apply energy to overcome a force called *airway resistance*, *result of resistance of air to movement*. If air resistance were higher our lungs would have to work harder to breathe. Michael Denton says: "It is clear that if either the viscosity or the density of air were much greater, the airway resistance would be prohibitive and no conceivable re-design of the respiratory system would be capable of delivering sufficient oxygen to a metabolically active air-breathing

organism... It is surely of enormous significance that several essential conditions are satisfied in this one tiny region in the space of all possible atmospheres." (Harun Yahya, *The Creation of the Universe*, p.97-100).

A special secretion in nasal mucous retains and sweeps out about 90% of micro-organisms entering with air. In addition, tiny hairlike *cilia* on surface of cells of respiratory tract beat upwards, causing a current that carries foreign particles to throat where they are swallowed and disposed of by acid in stomach. Coughing reflex and sneezing facilitates this function. Yet, if some microbes reach *alveoli* (*lung, bronchus* and *gingiva*) are ingested by phagocytes and finally discharged from body in different ways. (Harun Yahya, *The Miracle of the Immune System*, p.25)

Blood flows along *aorta*, the largest artery in body, from heart to join other arteries, which take blood to all parts of body. Who designed this system? Who packed this in small DNA and transfers to the new zygote, and to full grown body? The Quran raises such questions, and even pagans would answer 'Allah'.

**1424. "Not a word does he (one) utters, but  
there is a sentinel by him, ready (notes it)."**

50-18

There is reckoning and requital of everything said and done:

The Prophet (Peace be upon him) said:

"A sign of one's excellence in his Islam, is ignoring what does not concern him." (Ahmad, Malik, Tirmizi)

"Whoever believes in Allah and His Messenger should say that which is useful or keep silent."

"The believer loves for his (believing) brother what he loves for himself."

"...What else will lead people to be dragged in the Fire on their faces, but the result of what they utter with their tongues."

An-Nawawi said in '*Riyadh-us-Saaliheen*, "Know that everyone should only talk about what might lead to benefit. When talking and being silent are equal in benefit, then the Sunnah is to be silent...One should always be on the safe side, a state that is indeed desired."

**1425. The Pronounced Sentence from Me (Allah) shall not be altered, and  
I Am never unjust unto the slaves. (29)**

(50-16 to 29, Section 2)

**1426. "But how many generations before them did We (Allah) destroy  
(for their sins) - stronger in power than they?  
Then they ran for refuge in the land!  
Was there any place of escape (for them)."**

(50-36, Section 3)

**1427. And verily We (Allah) created  
the heavens and the earth, and all that is between them,**

**in six *days*, and  
nothing of weariness approached Us.**

(50-38, Section 3)

See verses 7-54, 10-3, 11-7, 32-4, 50-38, 32-4, and notes at 41- 10 to 12, and 25-59.

**1428. Verily! We (Allah) are Ourselves Who give life and give death, and  
unto Us is the destined return.(43)**

(50- 41 to 45, Section 3)

**1429. We (Allah) ever Know all-well of what they say, (45)**

(50-41 to 45, Section 3)



## Surah-51 Adh-Dhaariyat

1430. Verily! He (Allah), Him Alone, is the Ever All-Wise, the Ever All-Knower. (30)

(51-24 to 37, Section 2)

1431. We (Allah) have built the heaven with Mighty-Strength, and We are Ourselves, Who are indeed ever steadily *expanding* it.

(51-47, Section 3)

*Wasa-a:* Capacity, vastness, expanse

The Quran tells that the megaverse is *finite*. There are only seven heavens: 67-3. Now it is believed that it is impossible to have an *infinite static model* of the universe in which gravity is always attractive. It is *expanding*. The Quran already had invited attention to this phenomenon: 51-47

Stephen Hawking, in his book, '*A Brief History of Time*', says: "Even those who realized that Newton's theory of gravity showed that *universe could not be static* did not think that it might be expanding. Instead, they attempted to modify the theory by making the gravitational force repulsive at very large distances. This did not significantly affect their predictions of the motions of the planets, but it allowed an infinite distribution of stars to remain in equilibrium - with the attractive forces between nearby stars balanced by the repulsive forces from those that were farther away. However *we now believe such an equilibrium would be unstable: if the stars in some region got only slightly nearer each other, the attractive forces between them would become stronger and dominate over the repulsive forces so that the stars would continue to fall towards each other. On the other hand, if the stars got a bit farther away from each other, the repulsive forces would dominate and drive them farther apart.*" (pp.6 & 7). In the context of all objects being held in equilibrium examine following verses:

"As if the skies are ready to burst,  
the earth to split asunder, and  
the mountains to fall down in utter ruin."

19-90

"The heavens are almost rent asunder from above them: and  
the angels celebrate the Praises of their Lord, and  
pray for forgiveness for all beings on earth:  
behold! verily Allah is He, the Oft-Forgiving, Most Merciful."

42-5

Stephen Hawking goes on to explain: "...In 1929 Edwin Hubble made the landmark observation that wherever you look, distant galaxies are moving rapidly far away - the *universe is expanding*... earlier, objects would have been closer together... there was a time, about ten or twenty thousand million years ago, when they were all at exactly the same place and...density of the universe was infinite. This...brought beginning of the universe into the realm of science." (p.9) Before this, '*creation*' had remained mainly the subject of religion.

"At that time most people expected the galaxies to be moving around quite randomly, and so expected to find as many blue shifted spectra as red-shifted ones. It was quite a surprise, therefore, to find that most galaxies appeared red-shifted: nearly all were moving away from us! More surprising still was the finding that Hubble published in 1929: *even the size of a galaxy's red shift is not random, but is directly proportional to the galaxy's distance from us*. Or, in other words, the farther a galaxy is, the faster it is moving away! And that meant that the *universe could not be static*, as every one previously had thought, but is in fact *expanding*; the *distance between the different galaxies is growing all the time*...Newton, and others, should have realized that a *static universe would soon start to contract under the influence of gravity*... Suppose...it was expanding fairly slowly, the force of gravity would cause it eventually to stop expanding and then start contracting. However, if it was expanding at more than a certain critical rate, gravity would never be strong enough to stop it, and the universe would continue to expand... Russian, physicist and mathematician Alexander Friedmann...set about explaining it." (pp.41-43) Look at the precise *equilibrium* and *balance* working as *determined* since billions of years!

"And the Command of Allah is since ever  
a *decree determined*." (33-38)

Further examine in the perspective of 33-4 to 5 and 37 to 40, Sections 1 and 5.

"Thus We (Allah) arranged determined measure of exact nicety.  
How Excellent Ever All-Powerful determiners are We!

(77-23)

Consider further in the perspective of 77-20 to 23, Section 1.

Also see 13-8, 15-21, 23-18, 54-49, 65-3, 33-8, for *determined measure, proportion and balance* in different aspects of universe and life.

"If the density of the universe was a little bit more, in that case, according to Einstein's relativity theory, the universe would not be expanding due to the attraction forces of atomic particles but contracting, ultimately diminishing to a spot. If the initial density had been a little bit less, then the universe would rapidly be expanding, but in this case, atomic particles would not be attracting each other and no stars and no galaxies would ever have formed. Consequently, man would never come into existence! According to the calculations, the difference between the initial real density of the universe and the critical density, which is unlikely to occur, is less than one percent's one quadrillion... Furthermore, as the universe expands, this equilibrium becomes more delicate." (*Blim ve Teknik*, 201, p.16; Haryn Yahya, *The Creation of the Universe*, p.34)

From Singularity, beginning with Big Bang, astrophysicists now express radius of observable universe in terms of a distance of 20 billion light years, and still expanding nearly at the speed of light. It was initially believed that energy spread from centre outwards, but discovery of quasars shows that there are unbelievable energy sources all over universe; far from waning, violent energy outbursts are occurring constantly. In such events too, aesthetics are amazing!

"The investigation of galaxies reveals that the centre of this expansion is our own galaxy. Seasonal stellar distribution visible from the Northern and Southern hemispheres also confirm that our galaxy is the centre of expansion. Since spacetime is isotropic, however, an observer in any other galaxy would note the same effect." (Dr Haluk Nurbaki, *Verses from the Holy Koran and the Facts of Science*, p.233)

Physicists are battling what they see as enormous dark force, driving galaxies apart. It is thought that "dark energy," may make up 70 per cent of universe, and could be the determining factor in eventual destruction billions of years from now. Cosmologists are offering controversial alternatives to explain accelerating expansion of universe. They say *it's not dark energy, but an overlooked after-effect of the "Big Bang"*.

"No mysterious dark energy is required," said Antonio Riotto at Italy's National Nuclear Physics Institute in Padova. "If dark energy were the size that theories predict ... it would have prevented the existence of everything we know in our cosmos," he told Reuters.

Since late 1990s, scientists have used dark energy to explain an apparent anti-gravity force pushing galaxies away from each other at an accelerating rate, and using a variety of theories, like new dimensions, to justify its existence. Einstein once proposed a similar "cosmological constant," entering an anti-gravity factor into his general theory of relativity to offset gravity and create a balanced, static universe. When he later discovered that the universe was expanding, he called the cosmological constant his "greatest blunder," but dark energy revived



the idea of an anti-gravity force.

However, according to the new study, no anti-gravity factor like dark energy or cosmological constant is needed to explain the forces of the universe.

Kolb and the Italians say *the universe's accelerating expansion is the result of long ripples in the fabric of space-time created by the big bang, during an "inflation" phase of rapid expansion of the universe, which have not been properly accounted for since they stretch beyond the observable universe. "These long wavelength swells grow with time and give an extra expansion to the universe,"* Kolb said.

If accepted, that could include changes to theories about ultimate fate of universe, particularly whether it will collapse in a "big crunch," be completely blown apart in a "big rip" or just drift steadily until galaxies are so far away from each other they cannot be seen. The ramifications of the "long ripples" proposal would be infinite drift and "cosmic darkness," Riotto said. (*Scientists battle 'dark energy' theory*, Dawn 23.3.2005)

**1432.And the earth have We (Allah) laid out,  
how Gracious-Excellent is the provision Spreader (Allah)!**  
(51-48, Section 3)

*Farasha*: spread, expand fully, e.g., cloth, bed

Consider physical, chemical, biological processes, etc.; how resources are developed over and determined for a period, stored over the planet, and distributed for different dwellers!

**1433.And of all things We (Allah) have created pair-mates.**  
(51-49, Section 3)

Also see notes at 43-12.

**1434.I (Allah) created not the jinn and the humankind, except that  
they should worship-obey Me (Allah). (56) (51-56 to 58, Section 3)**

**I (Allah) never seek of any provision from them,  
nor do I ask that they should feed Me (Allah). (51-57)**  
(51-56 to 58, Section 3)

**Verily! Allah! He is the Ever All-Munificent-Provider,  
Owner-Lord of All Power-Strength, the Eternally Sure. (51- 58)**  
(51-56 to 58, Section 3)



## Surah-52 At-Tuur

1435. **And We (Allah) shall bestow on them,  
of fruit and meat, anything they shall desire (22)**  
(52-17 to 28, Section, 1)
1436. **Verily! He (Allah) Alone,  
He is the Ever All-Benign-Generous, the Ever All-Merciful. (28)**  
(52-17 to 28, Section 1)
1437. **Glorified is Allah from all that they ascribe as partners (unto Him)!**  
(52-43, Section 2)



## Surah-53 An-Najm

1438. But to Allah belongs the last and the first. (25)  
(53-19 to 25, Section 1)
1439. Verily! your Lord (Allah) Himself,  
He ever knows all well of him who strays from His Path.  
He Himself ever knows all well of him who is guided. (30)  
(53-26 to 30, Section 2)
1440. And to Allah belongs all that is in the heavens and all that is in the earth,  
(53-31, Section 2)
1441. Verily! your Lord (Allah Alone) is of ever all vast abounding Mercy.  
He ever knows all well of you, since He created you from the earth, and  
ever since you were hidden in the wombs of your mothers.  
He ever Knows all well of him who fearing ward off (evil).  
(53-32, Section 2)
1442. And that to your Lord-Sustainer (Allah) is the returning-goal (end).  
(53-42, Section 3)
1443. And that He is (Allah) Who makes laugh, and makes weep,  
(53-43, Section 3)
1444. And that He is (Allah) Who gives death and gives life.  
(53-44, Section 3)
1445. And that He Himself creates the pair-mates, the male and the female, (45)  
From a drop-let spermagenitale when it is emitted; (46)  
(53-45 to 47, Section 3)
1446. And that upon Him is the other (next) raising-creation. (47)  
(53-45 to 47, Sections 3)

**1447. And that He is (Allah) Who makes wealthy-  
free of want and content-satisfied.**

(53-48, Section 3)

**1448. And that He is (Allah) Himself Who is the Lord-Sustainer of *Sirius*;**

(53-49, Section 3)

Pagan Arabs used to worship *Sirius*, meaning *scorching* in Greek. It is a star in constellation *Canis Major*, the *Great Dog*. Sirius can also be called the Dog star. It is the brightest star in the sky, with pure white colour. It is 26 times as bright as our sun. It is 8.5 light years from earth. It is a binary star. Its companion, Sirius B, is a white dwarf.

**1449. The *Imminent* is nigh at hand-imminent. (57)**

**None beside Allah can unveil it. (58)**

(53-57 to 58, Section 3)



## Surah-54 Al-Qamar

**1450. So We (Allah) opened the gates of the heaven with water pouring fourth.**  
(11)

And We caused the earth to gush forth with springs,  
so the waters met to the extent decreed. (12)

But We bore him on an (Ark)  
made of board planks and caulked with palm-fibre. (13)

She floats under Our eyes.  
A recompense to one who had been rejected. (14)

And We have left this as a Sign.  
Then is there any that will receive admonition? (15)  
(54-1 to 17)

When people of Noah (Peace be upon him), rejecting him said that he was '*possessed*', and he was driven out, he called on his Lord (Allah):

'I am one overcome, do You then help!' (54-9-10).

Allah helped him as narrated in above verses. Highlighting severity of the penalty, it is also informed that Allah has left the *Ark* as a Sign for those who may receive admonition. (54-15 & 16)

**1451. And We (Allah) have indeed made the Quran**  
**easy to understand and remember.**  
**Then is there any that will receive admonition? (17)**  
(54-1 to 17)

**1452. "Verily, We (Allah) sent against them a furious wind,**  
**on a day of violent disaster." (19)**

"The *Aad* (people) rejected (Truth), then

how terrible was My (Allah's) penalty and My warning? (18)

For, We sent against them a furious wind, on a day of violent disaster.  
(19)

Plucking out men as if they were roots of palm-trees, torn up. (20)

Yea, how (terrible) was My penalty and My warning! (21)

But We have indeed made the Quran  
easy to understand and remember.

Then is there any that will receive admonition?" (22) 54-18 to 22

**1453. Surely, We (Allah) will send the she-camel, by way of trial for them.**

**So watch them (O Saalih), and possess yourself in patience. (27)**  
(54-23 to 32, Section 2)

**1454. Verily, We (Allah) sent against them a *single mighty blast*, and  
they became like the dry stubble used by one who pens cattle. (31)**  
(54-23 to 32, Section 2)

Dr Nurbaki says: "...That this *blast* refers to 'sound of a violent explosion', is derived from its dictionary meaning." He goes on to explain: "...If matter enters an intense magnetic field, it first vibrates naturally. If the field intensifies., this resonance, which may be compared to sonic waves of extreme intensity, acquires a lethal aspect." (Dr Haluk Nurbaki, *Verses from the Holy Koran and Facts of Science*, p. 252)

**1455. And We (Allah) have indeed made the Quran  
easy to understand and remember.**

**Then is there any that will receive admonition? (32)**  
(54-23 to 32, Section 2)

**1456. We (Allah) sent against them (People of Lot)  
a violent tornado with showers of stones,  
except Lot's household: them We delivered by early dawn. (34)**  
(54-33 to 40, Section 2)

**1457. As a Grace from Us (Allah), Thus We reward him who gives thanks. (35)**  
(54-33 to 40, Section 2)

"The people of Lot belied the warnings. (33)

Verily! We (Allah) sent a violent storm of stones upon them except the family of Lot, whom We (Allah) rescued at the dawn. (34)

As Grace from Us. Thus We reward him who gives thanks". (35) 54-33 to 35

**1458. And We (Allah) have indeed made the Quran  
easy to understand and remember.**

**Then is there any that will receive admonition? (40)**  
(54-33 to 40, Section 2)

**1459. They denied Our (Allah's) Signs, all of them.**

**So We seized them with the seizing  
of Ever All-Mighty, Eer All-Omnipotent (42)**

(54-41 to 42, Section 3)

The people of Pharoah were also seized because of their denial-rejection.

**1460. Verily! We have created all things  
with proportionally determined measure.**

(54-49, Sections 3)

**1461. And Our (Allah's) Commandment is but One, as the twinkling of an eye.**

(54-50, Section 3)

**1462. And in the past have We (Allah) destroyed gangs like unto you.  
Then is there any that will receive admonition.**

(~~54~~- 51, Section 3)

**1463. (Allah) King Omnipotent, All Powerful-Most High Majestic. (55)**

(54-54 & 55, Sections 3)



## Surah-55 Ar-Rahmaan

1464.(Allah) The Ever All-Gracious Beneficent (1)

(55-1 to 4, Section 1)

1465.(Allah) He has taught the Quran. (2)

(55-1 to 4, Section 1)

1466. (Allah) He has created man. (3)

(55-1 to 4, Section 1)

1467.(Allah) He has taught him (man) *articulate intelligent speech*.(4)

(55-1 to 4, Section 1)

Consider following:

"The origin of human language has always been a puzzle. No animal communication system comes close to human language in its power, and by most accounts language has been on the planet less than half a million years, a mere blink of the eye in geological time.

How could this be, if language evolved like any other biological trait? Science of comparative genomics is making it possible to investigate origins of language: how genes that underwrite human language relate to genes found in other species. These data provide a fresh example of power of natural selection.

"Evolution is about random processes that tinker with old parts, not about engineering new ones... Most of genes involved in language have some sort of close and ancient counterpart in other species. As a case in point, consider first gene to be unambiguously tied to language, known as FOXP2, discovered by Simon Fisher and Anthony Monaco, Oxford geneticists.

"Rather than emerging from scratch in the course of human evolution, FOXP2 has been evolving for several hundred million years - in a way that placed



it perfectly for evolving a critical role in language acquisition.

Like individual people, genes have family histories, which comparative genomicists are finally in a position to reconstruct. FOXP2's lineage stems from a family of "forkhead" genes (named for a piece of the protein they produce). Forkhead genes have long been in the trade of managing the actions of other genes. (In the parlance of biology, they are "regulatory" genes.)"

"In the forkhead lineage, many related genes emerged, each with a different function. FOXP2 evolved from a particular set of descendant genes that early in the history of vertebrates began to *specialize for controlling muscles*."

"Participation in *motor control* in turn placed FOXP2 in a prime position for evolving a role in vocal learning, as it did both in songbirds and in humans. FOXP2 is thus not a gene that was invented purely for the purpose of language, but rather, just as Darwin might have anticipated, a gene that has *evolved over time* - millions of years - *adding new functions in successive generations*."

"Using the tools of molecular biology, a team of German and British scientists led by Svante Paabo probed further, discovering that the variants of FOXP2 found in other animals are remarkably similar to our own: the difference between the human and mouse version is just three amino acids; between human and chimpanzees, it is only two.

When tiny genetic differences are important - when they correlate with survival - they spread rapidly through the population, and that is exactly what has happened in the case of human FOXP2. Those tiny but critical changes have been inherited by essentially every member of our species, a sure sign of their evolutionary importance. In humans, mutations to the gene lead to a congenital disorder that impairs speech and the control of mouth and facial muscles."

If the case of FOXP2 is typical, what we are left with is a story in which ***language is a product not of some wholly new set of genes, but a long series of small but powerful evolutionary advances***. This is what Darwin called "descent with modification."

***"An intelligent engineer faced with a brand new problem might start from scratch, but evolution instead rejiggers old parts for new functions.***

*From the perspective of function, human language is without evolutionary precedent.*

***"From the perspective of biology, human language appears simply to be one more remarkable variation on an ancient set of ancestral themes."*** (Gary Marcus, *From Squeak to Syntax: Language's Incremental Evolution*, The New York Times (Science Times) April 11, 2006)

Brains of song birds could throw light on human outstanding evolutionary card - the ***ability to talk***. Humming birds, songbirds and certain parrots have something in common: the ability to go on learning new sounds and to use syntax to arrange them in ever more complex ways. Erich Jarvis, a neurobiologist at Duke University, North Carolina, told the American Association for the

Advancement of Science that the three groups of birds also shared same brain pattern, with distinctive development of receptors at seven different places in their brains. The shared brain structure suggested the machinery for the evolution of vocal learning.

If the study of humans showed the same distinctive pattern - involving receptors for the neurotransmitter glutamate - then a much closer look at canaries and parrots might present clues to the loss of language in victims of stroke and head injury. "I would not be surprised if these same ancient receptors could some day help us identify the entire system of brain regions for vocal learning and language in humans in a way that has not been done before," Dr Jarvis said.

The ability would have evolved naturally in song birds because it must have conferred an advantage - and a risk. "The main things that they do are defend territories and attract mates. The more complex the syntax, the sexier the song," he said.

"The more complex you sound - then the more not only will females recognize you but also - predators. So when you raise these birds in pet shops, they actually develop more complex syntax than birds in the wild." (Tim Radford, *Song Birds Give Clues to Human Language*, The Guardian; The Dawn, 19.2.2003)

#### 1468. **The sun and the moon are with reckoning-running course**X(5)

And the *herbs* and the *trees* prostrate themselves  
(obey the same unified law). (6)

And the heaven, He (Allah) has raised it high, and  
*He has set up the balance.* (7)

(55-5 to 9)

In above verses (55-5 to 9), following points need consideration:

Solar system is *running its course*, with *reckoning*: besides different types of motions like spins, rotations, revolutions, etc., etc., all components as a system, are running a set course as calculated, programmed and predetermined. The phrase '*running its course*', further implies, e.g., relational directions, speeds, course leading to the ultimate (destiny), etc., etc. (5)

Plant life obeys the same set of rules in over all system of creation and all creatures, under the unified law. (6)

Heavenly or celestial systems are raised high and being raised still high (expanded) to accommodate all their multi-billion numbers, positions, new patterns, purposes, movements, functions, etc., etc. All these work in balance and balance each other, under laws of equilibrium. (7)

From core of nucleus of an atom to cosmos and universe, there is a precise balance.

Earth is specially designed to provide environment that sustains life, with very sensitive balances set up on it, from gas levels in atmosphere to its distance

from sun, from mountain ranges to distribution of water, from wide variety of plants to temperature, and so on and on. If components which make up life are to survive, physical as well as biological balances have to be maintained. As gravity is indispensable for living things on earth, so are substances produced by plants necessary for life. Re-examine inter-relationship and balance among all that exists in cosmos and universe, in verses 55-1 to 13, then consider following report also:

About 95% of Earth's marine and 70% land species were wiped out during "mass extinction" about 250 million years ago, at the end of Permian age, when there was believed be one continent, surrounded by a single ocean, according to Australian and US researchers, using new paleobiology database. So-called "ecologically simple" species, e.g., stationary shells and other forms that did not move or search for food but filtered it out of water were replaced by "complex communities", mobile species, e.g., crabs and clams.

The Quran and the Bible report, in the context of the Deluge, that pairs of higher or more complex creatures were taken in the Ark by Noah, to protect and perpetuate biodiversity.

"Studies by modern marine ecologists suggest that humans are reducing certain marine ecosystems to something reminiscent of 550 million years ago, prior to the explosion of animal diversity," said Peter Wagner, lead author of the study. "The asteroid that wiped out the dinosaurs couldn't manage that... (But) the end-Permian mass extinction permanently altered not just taxonomic diversity but also the prevailing marine ecosystem structure," he said. Matthew Kosnik and other experts at James Cook University in Townsville, Queensland and the Field Museum in Chicago warned in the journal *Science*, that ***modern human-induced changes to the ecosystem could have similar "mass extinction" impact..*** (*Life vanished on Earth 250m years ago, AFP; Dawn - November 24, 2006*)

All biotic and abiotic components make up environment, natural resources and natural world, which reveal God's glory in supreme divine creation and providence. Nothing is useless or purposeless. In diversity they are inter-dependent and inter-related to human need. ***Islam prescribes moderate and just use for individual benefit and common, greater good, in order to maintain balance, and sustain the system through conservation for future generations also.*** Consider, e.g., 15-19 to 21. Examine very carefully 30-40 to 42, particularly following:

"Corruption doors appear on land and sea because of what man's hands have done". 30-41

Human beings while pursuing their needs and wishes have disturbed balance. Deforestation and pollution of waters and environment are aggravating imbalance, and increasing global warming. The Quran warns:

"Don't ever *tamper* with this *balance*." (55-8)(Translation: Malik)

"...You exceed not the measure". 55-9

"It was not for Allah to wrong them, but

they wronged themselves." 29-40

Countries south of Sahara suffered crippling drought for decades because of pollution by power stations and factories in North America and Europe. The reason, say Australian and Canadian researchers, is that rich countries hijacked clouds for Sahel. They blame emissions of sulphur dioxide (SO<sub>2</sub>) belched out by burning coal and other fossil fuels by industrial north. Tropical rain belt moved south, depriving Sahel countries of their precipitation. (*Rich Nations Stole Sahel's Rain*: study, AFP, Dawn, 13.6.2002)

When human activities disturb nature and its components, humanity suffers ultimate destruction.

The Prophet (Peace be upon him) declared protected areas around Madinah for about 20km, where tree cutting and leaf plucking was prohibited. He encouraged planting trees. He forbade cruelty to animals, and advised leaving birds in their nests and dwelling places in peace. Animal and vegetable kingdoms are mentioned in the Quran as divine beneficence. Examine, e.g., 13-3, and 16-5 to 8, 10 & 11.

American astronomer, Hugh Ross, has compiled a list of some factors of equilibrium essential for life on earth:

*Surface Gravity*: If stronger, atmosphere would retain too much ammonia and methane; if weaker, it would lose too much water.

*Distance from Parent Star*: Farther planet would be too cool, and closer one would be too warm for stable water cycle.

*Thickness of Crust*: If thicker, too much oxygen would be transferred from atmosphere to crust; if thinner, volcanic and tectonic activity would be too great.

*Rotation Period*: If longer, diurnal temperature differences would be too great; if shorter, atmospheric wind velocities would be too great.

*Gravitational interaction with moon*: If greater, tidal effects on oceans, atmosphere, and rotational period would be too severe; if less, orbital obliquity would cause climatic instabilities.

*Magnetic Field*: If stronger, electromagnetic storms would be too severe; if weaker, there would be inadequate protection from hard stellar radiation.

*Albedo (Ratio of reflected light to total amount falling on surface)*: If greater, ice age would develop, and if less, greenhouse effect would develop.

*Oxygen-Nitrogen ratio*: If larger, advanced life functions would proceed too quickly; if smaller, these would proceed too slowly.

*Carbon dioxide and water vapour levels in atmosphere*: If greater, runaway greenhouse effect would develop; if less it would be insufficient.

*Ozone level in atmosphere*: If greater, surface temperature would be too low; if less these would be too high and too much ultra violet radiation.

*Seismic Activity*: If greater, too many life-forms would be destroyed; if less nutrients on ocean floors would not be recycled to continents through tectonic uplift. (Hugh Ross, *The Fingerprint of God: Recent Scientific Discoveries Reveal the Unmistakable Identity of the Creator*, Oranga, California, Promising Publishing, 1991, pp.129-132; Harun Yahya, *The Creation of the Universe*, p.101-103)

According to *Uncertainty Principle*, it is not possible to predict possibilities of individual physical events occurring, if disruptive perturbation is caused in a nucleus by its bombardment by a neutron, capable to alter its nuclear balance. There can be countless chaotic possibilities caused even by infinitesimal quarks and quantas. "But normally, such an energetic fission reaction does not occur...As for the reconstitution of the balance... with incalculable skill, the nucleus transforms the neutron into a proton. The nucleus is transformed into (that of) another element, and the balance is restored... (within) ten millionths of a second!" (Dr Haluk Nurbaki, Verses from the Holy Koran and Facts of Science, p.295)

How traffic of all massive material moulds, and columns and fronts of energy formations, concede to each other's right of way, without any particle violating its precise lane, when giant galaxies consisting of billions of stars and their constellations and systems, cross each other? Why no *big crunch* or *collision* can take place in this criss-cross, before the appointed point of time, the *doomsday*? The Quran mentions many events of that "*Day*". Every bit and fraction of a moment, requires *instant* positive and progressive choices to continue the creation in its dynamic and developing frame and format!

He (God) disposes  
everything,  
at every *instant*,  
through His Omnipotence-Omniscience,  
*according to His Own honour and dignity,*  
*with infinite choices and beauty.* (55-29)

Also examine notes at 55-29.

Expansion of universe, and motions of galaxies pose different scenario every *instant*. Nothing in universe is subject to fixed and immutable physical condition. Magnetic and geometrical *configurations change, by design, each instant*. Cosmic rays, called *pi* mesons, accomplish their purpose of creation, within a lifetime of a million-billionths of a second. Therefore term *instant* may imply *span* billion-billionths of a second of our time, or some other span depending upon flow rate of time or its dilation at a location.

Verse 55-5 tells us that "The *sun* and the *moon* are with *reckoning*-running course..", and verses 55-5 to 9, invite attention to the relation and balance of all terrestrial and celestial systems (astronomy). But it does not give any indication which may point to anything of the sort of astrology or horoscope. Yet astrology claims, without exact methodology as applied by sciences, how events on earth *correspond* to positions and movements of astronomical bodies, particularly sun,

moon, planets and stars. Astrologers believe that positions of astronomical bodies at person's birth and their subsequent movements effect his person and, therefore, his destiny. For many years, scientists have rejected this. Yet, many people continue to believe in it. Astrologers have made subjective, not scientific, charts called horoscopes, in which positions of astronomical bodies are related to person's birth.

A circle called ecliptic, illustrates a horoscope. It is the plane on which earth orbits around sun in a year. It is divided into twelve sections called signs of Zodiac.

Astrologers assign planetary body (sun and moon included) a particular sign, depending on where that body appears on the ecliptic at the time for which the horoscope is cast. Each body is arbitrarily *assigned* basic human drives, and each sign is thought to represent a set of human characteristics. When astrologers *designate* a person as a certain sign, they are referring to his '*sun sign*', that is the sign that the sun occupied at the time of his birth.

The horoscope also is divided into twelve houses, which make up 24-hour period during which earth rotates once on its axis. Astrologers try to make predictions by *interpreting* positions of astronomical bodies within signs and houses of horoscope. (Also see Misha Tanveer, *All About Astrology*, The Dawn, 5.12.2002) In this connection discussion on *expanding universe* and *determinism*, may be seen in '*The Gateway to the Quran*', by Shahzado Shaikh.

Also see notes at 57-22.

#### 1469. **And the earth,**

**He (Allah) has *laid down in controlled position* for creatures, (10)**

**Therein are fruits and date-palms producing sheathed fruit-stalks. (11)**

**And husked grain (with leaves and stalks) and sweet scented herb. (12)**

(55-10 to 13, Section 1)

*Wada-a*: put (*in its proper place*), place, lay, lay down, lay down gently, lay aside, fix, bring forth a child, put off, remove, appoint, set, write a book, humble, degrade, abase, create, establish

*Maud-i*: drive quickly, hasten

*Wada-an*: be confined

*Waada-a*: bet, stake against one

*Waada-a fii*: come to an agreement

*Wada-u*: position, site, attitude, purpose

*Waadi-un*: founder, goodly movement

*Wadii-atun*: load

*Maudi-atun*: kindness, love

#### 1470. **He created man of sounding clay, like the potter's, (14)**

**And the Jinn (invisible being) did He create from a beam of radiant fire.**

(15) (55-14 to 16, Section 1)

*Jaannun*: plural of *jinn*, thin and long snake, snake's serpentine movement

*Serpentine* (blowing, meandering movements of serpent) are called *jaan*.

*Al-Jaannu*: The father of devils, part for the whole, Jinn or Genii

*Janna*: veil, cover, be dark, obscure, cover from senses

*Janaanun*: heart, mind, soul

*Jinn*: when used in distinction to human being, it means *Satan*.

*Al-jinnu*: Jinn are an order of conscious being, intelligent corporeal and usually invisible, made of smokeless flame.

Something hidden from senses is called *jinn*. (Consider today's stealth technology)

*Marajun*: loose ring, trouble, agitation, disorder

*Marijun*: **intertwined** (compare microwave intertwined in a beam), doubtful, unclear, complicated, disturbed *intmixed*, confused

*Maraja*: let loose, mix, mix two things in a manner that they maintain their individual state, mar, spoil, become unsteady, be uncertain, be in doubt, unsettled

*Maarijun*: *smokeless fire* (compare **microwave**), *flickering twisted flame*, *upper hotter part of flame*

According to Abdullah bin Abbas (may Allah be pleased with him), *Jaannun* is the name of the father of all jinns, as *Adam* (Peace be upon him) is for the father of all human beings.

Theories are increasingly receiving more attention and credibility about possibilities of forms of extraterrestrial life and intelligence. Life forms different from those of our earth also seem to be possible. Dr Nurbaki is of the view that, possibly, beings akin to angels and jinn inhabit or exist in environments of higher temperatures and storms of energy.

See notes at 15-27, and 35-1 also. We may perhaps try to understand nature of *energy-beings*, constituted in *energy frame*, e.g., of radiation. Scientists have now discovered different possibilities of organisation of atoms (*atomtronics*) and *photonics*, i.e., circuitries (structures) at atomic and subparticle level which can be put to different uses.

**Beam** is a ray of light or *radiation*. It describes how light or radiation is given off *in rays*.

There are different kinds of energy, e.g., light, electricity, heat and nuclear. *Light* is composed of electromagnetic waves. *Radiation* includes electromagnetic waves, photons and streams of particles of radioactive substances. *Electromagnetic Radiation* is electrical and magnetic energy. Different kinds of waves, arranged in order of their frequency or wavelength, make up *electromagnetic spectrum*. **Wave** describes how energy moves along. *Energy* in a *wave* oscillates as it moves. *Frequency* and *wavelength* differentiate different waves. *Wave length* describes distance

between peak of one wave and peak of following wave. *Frequency* describes how often it happens. ***Microwave is a kind of electromagnetic radiation, with very short wavelength***, e.g., radio signal can *beam* messages to satellites. ***Ray is a narrow beam of radiation, in a direction in which radiation travels***. *Nano technology* has now made it possible to make *micro robots*, an inter-play of *matter* and *microwave*, for different tasks. Different types of energy have also been harnessed and put to different works. From above verses, 55-14 & 15, lexicography and discussions, it appears that Allah has made different creations into different formats and frames, including *jinn* from ***micro wave*** (*flameless scorching wave*), for different assignments and tasks. Matter came into existence after and from energy. Creations like angels and *jinn* were created before creation of man from extract of baked mud-plasticine sticking material. Episode of *Iblis* is reflective of history of creation from energy and then matter (2-34, 51-11, 31 to 33).

Now science has reached a stage, where Dr Lene Vestergaard Hau, teacher at Harvard University, along with two of her students, and Stanford University colleagues, reported that a ***beam of laser light was slowed*** to 38 miles an *hour*, slower than bicycle. Speed of light is 186000 miles per *second*. They are conducting experiments with a very peculiar kind of matter called *Bose-Einstein Condensate*. Among many applications, the break through has great potential for computers.

Dr Hua completed dissertation on the '***channeling***' of ***electrons along strings of atoms in silicon crystal, as if the atomic strings were miniature wave guides, like the optical fibres used to guide light***. (Malcolm W. Browne, *A bright scientist, she focuses on light*, NYT; Dawn, 26.5.99)

Examine following also to have an idea about different forms of matter and energy which are employed by man in various technologies. After electronic technology (electron), nuclear technology (nuclear energy, nuclear plasm), and digital technology (liquid crystal), now *atomtronics* is about to revolutionize various technologies, beyond the age of laser technology. In *atomtronics*, another *form of matter*, atoms can be *arrayed* like troops and directed to a task. Re-examine notes at verse 35-1, and reconsider verses pertaining to Battle of Badr, which tell that angels which are sent down (*munzaliin*), and those sent as rapid force (*musawimiin*), were *arrayed* and *beamed* to the targets. The Quran also tells about different forces of God: (*junuud*).

Scientists at Rice University have built ***molecular vehicles so small that more than 20,000 could sit side-by-side on a human hair, capable of carrying small-molecule payloads***. Journal *Nano Letters*, reported research led by Prof. James M. Tour. Systems could be used to build ***structures molecule-by-molecule, where new materials can be fashioned by armies of tiny machines working in organized ranks***.

Nanotechnology derives its name from nanometer, or billionth of a meter. Nanoscale objects are tens to thousands of molecules in size, so small that atomic forces affect their behavior and strange, potentially valuable traits emerge. (*Scientists Build Tiny Vehicles for Molecular Passengers*, New York Times, The News -



October 25, 2005)

The Olympus group said it had developed capsule endoscope, disposable device the size of a fingertip that can be easily swallowed to navigate through body without batteries to take images and directly administer drugs. It could also extract body fluid for analysis and do ultrasound scanning from inside the body for clearer images.

The capsules are powered by a rotating magnetic field and would free patients from the painful ordeal of swallowing an endoscope with fibre-optic cables. "Inside the capsule there is a deflated balloon containing drugs fitted with a small valve that can be controlled by communications from outside the body," allowing drugs to be delivered at the point. (Capsule camera to scan body, Dawn 2.12.04)

*Matter* has mass and occupies space. *Mass* describes how much *matter* an object contains. Pull of gravity on mass of an object determines its weight. Matter (solid, liquid or gas) is made of *elements* and *molecules*. *Element* contains atoms of same type. *Molecule* contains two or more atoms, joined together. Each atom is made of a number of *electrons* moving around *nucleus*, containing *neutrons* and *positrons*. *Particle* is a very small part of a substance, e.g., electrons.

In nuclear fission, mass of radioactive element changes into energy. *Radioactive* elements emit *alpha particles*, *beta particles* and *gamma rays*. *Alpha particle*, an invisible speck of matter, has two protons joined with two neutrons. Stream of alpha particles is called *alpha radiation*. *Radiation* travels at very fast speed. *Beta particle* is an electron given off by a radioactive substance. Stream of *beta particles* is called *beta radiation*. *Gamma Rays*, kind of electromagnetic radiation, are given off by atoms in nuclear fission. They can travel very large distances through air. *Radiant Energy*, e.g., infra-red radiation, is given off by hot objects. Radiant heat can travel through empty space.

*Laser* is a device which produces a *beam* of very bright and powerful light. All *photons* in laser light vibrate at the same speed. *Radar*, an electronic device, sends out *pulses* of radio waves to locate objects that are not visible.

*Waveband* is a group of radio waves, with similar *frequencies* or *wavelengths*. There are long, medium, and short wavebands. *Oscillation* takes place when things vibrate or move steadily backwards and forwards. *Vibration*, e.g., in air, carries sound from one place to another.

Consider above lexicography and explanations, particularly of *microwave* (different forms of smokeless, intertwined, swift, scorching radiation: *jinn*) and other forms of energy, hidden-unseeable, that perform various functions, under the given law (*amr*) of God, in universe. God can assign any wondrous function and functionality to any of His creation.

Now re-examine notes at verse 35-1.

Dr Nurbaki says: "The concept of the jinn exists in all revealed religions...

The jinns are *beings* structured out of invisible energy. They are, however, conscious. Their *vibratory speed*, in excess of 300,000 km/sec, makes it impossible for them to be seen or sensed by a measuring device. In order to make an approach to this concept, it is enough to recall the properties of ordinary matter as an example."

All matter is composed of elementary particles. "These all have speeds below that of light. When these acquire geometrical motion with respect to each other in space, the appearance of various objects is obtained. However, such beings have low resistance to heat. Although a naked particle can withstand heat, the systems woven by these in space, i.e., material bodies disintegrate and dissipate under intense heat. They lose all their structural properties and are reduced to their individual atoms at a mere 5000 degrees centigrade... There are at least a hundred billion billion stars in the universe, and only in one in every million of these is the temperature less than tens of thousands, even millions, of degrees."

Stars are centres of extremely intense heat. God has created many beings on or near these systems. But what kinds of characteristics should these creatures have? Obviously there has to be different systems composed of units of energy or *quanta*, (rather than material and tangible structure) *i.e.*, systems capable of inherently retaining composition and function in fierce temperatures. (Dr Haluk Nurbaki, Verses from the Holy Koran and Facts of Science. 273-274).

**1471. Lord (Allah) of the two easts, and Lord of the two wests! (17)**

(55-17 to 18, Section 1)

**1472. He (Allah) has set in cycle the two seas, *intermingling*. (19)**

**There is an *inter-state* between them.**

**They can't tend pass beyond bounds. (20)**

(55-19 to 23, Section 1)

Another translation by Dr Haluk Nurbaki:

"He (Allah) has let forth the two seas, that they should meet together.

There is a barrier between them which they do not overpass." 55-19 & 20

*Barzakhun*: partition, that which intervenes between two things with properties more or less resembling both, *barrier*, isthmus, interstice, *bar*, abode of departed spirits, Hades

*Baghaa*: transgress, pass beyond bounds, seek, desire, aggress

*Baghyun*: injustice, injury, oppression, inequity

*Baghyan*: in an insolent manner

*Baghii*: adamancy, rebellion

*Yaltaqiyaan*: they both are together

*Liqaa-an*: find, *encounter*, see, two things *meeting face to face*

Dr Nurbaki has quoted from *Life Nature Library 'EURASIA' 1988 edition*, as

follows:

"Like the spillway of a giant dam, the shallow Strait of Gibraltar keeps Atlantic waters from mixing freely with those of the Mediterranean basin on the other side. Warm surface water can ride in from the ocean over the cold outflow from the Mediterranean deeps, but the stone sill between Spain and Morocco block the deeper ocean waters..." (Dr Haluk Nurbaki, *Verses from the Holy Quran and the Facts of Science*, p.79)

Mediterranean and Atlantic Oceans differ in their chemical and biological content. Different organisms inhabit in their own suitable environments, and the water is not allowed to mix. According to Captain Cousteau "Unexpected fresh water springs issue from the Southern (Morocco) and Northern coasts (Spain) of the Gibraltar. These Mammoth water sprouts gush forth towards each other at angles of 45 degrees, forming a reciprocal dam like the teeth of a comb. Due to this fact, the Mediterranean and the Atlantic Oceans cannot intermingle."

It is one of the most flabbergasting wonders of the Perfect Organizer-Manager-Sustainer that marine life, multifarious in multitude, is most organized and planned, under waters, deep and vast as oceans. Water itself and its pressure, movements, temperature, its content, etc., etc. are maintained constantly with purpose, which can be marked and mapped into geographical zones, sectors, boundaries, colonies, etc., etc. For example ocean zone is a specific geographical area in an ocean in which various groups of sea creatures live. All living things in seas have been marked into three groups, according to each ocean zone they inhabit. Plants and animals living near surface of the sun-lit zone, are called **plankton**. Those living in the twilight zone, are called **nekton**, and in the bathypelagic zone are **benthos**.

Besides oceans, inland water bodies and channels like mountain streams, spring-fed and slower brooks, creeks, rivers, etc. also contain mobile animals. Their segregation and distribution in specific groups and distinct areas depends, among others, upon water movement, temperature, oxygen content, geographical features, etc. These factors in fact determine characteristics of different habitats.

Standing waters form lakes, swamps, marshes and bogs. Large lakes and water bodies contribute more to ecological features and environmental stability than perennial and non-perennial running waters. Wetlands carve out extremely important environmental components and form segments in ecological zones necessary for supporting life on earth. Historically they have served as production factories and warehouses of food inventories on earth.

Fresh waters move, spread and collect over land, in soil, under ground and in atmosphere. Sea waters circulate in oceans, seas, bays and creeks. Sea and fresh waters mingle and mix in creeks and deltaic rendez vous, where they inundate, wash and meet nutritional and water requirements, in alternate and mixed doses, without which, special features of marine life in coastal areas can not be maintained. Now examine following verse:

"Out of them come Pearls and Coral." 55-22

It invites attention to example of plankton inhabitants. ***One of the reasons for separation of waters is to maintain suitable habitats, in chemical and biological terms, for marine life.***

Beside above interpretations of verses 55-19 & 20, some scholars have referred to two currents of water moving together in some rivers and oceans, *side by side*. However, by examining different words used in this verse, together, reference to *inter-state* and *intermingling* of two water bodies, invites attention for deeper examination of *the two main bodies of water* constituting the whole *water system* and *water cycle*.

*Water cycle* describes how water moves around between atmosphere, land, rivers, lakes and seas: the process in which water leaves earth's surface and returns to it.

*Laqiya*: meet, suffer from, experience

*Laqqaa*: cast upon, shed over

*Tilqaa-a*: **towards**

*Alqaa*: place gently

Let us examine some examples of *intermingling* of waters, and role of *temperature* in all its *states* and *interstate*.

*Heat Energy* makes things warmer, and makes particles move more quickly. It causes liquids evaporate. *Temprature* is kind of measurement of heat in degrees. Liquids *vaporise*, give off vapour ( become gaseous), even when they are not boiling, e.g., *water vapour*.

*Moisture* is amount of water vapour in air or on a surface. High moisture level can lead to formation of clouds. The amount of water vapour in the air is also called *humidity*, a measure of level of water vapour in atmosphere. When air is completely saturated with water vapour, it reaches its *dew point* and water condenses as droplets. Dew forms at night, when air cools to below *dew point*. Dew point depends on dampness of air and on atmospheric pressure. *Haze* describes a very thin *mist*, and effect of warm air rising through cooler air. This is called *heat haze*. *Hoar frost* is produced when air near ground cools down very fast at night. Hoar frost coats grass and trees with crystals of ice.

When clouds form at ground level, it is called mist; tiny drops of water suspended in air. It is thicker than haze, but it is not as thick as *fog*. Fog develops when water vapour in air cools below dew point and thick clouds form at ground level.

*Tropopause*, part of earth's atmosphere, marks upper limit of *troposphere*, lying about 18 kilometre above Equator, but only about 6 kilometres above the poles. *Troposphere* contains most of water vapour and clouds in air.

*Monsoon* is a kind of wind which brings heavy rain. Monsoons occur in

tropical regions and mark change from dry to wet season. *Season* is a part of year which has a particular climate. In temperate regions, the four seasons are: spring, summer, autumn and winter. These vary in both temperature and rainfall. In tropics, there are usually two seasons: hot, dry and hot, rainy.

*The two great bodies of water, saltish and sweet, move freely, meet face to face, and intermingle* in the process of *water cycle*, yet remain separated as water in seas, rivers, lakes etc., and in mountains as snow; the *separator* and *sorter* being the *temperature*. They can not meet or merge all on one side. By assumption if temperature on earth rises so that all seas and water bodies evaporate, they will ultimately cool and condense on high mountains. Under hot conditions frozen water and snow on mountains will simultaneously melt down, rushing through streams and rivers, alongwith rain water to seas and water bodies. Similarly if temperature falls so much that everything freezes on the earth then again the two bodies of water (water in seas, etc., and snow on mountains will freeze in their places, i.e. all water will not accumulate on one side. Thus, *Temperature* acts as a barrier between the two great bodies of water.

Now re-examine notes at verse 25-53.

**1473.And His (Allah's) are the lofty ships sailing through the sea,  
like mountainous banners. (24)**

(55-24 to 25, Section 1)

**1474.And eternally remains the Countenance of your Lord-Master (Allah)  
of Ever All-Majestic Honour and Beneficent Glory. (27)**

(55-26 to 28, Section 2 )

**1475.All that are in the heavens and the earth, begging beseech Him (Allah).  
Daily-all time, He is busy (in affair) in Majestic Grace. (29)**

(55-29 to 30, Section 2)

Another translation(Nurbaki):

"Every creature in the heavens and on the earth appeals to Him (Allah) for its needs.

Every moment He is upon a new manifestation.

(He disposes everything at every instant through His Omnipotence)" 55-29

- i. Meaning of the word *shaa'n* may be seen in the context of the statement in above verse: 'All that are in the heavens and the earth, *begging beseech Him* (Allah).'
- ii. Following statement, in the same verse: '*Daily-all time, He is busy (in affair) in Majestic Grace.*' (29), invites attention that:

Allah, His High Exalted Majesty, is all the time *busy, yet, available* managing and responding to innumerable needs, requests and prayers of His creations, for their evolvment, development, sustenance, and all sorts of satisfaction.

In this perspective, examine following verses also:

"My Lord (Allah) is indeed the Ever All-Hearer of invocations."

14-39

"And when My slaves ask you concerning Me, then

I am indeed *near*.

*I accept invocations of the suppliant,  
when he calls on Me."* 2-186

"And He (Allah) gave you of all that you asked for, and  
if you count the blessings of Allah,  
never will you be able to count them.

Verily, man is indeed unjust-wrongdoer ingrate." 14-34

- iii. Meaning of the word *shaa'n* may also be seen in contradistinction of following terms:

*Fa-ala*: do *intentionally* or *unintentionally*

*Amala*: do to fulfill some *need* or purpose

*Sana'a*: do artistically

*Sada'a*: do in spite of *difficulties*

*Jaraha*: do something in bad sense

*Ta'mada*: do something wrong openly and knowingly

*Amr*: it includes word and deed for all conditions

***Shaa'n*: do or act according to one's honour and dignity**

It also means matter, affair, concern, business, case, question, issue

In the context of above verse (55-29), it means ***the infinite beauty of God's Omnipotent-Omniscient choices***.

Again examine construction of second part of the statement, with reference to the first, in the light of meanings of following phrases:

*Fii haadhal shaa'n*: in this respect, in this matter, *in this connection*, concerning this, regarding this, about this

*Dhu-shaa'n*: *concerned, involved, interested*

1476. **"We shall attend to you, O you two of gravity! (31)**

**"Then which of the Blessings of your Lord will you both deny? (32)**

**"O assembly of jinn and men!**

**If you have power to pass beyond the *dotted zones***

**of the heavens and the earth, then *pass beyond!***

**But you will never be able to *pass through* them,**

**except with supreme power! (33)**

**"Then which of the blessings of your Lord will you both deny? (34)**

**"There will be sent against you**

**both, smokeless flames of fire and (*molten*) brass,**

**and you will not be able to defend yourselves. (35)**

**"Then which of the blessings of your Lord will you both deny? (36)**

(55-31 to 36)

*Siqal*: weight, **gravity**

In different usage, from its root, meanings include: heaviness, sluggishness, tardiness, dullness, slowness, slothfulness, momentousness, importance, significance, load, burden, lumpish

*Saqalaan*: both of gravity (both subjected to gravity)

Examine Stephen Hawking's following observations in the light of 55-31, in which Allah invites attention to *gravity*, that in fact points to His promise of patronage of endeavours in that field. Course of history of scientific development needs to be considered carefully after the revelation of this verse (55-31):

Hawking, in space shuttle, experienced zero gravity. He acknowledged, before the flight, that experiencing weightlessness, even for a few seconds, would be sweet relief from the bondage of a daily life..."Life on Earth is at an ever-increasing risk of being wiped out by a disaster such as sudden global warming, nuclear war, a genetically engineered virus or other dangers." ***He feared that the human race did not have a future if it didn't go into space.*** "It was amazing," He said afterwards. "I therefore want to encourage public interest in space. A zero-gravity flight is the first step towards space travel," he said. (*Hawking tastes zero-gravity*, Reuters; The Dawn - April 28, 2007)

*Ma'shar*: company, society, community, (homogenous) group, kinsfolk, folks, people

*In*: if (indicating possibility)

In different usage, from its root, meanings include: although, (even) though, even if, despite, in spite of the fact that

*Istataa-at*: ability, capability, capacity, power, faculty, possibility

*Nafadha*: (*Nafaadh*): penetration, piercing (from one side and *getting out on the other*), passing through, getting through, breaking through, break-through, permeation, percolation, *interpenetration*, infiltration

*Aqtaar*: (*Qataar*): rows, orbits, sides, ends, tracts, regions, portions

In different usage, from its root, meanings include: drip, *drop*, dribble, trickle, distill, fall in drops, flow drop by drop, percolate, ooze, seep; *place in line* or *file*, *one near another* (*file* or *string* of camels, *tied to each other*, *string* or *chain* of objects, *dotted* or *spotted with objects*) diameter of circle, diagonal

Some scholars have translated the word '*qataar*' as orbit. At the same time they have translated the word '*falak*' also as orbit. and. But examination of the context and specific terminology used in above verse (55-33), provides important information for further reflection and scientific investigation in the light of this verse.

In *General Theory of Relativity*, "Einstein made the revolutionary suggestion that gravity is not a force like other forces, but is a consequence of the fact that space-time is not flat, as had been previously assumed: it is curved, or "*wrapped*," by the distribution of mass and energy in it.

"And we pried into the secrets of heaven;  
but we found it *filled*  
with stern guards and flaming fires". 72-8

"Bodies like the earth are not made to move on curved orbits by a force called gravity; instead, they follow the nearest thing to a straight path in a curved space, which is called a geodesic... In general relativity, bodies always follow straight lines in four-dimensional space-time,

[The Quran asserts that:

"..There is not a moving creature, but  
*He (Allah) has the grasp of its forelock.*  
*Verily, my Lord-Master-Sustainer is on the Straight Path.*"11-56]

"but they nevertheless appear to us to move along curved paths in our *three-dimensional space*....The mass of the sun curves space-time in such a way that although the *earth follows a straight path in four-dimensional space-time*, it appears to us to move along a circular orbit in a three-dimensional space..." (See Stephen Hawking, *A Brief History of Time*, pp.6,7, 9, 10, 41-43, 32-34)

*Sultaan*: (supreme or sovereign) *authority, sovereignty, power, rule, reign, dominion, sway, command, influence, domination, ascendancy, hegemony*

*Shuwaaz*: flame, blaze

*Nuhaas*: copper, brass

Verses 72-8 to 10, may also be examined alongwith above verses 55-31 to 36.

*Escape Velocity* is the velocity needed to escape from *gravitational pull*. Rockets that lift spacecraft must have a *thrust powerful enough* to leave earth's gravity. A rocket must travel at 11.2 kilometres a second to reach the escape velocity of earth. Then while approaching another celestial body it needs power to balance its speed against the pull of gravity of that body. Enroute it may have to *pass through* strings of celestial objects (*droplets*), e.g., *strings of objects* around Saturn, meteors, etc., etc.

Reference in verse 55-35 to approaching '*smokeless flames of fire and (molten) brass*', may be a warning against: fire caused by friction while cruising (rubbing) through atmosphere, different kinds of *radiations* in space, which are smokeless, collisions with meteors, metallic objects, strings of other objects (*droplets*) or even stray objects in space, etc.

Peculiar reference in this verse (55-35), '*so you will not be able to defend yourselves*', is a warning that in precarious condition in space and speed it will not be possible to protect, unless everything is planned, secured in advance and



required 'power' against such onslaughts and eventualities is available at hand.

In this connection re-examine 72-8, given above.

A high-tech laser "broom", known as Project Orion, has been designed to sweep space junk (objects of small size), out of path of International Space Station (ISS). NASA scientists say that unless debris is removed there are 10% chances that ISS could be holed. Pieces of space debris larger than 10 centimetres can be seen from ground and the space station can be warned about them. Impacts of such objects can generate shower of particles, several of which could penetrate the hull. (*Sweep the space junk*, Science Watch, Dawn, 13.9.200)

Stephen Hawking said: "It is important for the human race to spread out into space for the survival of the species... We should have settlements that can continue without support from Earth," he said, predicting a lunar settlement within 20 years and a Martian colony in 40. (Hawking, *Human race must reach for the stars*: AFP; Dawn - June 14, 2006)

1477. **Blessed is the Name of your Lord-Master (Allah)**

**of Ever All-Majestic-Honour and Beneficent-Glory. (78)**

(55-78, Sections 1 to 3)



## Surah-56 Al-Waaqi'ah

1478. **Verily, We (Allah) have Ourselves  
nurturing raised them perfectly brought up. (35)**

**And made them chastely amorous, (36)**

**Lovely, appealing *intimate-mates*, matching in age. (37)**

(56-1,7,8,27, to 38, Section 1)

"When the Event (i.e.the Day of Resurrection) befalls." (1).....

"And you will be in three groups.) (7)

"So, those on the Right Hand - how (fortunate) will be those on the Right Hand!" (8)....

"(They will be) among thornless lote-trees. (28)

"And among *Talh* (banana-trees) with fruits piled one above another. (29)

"And in shade long-extended. (30)

"And by water flowing constantly. (31)

"And fruit in plenty. (32)

"Whose supply is not cut off, nor are they out of reach. (33)

"And on couches raised high. (34)

Verily, We (Allah) have created them (maiden) of special creation. (35)

"And made them virgins. (36)

Loving, of equal age. (37)

"For those on the Right Hand." (38) (56-1, 7, 8, 28 to 38)

Translation: Dr Khan & Dr Hilali

1479. **We (Allah) created you. (57)**

(56-57 to 59, Section 2)

**1480. We Ourselves (Allah) have decreed *computing within you* the death, and  
We can never be hindered. (60)**

(56-57 to 62, Section 2)

About that, We (Allah) may  
*transforming transfigure* the like of you (*mutant*), and  
*evolving raise* you in what you know not. (61)

(56-57 to 62, Section 2)

At least following important points need consideration:

- Process of death is computed within,*
- It is *fixed* for *appointed term*,
- Allah has created and installed (decreed) this system Himself,
- Death is inevitable*: it can not be hindered in its process or in any manner,
- Various processes, including *mutation*, can *transform, transfigure, etc., i.e., change the very nature of existence*,
- Processes of evolution still continue,
- Through various processes (e.g., now known as cloning, genetic engineering, etc.) man may be changed into unknown forms, the implications of which he does not comprehend*

It is important to note that these are pointed out in continuity, as admonition to prodigal conduct, in the perspective of creation and development processes in animal and plant life.

Also reflect into following verses:

Transformation into apes and swine: 5-60, 2-65

Changing faces beyond recognition, hindwards: 4-47

Changing forms: 56-61

Over 98% of our genes are identical to that of a chimp and to that of a mouse - yet consider the *world* of difference. It is so easy for Allah, be it genetic engineering or anything!

Before considering scientificity of the statement in verse 56-61 above, examine following terminology, meanings and scientific connotations:

*Badala*: change, interchange

*Badalan*: for a change

*Baddala*: substitute, change one thing for another

*Tabdiilun*: exchange

*Istabadala*: put in place of another

*Tabaddala*: to be altered

*Mutabaadalun*: reciprocal, mutual, (accord)

*Istabdaalun*: replacement, instead of

In the light of above meanings, consider following scientific processes:

*Mutation*: (biology, genetics) change in structure of single gene, arrangement of genes on a chromosome or a number of chromosomes, which may result in a *change in appearance or behaviour of organism*. Following research may throw some light on certain aspects of genetics: According to discovery reported in the October issue of *Nature Genetics*, researchers at Stanford University School of Medicine and Baylor College of Medicine in Houston have located the gene for Rett syndrome, one of the most common causes of mental retardation among girls. The gene, which is located on the X chromosome, produces part of a switch that shuts off production of as yet unidentified proteins, said Uta Francke, MD, Stanford professor of genetics and a Howard Hughes Medical Institute investigator. They suspect that over production of some proteins might cause nervous system deterioration that characterizes the disease.

Most cases of Rett syndrome are sporadic instead of being inherited, Francke said. These cases result from *mutations*, or genetic errors, that arise in one of the parent's reproductive cells and are transmitted to the children.

As Francke and five other scientists report, the gene instructs cells throughout the body to make a protein known as methyl-CpG-binding protein 2 -- MeCP2 for short. MeCP2 is a regulatory protein that controls the activity of several other genes, its target genes. Inside cells, the head of the protein attaches directly to the control region of the DNA of a target gene. The protein's tail fastens to a large complex of proteins that compact the target gene and keep it silent. Rett syndrome is the first disease shown to result from defects in a protein that silences other genes,

Because of differences in sex chromosomes, girls can survive with Rett syndrome, while affected males die before or shortly after birth, Francke explained. Females have two X chromosomes, but only one is active in any particular cell. That means that only about half of the cells in a girl's nervous system will actually be using the defective gene. But males have a single X chromosome, so all of their cells are obliged to use the faulty version of the gene, a situation that presumably results in fatal defects. (Mitch Leslie, *Gene identified for mental disorder that targets girls*, The News - 02.10.1999)

*Transform*: change in appearance, nature, function, etc., often completely and dramatically

*Transformation*: change of form, constitution, substance, etc. (zoology): any process that involves an animal changing its fundamental form, metamorphosis, (cytology): alteration that occurs in a cell that changes it from its normal state into a malignant one, the genetic alteration of a cell through the introduction of extraneous DNA

*Humangenome* is identical for all humans, yet there is enormous diversity in hues and habits. Variety of characteristics makes innumerable differences in

appearances, responses and behaviours, resulting into different cultures and civilizations, at large scale. In the minutest detail, basic blocks of matter (sub-particles, electrons, etc) and those of life (cells etc., in plants and animals) are the same, yet there are different worlds of creations:

"And when the Word is fulfilled against them,

*We shall produce **from the earth a beast** to them.*

*He will **speak** to them.*

For ~~E~~that mankind did not believe with assurance in Our Signs."

27-82

Scientists have cloned *human-sheep*, which has body of a sheep and half-human organs. This brings prospect of animal organs being transplanted into humans. Technique by Professor Esmail Zanjani, University of Nevada, involves injecting adult human cells into peritoneum of sheep's foetus. Earlier, he created a sheep liver with a large proportion of human cells. He hopes to precisely match a sheep to transplant patients, using their own stem cells. "We would isolate the stem cells from them, inject them into the peritoneum of these animals and then these cells would get distributed throughout the metabolic system into the circulatory system of all the organs in the body..." *When the lamb is born*, two months later, *it would have a liver, heart, lungs and brain that are partly human* and available for transplant.

"But it is *replete with possibility of silent viruses, which are harmless in animals, being introduced into human race*. Dr Patrick Dixon warned: "Many silent viruses could create a biological nightmare in humans. Mutant animal viruses are a real threat, as we have seen with HIV."

Animal rights activists fear that *if the cells get mixed together, they could end up with cellular fusion, creating a hybrid which would have the features and characteristics of both man and animal (manimal or humanimal)*. (Cladia Joseph, 'Sheep That Is 15% Human' - Daily Times - March 16, 2007)

*Animality will mix with humanity not only in blood relations, organ implants, but in genes and cells in mind and brain hybrid of HUMANIMAL and HUMAPLANT.*

*Isomorphism: (biology):* apparent similarity of form between individuals belonging to different races or *species*.

Physics and Chemistry also present many examples for deeper examination:

*Isomer: (Chemistry):* one of two or more chemical compounds that have the same chemical formula (chemical **word**), i.e., the same molecular composition, but different three dimensional structures.

*Isotope:* one of two or more atoms of the same chemical element that contain the same number of protons but different numbers of neutrons in their nuclei and therefore have the same atomic number and chemical properties, *but* different mass numbers and physical properties.

*Homologous (in anatomy)* describes organs or parts that have the same basic structure and evolutionary origin, *but* not necessarily the same function or superficial structure. It also describes (*in genetics*) a pair of chromosomes of similar shape and size and having identical gene loci. ***One member of the pair is derived from the mother, the other from the father.***

It is not only in terms of genes that mutation may change man, but there are many personality aspects which can change entire person as human, including his capacities and functionalities, which place him above other creatures. At the level of memory and intelligence, personality may change and behave differently, the ***personality shift***. Some scholars have interpreted verses 2-65, 5-60, and 7-166, in this sense.

Many multiple-personalities cases have been studied and verified by research psychiatrists, particularly Dr. Bennet Braun. When patient's personality *shifts*, warts, scars and rashes may appear and disappear, along with hypertension and epilepsy. A specific personality may become color blind, and return to normal sight when personality *changes back*. A dose twenty times stronger may have no effect on adult; a *quantum shift* has taken place. But when personality of a *child re-emerges (memory activated, required information on DNA retrieved)*, their bodies respond to lower doses of drugs. Researchers are looking for explanation to these occurrences. A *personality is composed of memories and psychological tendencies* (See notes on the term *zikr.*); *more permanent than cells and molecules. Every cell and molecule is not only wrapped up with invisible intelligence, within body, but in universe as a whole* (See notes on terrestrial and celestial *connectivity*.). Particles separated by immense distances of space-time also know what they themselves and others, do. In fact, entire universe is knitted together by a kind of *memory network* (See notes on inter-locking nature of heavenly structures.).

All of us may ***shift biology*** of our bodies, occasionally. *When we are very happy, we are not the same person, physiologically speaking, as when we are deeply depressed.* Studies show that multiple personalities, within, are *under precise control*. (Dr Deepak Chopra, Quantum Healing, pp. 117-119) It is realtime connectivity, so that all operations and actions take place completely under His control:

"..There is not a moving creature, but  
He (Allah) has the grasp of its forelock." 11-56

For a change let us be *happy* to understand its importance:

Happiness is associated with belief (believing and abiding by laws): Those entering Paradise will be "laughing, rejoicing": (80-39)

On the Day of Judgment, faces of the believers will be "*beaming*." (80-38).

"Inhabitants of Paradise would be "joyful", "rejoicing", in a state of "brightness and joy", "happy", and "enjoying themselves": (36-55, 43-70, 88-8, 76-11, 84-9, 52-18 and 30-15)

Paradise is the reward for "...who restrain their anger and pardon people." (3-134)

The Quran records in happy and joyful language, incidents of earlier Prophets. Sarah, wife of Prophet Ibrahim (Peace be upon him), on overhearing that she would become mother of Ishaq in her advanced years, "laughed" (11-71). Solomon (Peace be upon him) was amused and smiled on hearing the protest of the ants: (27-18)

*Surah* 80 of the Quran is titled 'He frowned' (*Abasa*), which conveys disapproval of the gesture.

"Lower your voice; for the harshest of sounds without doubt is the braying of the ass" (31-19).

The Prophet (Peace be upon him) said: "Whoever is without gentleness is devoid of good."

"I have never seen anyone who smiled more than the Apostle of Allah", said Abdullah bin Harith.

Jarir said that "he [the Prophet(Peace be upon him)] never saw me without smiling."

Anas informs: "I never saw anyone more kind to children than Apostle of Allah."

Ali (may Allah be pleased with him), said, "Minds get tired, as do bodies, so treat them with humour."

Abu al-Darda said, "I entertain my heart with something trivial in order to make it stronger in the service of the truth."

(Qazi Faez Isa, *Humour & joy in Islam*, Dawn- 16.01.2004)

Let us resume mainstream discussion points:

*Intelligence* pervades universe, yet resides *within*. Intelligence is basically immense *know-how*. It is present everywhere in body. It is far superior to anything, we can ever imagine to substitute with something from outside. Without it, matter would remain unformed, *undirected* (See notes on *hidaayat* and *rubuubiyat* in *The Gateway to the Quran*, by Shahzado Shaikh) and chaotic. Intelligence makes the difference between house designed by an architect and pile of bricks. Harun Yahya, in his book, "*Some Secrets of the Quran*", (pp.148-149), asks some pertinent questions:

"To whom does the consciousness that sees and hears (and heals) within the brain belong? Who is it that watches an alluring world in its brain, listens to symphonies and the twittering of the birds, and smells the rose? The stimulations... travel to the brain as electro-chemical nervous impulses... Who is it that perceives these electro-chemical nervous impulses as images, sounds, odours and sensory events in the brain? There is a *consciousness* in the brain that perceives all this... To whom does this consciousness belong? There is no doubt that this consciousness does not belong to the nerves, the fat layer and neurons comprising the brain. This is why Darwinist-materialists, who believe that

everything is comprised of matter, cannot give any answer to these questions."

"That it is He (Allah), Who grants *laughter* and *tears*." 53-43

I think, feel and act because He (Allah) makes me do all that.

Was Umar (may Allah be pleased with him) *'on line'* with *'consciousness'*, in above terms, or was he using *'internet'* or *'telecommunication'*, so to say, in modern scientific terms, when he, while sitting in Madina, is reported to have sought attention of the commander of the faithful in their encounter with the Persian Empire forces, hundreds of miles away? - more than fourteen hundred years ago!

Science is increasingly assuming role of preacher of the Quran! Internet and computer explain a lot in this regard, e.g., the *'download'* (compare the Arabic term *'nazzala'*) of the Message and its transmission for mankind. Information technology has only recently made wireless computing and communication possible through a group of chips designed specifically for the purpose, called *'centrino'*.

Kepler said: *"Praise and celebrate with me the Wisdom and Magnitude of the Creator, which I lay open before you by means of a deeper explanation of the structure of the world, by the search for its causes."* (Kepler, cited in Balckwell, *Galileo*, p.56)

1481. **See you the seed that you sow in the ground? (63)**

**It is you that cause it to grow, or are We (Allah) the Grower? (64)**

**Were it Our Will, We could crumble it to pieces (dry powder), and you would be regretful (left in wonderment) (65)**

(56-63 to 67, Section 2)

1482. **See you the water which you drink? (68)**

**Is it you who *cause* it from the rain-clouds to come down, or are We (Allah) the *Causer* of it to come down (69)**

**If We (Allah) Willed, We verily, could make it salt (saltish undrinkable): why then do you not give thanks (to Allah). (70)**

(56-68 to 70, Section 2)

It is an important point to consider that attention has been drawn to possibility of making rain water as saltish. Consider formation of rain drop in a precise proportion and determined dimensions, around cosmic ash or minute salt particle. If salt content or size of the particle increases, what are the possibilities of formation of rain drop and its journey upto ground? What if the drop gets saltish by addition of pollutant particles while passing through different layers of atmosphere? Water flows and forms 'bodies' over and under ground. We already know its getting brackish by dissolving different salts. Also see notes on *rain*.

1483. **Then tell Me (Allah) about the fire which you kindle? (71)**

**Is it you who made the tree thereof to grow, or are We (Allah) the Grower? (72)**

We have made it a *reminder*, and

an article of use for the travelers. (73) (56-71 to 74, Section 2)



**1484. Your Lord (Allah), the Ever Most High All-Great. (74)**

(56-57 to 74, Section 2)

**1485. Lord (Allah) of the worlds-creations. (80)**

(56-75 to 80, Section 3)

**1486. And We (Allah) are nearer to him the (dying person) than you are, but you see not (85)**

(56-83 to 87, Section 3)

**1487. Your Lord (Allah), the Ever High All-Great. (96)**

(56-83 to 96, Sections 1 to 3)



## Surah-57 Al-Hadiid

**1488.All that is in the heavens and the earth glorify Allah, and  
He is the Ever All-Mighty, the Ever All-Wise.**

(57-1, Section 1)

**1489.His (Allah's) is the Sovereignty of the heavens and the earth;  
He gives life and He gives death, and  
He is Ever All-Powerful Able over all things.**

(57-2, Section 1)

**1490.He (Allah) is the first and the last, and  
the transcendent visible, and the immanent-unseen; and  
He is the Ever All-Knower of all things. (3)**

(57-3, Section 1)

**1491.He is (Allah) Who created the heavens and the earth in *six days*; then  
He established over the Throne.**

**He knows all that enters the earth and all that emerges therefrom, and all  
that comes down from the sky and all that ascends therein; and**

**He is with you wherever you may be.**

**And Allah is Ever All-Seer of what you do.**

(57-4, Section 1)

After informing about processes of *creation*, the statement "*He established over the Throne*," is followed by information about *management systems*, including issuance of ordinances, monitoring of implementation status in the heavens and the earth and between them. It is perhaps because of this, that Abdul Wadud has translated the term *Al-Arsh* as *the Control Post*. The term includes meanings of sovereignty, authority, rule. (Allah knows best!)

Also see verses and notes at 11-7, 25-59, 32-4, 50-38, and 41-10 to 12, particularly at 20-5.

For everyday physical management of universe see following verses:

"He (Allah) rules affairs from the heavens to the earth:

in the end (all affairs) go up to Him, *in a day*,

the space whereof is a thousand years of your reckoning. (5)

"Such is He, the Knower (Creator-Scientist) of all things, hidden and open, the Exalted (in power), the Merciful; (6)

(32- 5 & 6)

Another translation:

"*He (Allah) governs all affairs from the heaven to the earth*; then

it ascends unto Him *in time*

(*real time, same day, in a time, at the same time*)

whose measure has since been

a thousand years of your reckoning. (32-5)

(32-4 to 9, Section 1)

For another location or reporting or monitoring centre, consider following:

"The angels and the Spirit *ascend* unto Him *in a day*

the measure whereof is fifty thousand years:" 70-4

There are different forces and forms of creation at work in universe. Translations of some verses and explanations by Abdul Wadud, '*Phenomena of Nature and the Quran*', (pp.16-47), reproduced below, suggest reference to some forces at work in nature. "Two different roots of the word '*Malaaikaa*' are described in Arabic dictionaries. One is '*A L K*' (the letters: *ALIF, LAAM, KAAF*) which means *to send messages*. The other is '*M L K*' (the letters: *MIIM, LAAM, KAAF*) which means *power or energy*. All physical communication between two or more points in universe takes place through radiation. In fact, radiation is the manifestation of energy. Radiation waves, therefore, being the source of power and means of communication in physical universe are truly covered under the term '*Malaaikaa*'.

Some functions of *Malaaikaa*, as described in the Holy Quran are as follows:

- (i) Distribution of tasks all over the universe ('*Muqassimaati- Amran*' , 51-4), as described below.
- (ii) Planning and readjustment of shapes of innumerable contents of universe ('*Mudabbiraati-Amran*').

The Holy Quran also describes means of communication besides radiation waves:

"Allah chooses His messengers from amongst the '*Malaaikaa*'

and also from amongst the mankind.

Lo! Allah has infinite *vision* and *hearing*". 22-75

While mentioning *selection* or *commissioning* of messengers in such a vast universe of visible and non-visible mysteries, He informs about His *Vision* and *Hearing*, as majestically suit His Omniscience and Omnipresence. This also refers to His Personal Witnessing and Monitoring as suit His Magnanimity, as mentioned at different places in the Quran.

"By the (waves of *Radiation*)!

that are sent forth constantly for the benefit (of humanity).

Those that turn into powder (all that is incapable of survival):

and still those that diffuse and

make things differentiated one from the other; and

make the law of (construction and destruction) unveiled before the humanity,

so that one may be able to justify his existence by a positive act or

take warning from the destructive effect of a negative act.

Assuredly that which you are promised, must come to pass". 77-1 to 7

"By (the *radiation* waves)!

that scatter (energy);

by the (centrifugal and centripetal forces) that lift heavy weights;

by the ease and gentleness with which (energy waves) flow; and

by the distribution (of tasks) by Command;

verily, that which you are promised is true" 51- 1 to 5.

"By (the *radiation* waves)!

that undo (the bonds) with violence by penetrating (into materials), and

by those that undo (the bonds) with ease, and

by those that smoothly float, one exceeding the other

(in producing a particular type of effect) and

thus readjust the shape of things (in the universe)

by Command of their Lord:

that one day, everything that is in commotion,

will be in violent commotion." 79-1 to 6

Translations: Abdul Wadud

It is important to note that the Quran is not a book of physics or chemistry, etc, though it invites attention to reflect on material, management and moral aspects of life, creation and organization of universe as evidence to the Truth.

"Our Rabb! You have not created all this without purpose.

Glory to Thee!

Give us knowledge to discover the laws of nature,

To save ourselves from destruction." 3-191

**1492.His (Allah's) is the Sovereignty of the heavens and the earth; and unto Allah (all) things are brought back.**

(57-5, Section 1)

**1493.He (Allah) causes the night to pass into the day, and**

**He causes the day to pass into the night, and  
He is Ever All-Knower of all that is in the breasts (minds).**

(57-6, Section 1)

**1494. He is (Allah) Who sends down clear manifest Signs to His slave, that  
He may bring you out from darkness into light.**

**And verily, Allah is, with you,**

**indeed Ever Full of Pity, Ever All-Merciful.**

(57-9, Section 1)

**1495. And for Allah is the inheritance of the heavens and the earth.**

**And Allah is Ever All-Aware of what you do.**

(57-10, Section 1)

**1496. Know that Allah gives life to the earth after its death.**

**Indeed, We (Allah) have made clear to you the Signs. (17)**

(57-17, Section 2)

**1497. And in the Hereafter a severe torment, and**

**Forgiveness from Allah and His Good Pleasure.**

(57-20, Section 3)

**1498. That is the Gracious Bounty of Allah, which**

**He bestows on whom He wills,**

**And Allah is the Owner-Master of the Gracious-Bounty infinite.**

(57-21, Section 3)

**1499. Verily, that is easy for Allah (22)**

(57-22 to 24, Section 3)

"Naught befalls of calamity in the earth or in your selves,

except that in the Book,

earlier than that We (Allah) let it occur evident.

Verily, that is easy for Allah." (22)

Narrated Ibn Abbas (may Allah be pleased with him):

"Once I was behind the Prophet (Peace be upon him), and he said : 'O boy, I will teach you a few words:

- (a) Be loyal and obedient to Allah, remember Him always, obey His Orders, He will save you from every evil and will take care of you in all the spheres of life.
- (b) Be loyal and obedient to Allah, you will find Him near, i.e. He will respond to your requests.
- (c) If you ask, ask Allah,
- (d) if you seek help, seek help from Allah,
- (e) know that if all the people get together in order to benefit you with something, they will not be able to benefit you in anything except what Allah

has decreed for you. And if they all get together in order to harm you with something, they will not be able to harm you in anything except what Allah has decreed for you." (Tirmidhi)

"No calamity befalls, but by the Leave (Decision) of Allah, and whosoever believes in Allah, He guides His heart to the true Faith with certainty. And Allah is the Ever All-Knower of everything." 64-11

Shah Wali Allah [*Hujjat Allah Al-Balgha*, (The Conclusive Argument From God, p.37)] explains his understanding of '*the world of images*' (*Alam-al mithaal*):

"Be informed that many traditions of the Prophet (Peace be upon him) indicate that a *non-elemental* world exists in which abstract meanings are represented by quasi-bodily forms corresponding to them in quality. There, things take on their *materialization* in some form before they are materialized on earth. Thus when they come into existence they are the same in certain sense of *sameness*. Many of the things which are commonly assumed not to be '*bodily*', move and descend, although people can not see them."

**"Centred on any 'event' (spacetime point) there is the forward lightcone of future events that can be causally affected by that event, and the backward lightcone of past events that are capable of having influenced the event under consideration...**they are the same whichever observational frame of reference is used to define them...In between, however, is a large domain of points that are *space like* in relation to the original event. This means that they can transmit no physical influence to it. This *space like* domain is four-dimensional and different observers take different three-dimensional slices through it as they define their different loci of simultaneity..."

Polkinghorne, however, says: "I believe this argument to be fallacious. Each **observer's locus** of simultaneity is a *retrospective reconstruction*. No observer has knowledge of a distant event until it is unequivocally '*past*', that is to say it lies in that observer's backward lightcone. There is, therefore, no special privilege attaching to these distant events, prior to their actual occurrence, of a kind that would grant them atemporal existence. The argument cannot establish the reality of the future." (John Polkinghorne, *Faith, Science and Understanding*, p.134) In Polkinghorne's statement "**observer's locus**" is in fact *human locus*, whereas God is independent of spacetime. For Him "**lightcone of future events**" and "**backward lightcone of past events**" do not unfold, as for man, along '**arrow of time.**' For God "*prior to their actual occurrence*" and "*post occurrence*" are '*present*' outside the '*temporal*' frame. The Quran uses different tenses, even in one verse, on many occasions, relating to description of events before God. Also see discussion on *lightcone of future events* and *backward lightcone of past events*, in '*A Brief History of Time*', by Stephen Hawking.

This may perhaps be elaborated also in the light of scientific available information that things are first *soft-wared* (programmed) before they are *hard-wared*, fitting into the frame of this physical world. For the sake of explanation, perhaps,

an analogy may be considered between the world of images or illusions and the *soft-ware*.

But before and besides soft-waring and hard-waring, the Quran points towards some stages in creation as follows:

*Iraadah* (Intension):

"Verily, when He (Allah) intends a thing,  
His Command is 'Be' and it is!" 36-82

*Qada*: (Decision, Decree)

"..When He (Allah) determines a thing (a matter),  
He only says to it, 'Be, and it is.'" 19-35

*Amr*: (Command):

"To Him (Allah) is due the primal origin  
of the heavens and the earth.  
When He *decrees (determines)* a matter,  
He says (Commands) to it: 'Be, and it is.'" 2-117

Also see 3-47 and 40-68.

Besides Allah's Ever All-Powerful Command '*Kun Fayakuun*' (Be, and it is!), different processes instituted or installed by Him, have been explained in the Quran, in scientific terms, e.g., *Bada'* (produce something new), *Fatara* (create without previous model), *Khalaqa* (create from primordial material), *Sawara* (figure, picture, paint), *Baara'* (make, evolve, fashion).

Predetermination of movements and predestination of objects in cosmos is explained by the theory of expanding universe', which is mentioned in the Quran also (51-47). There are different ways of looking at it. "Perhaps the most distinctive aspect of Pannenberg's thinking has been his emphasis on the *role of the future*, conceived *not simply as the location of the fulfilment of divine purpose at the end of history, but as the locus of a retrospective drawing power, guiding history in the direction that God wills for it: 'it is from the future that the abiding essence of things discloses itself'*. There is in' Pannenberg's thinking a fundamental 'assumption of the *priority of the future over past and present*'." (John Polkinghorne, *Faith, Science and Understanding*, p.167)

The Quran tells us at many places that all things and events are pre-determined and programmed, e.g.:

"..Verily, for all things has Allah appointed a due proportion."  
65-3

"..And the Command of Allah is a decree determined." 33-38

However, before anything is created or released or any event is allowed to happen, *a decree is issued, permitting its happening*. Till then, i.e. before appearing or happening, it remains in the *software* or in the written form or it exists within the programme, if we can explain in the language of the modern computer:

Now re-examine another translation of verse 57-22:

"No misfortune can happen on earth or in your souls,  
but is recorded in a Decree,  
before We (Allah) bring it into existence.  
That is truly easy for Allah." 57-22

The Prophet (Peace be upon him) said:

"When Allah created the creation, He *wrote* in His Book, and He wrote about Himself (that), and it is placed with Him on the Throne, 'Verily, My Mercy overcomes My Anger.'" (Bukhari)

Universe is programmed and under complete *control*:

"If there were a Quran, with which  
the mountains were moved, or  
the earth were cloven asunder, or  
the dead were made to speak  
(This would be the one!).  
But, truly,  
the Command is with Allah in all things!  
Do not the believers know, that, had Allah willed,  
He could have guided all mankind?" 13-31

The miraculous Quran, is the fount of wonders of knowledge, and power (2-151), but *Amr* (Command) of everything is with God alone (13-31). Every ear which hears, or every eye which sees, or every heart which feels or every head which thinks can not (7-179) automatically receive or perceive what the Quran contains (e.g. *shifa*, *rahmah* 17-82). No doubt unto the light it guides (5-16). But for all this, the Quran requires basic qualification of being believer and God-conscious (2-2). Even for guidance it is His Will (2-142) For all events and happenings in the universe, everything is written in a programme (34-3, 36-12,). Before happening or coming into existence, everything or event again requires His *permission* (57-22). We may perhaps explain this to be like a *click* on the concerned *icon* of the *programme*, before it is made to run. Although things are programmed yet they require to be *commanded* or *keyed* before the programme goes into operation.

Re-examine 64-11:

"No kind of calamity can occur, except  
by the leave of Allah.." 64-11

"Nor can a soul die, except  
by Allah's leave;  
the term being fixed as by writing.." 3-145

"But you will not, except as Allah wills.  
For, Allah is full of Knowledge, Wisdom." 76-30

"..With Allah rests the end of affairs." 22-41

"..*Alaa lah-ul khalqu w-al amru*.." 7-54:

"Surely His (Allah's) is the *creation* and the *commandment*." 7-54



We generally perceive ourselves as free agents. But limitations are also obvious. Yet, such perceived freedom seems quite sufficient. (James W. Sire, *The Universe Next Door*, p. pp.92-93)

*Metaphysical picture presents a 'block universe': the unified totality of all spacetime events in their undifferentiated atemporal reality.* Within this *totality* there is an ordering (*earlier-latter*), what precedes from what follows, but no temporal ordering induced by the moving boundary between past and future. "Proponents of this view usually deny that the coexistence of the 'future' with the 'past' implies in any way a rigid determinism... Nevertheless...determinism is naturally compatible with a block universe...At the level of the scientific observation of physical process, primary causality would seem to be indistinguishable from a scientific naturalism...It seems strange that naturalism and primary causality can be so identical in their physics and so radically different in their metaphysics." (John Polkinghorne, *Faith, Science and Understanding*, p.136-138)

Also see notes at 55-5 to 9.

**1500.And Allah likes not any prideful boasters, (23)**

(57-22 to 24, Section 3)

**1501.Then verily, Allah, He is the Ever All Absolute Rich (free of all needs), the Ever All-Owner of praise. (24)**

"Those who are misers and enjoin upon the people miserliness, and whosoever turns away, *then verily, Allah, He is the Ever All-Absolute Rich (free of all needs), the Ever All-Owner of praise.* (24)

(57-22 to 24, Section 3)

**1502.Verily, Allah is Ever All-Strong, Ever Almighty. (57-25, Section 3)**

**"We (Allah) sent aforetime our apostles with Clear Signs, and sent down with them the Book, and the Balance, that men may stand forth in justice; and *We sent down iron in which there lies great force, and which has many uses for mankind, that Allah may test who it is that will help unseen Him and His apostles; for, Allah is Full of Strength Exalted in Might.*" 57-25**

The word '*sent down*' particularly used for *iron* in above verse (57-25), has generally been interpreted in metaphorical terms. But if we consider its literal meaning, '*being physically sent down from the sky*', it has scientific significance. Modern astronomical findings disclose that iron has come from giant stars in outer space. Heavy metals in universe are produced in nuclei of big stars. Our solar system can not produce iron on its own. Iron can only be produced in much bigger stars than our sun, where the temperature reaches a few hundred million degrees. When amount of iron exceeds a certain level in a star, it eventually explodes in, what is called *nova* or *supernova*. As a result, meteors containing iron scatter around the universe, until attracted by gravitational force of a celestial

body. **Iron did not form on the earth, but was *sent down* from exploding stars in space.**

"In addition, the 25th verse of Surat al-Hadid (57-25), which refers to *iron*, includes two interesting mathematical codes:

"Al-Hadiid is the 57th surah of the Qur'an. The numerical value of the word '*Al-hadid*' in Arabic (its *Abjad*) is again 57. The numerical value of the word '*hadid*' alone is 26. As seen also in the...periodic table, 26 is the atomic number of iron.

**1503.And Allah is Ever All-Forgiving, Ever All-Merciful; (28)**

(57-28 to 29, Section 4)

**1504.And that Gracious Bounty is in Allah's hand**

**to bestow it to whom He wills.**

**And Allah is Ever All Owner-Master of Great Bounty infinite. (29)**

(57-28 to 29, Section 4)



## Surah-58 Al-Mujaadilah

1505. Verily, Allah is Ever All-Hearer, Ever All-Seer.

(58-1, Section 1)

1506. And Verily, Allah is indeed Ever All-Forgiving, Ever All-Merciful.

(58-2, Section 1)

1507. And Allah is Ever All-Aware of what you do.

(58-3, Section 1)

1508. And Allah is Ever Witness over all things. (6)

(58-5 to 6, Section 1)

1509. Have you not seen that Allah knows

whatsoever is in the heavens and whatsoever is in the earth?

There is no secret conference of three but He is their fourth,

nor of five but He is their sixth,

nor of less than that or more but He is with them;

wheresoever they may be.

And afterwards on the Day of Resurrection,

He will inform them of what they did.

Verily, Allah is Ever All-Knower of all things. (7)

(58-7 to 10, Section 2)

1510. And Allah is Ever All-Aware of what you do.

(58-11, Section 2)

1511. Then Verily, Allah is Ever All-Forgiving, Ever All-Merciful. (12)

(58-12 to 13, Section 2)

1512. And Allah is Ever All-Aware of what you do. (13)

(58-12 to 13, Section 2)

1513. Allah has decreed: "Verily, I and My messengers shall be the victorious".

Verily, Allah is Ever All-Strong, Ever Almighty.

(58-21, Section 3)



## Surah-59 Al-Hashr

**1514.All that is in the heavens and all that is in the earth glorify Allah.**

**And He is the Ever All-Mighty, the Ever All-Wise.**

(59-1, Section 1)

**1515.He is Who (Allah) expelled those who disbelieved,  
among the people of the Scripture,  
from their homes into the *first exile*. (2)**

(59-2 to 5, Section 1)

Three Jewish tribes lived around Madina, *Banu Nadhir, Banu Quraidha, Banu Qainuqa'*. They had a pact with the Prophet (Peace be upon him), yet they hatched conspiracies against him. On one occasion Banu Nadhir planned to kill the Prophet (Peace be upon him). Because of conspiracy and treacherous breach of the pact, they were besieged. Ultimately they pleaded for safe exile. In this regard it was their first exile, *from Madina*. They settled in Khyber. Umar (may Allah be pleased with him), exiled them from Khyber and they went to Syria.

The use of the words '*first exile*' from Madina, *creates* a lot of curiosity to study series of exiles of Jews, in history:

"*Maghdzuub Alayhim* (1-7): In the general sense of the terminology, its lexicography and wider connotation, unique type of 'wrath', in every case, befell those who were angered upon, as the process of 'excision' in history! Each episode is exhibited quite conspicuously on the highway of history, presenting a unique example of admonishment and excision.

"The Quran is the Book for ever. Its statements hold good for the future as much as they have proved true in the past and stand test of the day. In the Tradition, the specific reference of this statement to the Jews in the past, also brings out curious aspects of the history of these people, as they were unique in

many respects of having been chosen. They were specially favoured. They represented a conspicuous class in their character and conduct. The consequential response to their behaviour and treatment meted out to them by different forces in history, are not only unique but exemplary. History has recorded many such accounts, e.g.:

"The first scourge that visited them in their own kingdoms set up by them, one each in northern and southern Palestine, was between 722 B.C., when the Assyrians ransacked their northern state expelling them from there and sending them in forced exile in Babylon, and 587 B.C., when Nebuchadnezzar destroyed the southern state in Palestine, pillaging Jerusalem and Solomon's Temple, in which idols were kept and worshiped by the Jews.. This is corroborated by the contemporary Jewish Prophet Isaiah (Peace be upon him), whose prayer to God, on the eve of the Assyrian invasion is recorded (Book of Isaiah, 2-6 to 8), in these words:

"O God! You have forsaken your people,  
the descendents of Jacob.  
The land is full of magic practices,  
from the east and from Philistia.  
The people follow foreign customs..  
Their land is full of idols and  
they worship objects  
that they have made with their own hands."  
(Book of Isaiah, 2-6 to 8)

"..They got respite when Cyrus, the great and just Persian ruler, who conquered Babylon and Palestine in 539 B.C., about 60 years after Nebuchadnezzar's onslaught, allowed the Israelites to resettle in their lost kingdom and rebuild Solomon's Temple.. They kept on living in peaceful condition for quite some time, compromising with Alexander's generals and, later, with the Romans, who displaced the Greeks. But their moral depravity, during this peaceful period when they enjoyed internal autonomy under their ruler 'Herod, the great' and his successors, had become proverbial.

"Mere reference to Salome, the dancing seductress, at whose bidding the ruling king from Herod's clan got Prophet John (Peace be upon him), the Baptist's head severed, would make the readers imagine the kind of degenerate Israelite society that existed before the second scourge of God visited their homes in 70 A.D... When the Roman generals thought enough was enough, they occupied Jerusalem, massacring thousands and thousands of them, destroying their Temple and ridding Palestine of Jewish presence till they reappeared, after about two thousand years, when the Turkish caliphate was dismembered at the close of World War I (1914-18).

"Perhaps the final judgement of God about the Israelites is contained in Quran's Surah 3-11-12:

"Ignominy shall be their lot, wherever they are found, except where they grasp a rope from God, and a rope from men".3-12

"The Quran closed the chapter of Israelite history in these words:

"God has dispersed them in the world as separate nations, some of them are righteous and some far from that" 7-168

(Quranic account of Israelites, Jafar Wafa, The Dawn, 12.1.2001)

"The experience of exile is central to Jewish self-consciousness. The pattern of exile began when the Babylonian empire carried off the inhabitants of the Judean kingdom in the 6th century BCE... After the destruction of the second temple (70 CE) and the crushing of the Bar Cochba revolt against Roman rule (135 CE), Jewish life in Palestine deteriorated.. From the 4th century the Christian Church imposed various discriminatory restrictions on Jews, and these have shaped the history of the Jews in Christian Europe upto the modern period. The Jews were expelled from England in 1290 CE, from France in 1394 CE, from different parts of Germany in the 14th and 15th centuries, from Spain in 1492 CE, and from Portugal in 1499 CE.. The Nazi massacres destroyed the old European communities (holocaust), and the center of Jewish Cultural life has shifted to Israel and the USA since 1945.

"Antagonism to Jews on religion, economic, or racial grounds (is known as *Anti-Semitism*). Prejudice against Jews was wide spread in the pre-Christian era, but active persecution of Jews is inextricably bound up with Christian attitudes towards them. They were accused of being deicides, collectively responsible for the death of Jesus (Peace be upon him). They were thought to desecrate the consecrated wafer used in the Eucharist, and to perform the ritual murder of Christian children whose blood went into the unleavened bread eaten at Passover. This latter accusation, known as 'blood libel', was often the excuse for Christian 'programs' (organized attacks against Jews), ending in pillage, rape and massacre. During the Middle Ages Jews were expelled from almost every country of Christian Europe. They were forbidden to own land or engage in the crafts, but were restricted to lending money at interest or to peddling.. The influence of Christianity on anti-Semitism may be seen by comparing the situation of Jews in Christian lands with that of the Jews in Islamic countries. In the latter they were second-class citizens, having to pay special taxes, but they were rarely forced to convert to another faith, or to live at the mercy of mob rule." (John R. Hinnels, Dictionary of Religions, pp.44-45, 119-120)

"Exodus, destruction of the Temple (71 C.E), persecution of Jews by Romans and Christians and also Jewish revolts provide some of the horrifying accounts of persecution of Jews. The latest examples of World War-II, and the detailed accounts of the holocaust, still vivid in memories and precisely preserved in the concentration camps are unforgettable! Persecution of Christians at the

hands of Jews is yet another darker chapter of human history." (Shahzado Shaikh, *The Gateway to the Quran*)

**1516. Then, verily Allah is sever in punishment. (4)**

**"That is because they opposed Allah and His Messenger; and whosoever opposes Allah, then verily Allah is severe in punishment" 59-4**

(59-2 to 5, Section 1)

**1517. But Allah gives authority to His Messenger over whomsoever He wills.**

**Allah is Ever All-Powerful Able over all things. (6)**

(59-6 to 10, Section 1)

**1518. Verily Allah is severe in punishment. (7)**

(59-6 to 10, Section 1)

**1519. And Allah witnesses that they verily are liars. (11)**

(59-11 to 17, Section 2)

**1520. Verily, Allah is Ever All-Aware of what you do. (18)**

(59-18 to 20, Section 3)

**1521. He is Allah, The One, beside Whom there is no other god except He the Ever All-Knower of the unseen-invisible and the seen-visible. He is the Ever All-Beneficent, the Ever All-Merciful.**

(59-22, Section 3)

**1522. He is Allah, The One, beside Whom there is no other god except He the Ever All-Sovereign Supreme, the Ever All Holy One, the Ever All-Preserver-Giver of Peace, the Giver of Faith, the Protector-Guardian, the Ever All-Mighty Majestic, the Ever All Powerful-Compeller, the Ever All-Superb Most Great Exalted-Glorified is Allah from all that they associate (unto Him).**

(59-23, Section 3)

**1523. He is Allah, the Ever All-Creator, the Ever All-Inventor-Originator, the Ever All-Modeler-Fashioner. To him belong the Most Gracious-Beautiful Best Names (His Alone are the Names-Attributes of Perfection). All that is in the heavens and the earth glorify Him, and He is the Ever All-Mighty, the Ever All-Wise.**

(59-24, Section 3)

*"Oneness of All Power and the Most Beautiful Best Names: The Name Allah comprehends all the Most Beautiful Best Names and Attributes, all together. The Quran uses the terminology Asmaa-ul Husnaa. It is for the sake of explanation that*

they are separately mentioned as Essence, Attributes and Qualities. Ali (may Allah be pleased with Him) said that Allah's Attributes are not separate from His Name. In all these aspects, He is the Same One.

"It is included in the meaning of Allah that He is the Only One Alone Who is worthy, ought to be and should be obeyed, worshiped, and feared with complete devotion and duty in all sincerity, and Who Commands and can compel for and receive worship. The concept is naturally imbued in the very nature of creation. Perplexity and wonder are inherent in all His Words and Works. In critical conditions one invokes Him out of his inner psychological and inherent urge. Awe and glorification of His Majesty are inbuilt in nature,

with natural tendency to submit to Allah.

"Those who believe, and  
whose hearts find satisfaction in the remembrance of Allah;  
For, without doubt,  
in the remembrance of Allah  
do hearts find satisfaction." 13-28

"He has Power to command and compel all His creation into submission-obedience and to establish order and organization in the universe. All creations are manifestations of His wondrous works, which are in no way comparable to His Own Being. He is un-encompassable. He is perplexing beyond comprehension.

"There is repetition of the term Allah in verse 112-2, immediately after its mention in verse 112-1. Prof Karar Hussain quoting Aqa Taliqani, explains that in verse 112-1 Allah has been mentioned as Ahad, reflecting Unity of His Essence, whereas in verse 112-2, it repeats His High Exalted Name, Allah, to reinforce emphatically the Oneness of His Attributes that He is the Same One Allah as As-Samad, also. (Prof. Karar Husain, *Quran jo Mutaali-o*, (Study of Quran) pp.84-85) (Shahzado Shaikh, *The Gateway to the Quran: the part, titled 'Allah'*, provides detailed discussion on comparative religion and God.)





## Surah-60 Mumtahinah

1524. **And I (Allah) Am Ever All-Aware  
of what you conceal and what you reveal. (1)**  
(60-1 to 3, Section 1)
1525. **And Allah is Ever All-Seer of what you do. (3)**  
(60-1 to 3, Section 1)
1526. **Verily, You only You (Allah) are  
the Ever All-Mighty, the Ever All-Wise. (5)**  
(60-4 to 6, Section 1)
1527. **Then, verily, Allah, only He is the Ever All-Rich (free of all needs)  
the Owner-Worthy of all thankful-praise. (6)**  
(60-4 to 6, Section 1)
1528. **And Allah is Ever All-Powerful.  
And Allah is Ever All-Forgiving, Ever All-Merciful.**  
(60-7, Section 2)
1529. **Verily, Allah loves the equitable just. (8)**  
(60-1 to 9, Sections 1 & 2)
1530. **Allah is Ever All-aware of their faith.  
Allah is Ever All-Knower, Ever All-Wise.**  
(60-10, Section 2)
1531. **Verily, Allah is Ever All-Forgiving, Ever All-Merciful.**  
(60-12, Section 2)



## Surah-61 As-Saf

**1532.All that is in the heavens and all that is in the earth glorify Allah, and He is the Ever All-Mighty, the Ever All-Wise.**

(61-1, Section 1)

**1533.It is most hateful with Allah that you say that which you do not. (3)**

(61-2 to 3, Section 1)

**1534.Verily, Allah loves those who fight in His Cause in ranks, as if they were a solid structure.**

(61-4, Section 1)

**1535.And Allah guides not the transgressing evil livers.**

(61-5, Section 1)

**1536.And Allah guides not the wrongdoing people. (7)**

(61-7 to 8, Section 1)

**1537.But Allah will perfect His Light. (8)**

(61-7 to 8, Section 1)

"They intend to put out the Light of Allah with their mouths. *But Allah will bring His Light to perfection*, even though the disbelievers hate." 61-8

**1538.He is (Allah) Who has sent His Messenger with the guidance and the religion of Truth, for, He (Himself) makes it victorious over all religions, and even though the polytheists be averse.**

(61-9, Section 1)



## Surah-62 Al-Jumu'ah

1539. **All that is in the heavens and all that is in the earth glorify Allah,  
the Ever All-Sovereign-Supreme,  
the Only Holy One,  
the Ever All-Mighty, the Ever All-Wise.**

(62-1, Section 1)

1540. **"He is (Allah) Who has sent, amongst the unlettered,  
a Messenger from among themselves,  
to rehearse to them His Signs,  
to sanctify them, and  
to instruct them in the Book and the Hikmah (Wisdom); (2)**

(62-2 to 4, Section 1)

*"Tilaawat:* Literally, it means to *follow*, read: study the Quran with *assimilation, understanding and reflection*, (73-4) to be *put into practice* (73-5). For this one should preferably *'follow'* the dictum given in 73-8 to 10, 74-2 & 3.

"Most people remain intensively attached to and spiritually satisfied with the rhythmic echoes of heart and ecstasies of faith, at the initial step of '*reading*' without study, assimilation, understanding and reflection. They don't apply the spiritual advantage available in this exercise to their material world of creation. In this connection, glorious example of Umar (may Allah be pleased with him) needs to be studied. He did not stop just at the initial spiritual experience. He sets a model for emulation. He put into practice the Quranic claim that its teachings make man perfect, mankind prosperous and world a real welfare state. Make a comparative study of his rule with his contemporary Roman, Iranian, Chinese, and Indian Empires and verify the verdict of world history even upto and after hot and cold World Wars

"*Tazkiaah*: Purification of 'self' - mind and body (74-4 to 7). The 'reading' unfolds the knowledge about what and how to 'purify', and why. (74-4 to 7, 73-2 to 10). It clearly explains that success and failure depend on taming of the 'self'. (91-9 & 10):

"Truly he succeeds that *purifies* it (*self*)" (9)

and he fails that corrupts it (*self*)" (10) 91-9 & 10

"Again here also many people remain mostly devoted in '*personal piety*' without perfecting in plurality its unlimited scope. This generally leads to dichotomy in individual private and collective public life. No doubt, without firm standing on the strength of one's own personal character, neither leadership can lead nor disciple can follow. But for the second part of this mission, it is necessary that collective character or culture is developed on 'purity' as envisaged in the concept of '*Tazkiaah*'. Consider the most simple 'oath', in those circumstances, administered during the first Pledge of Aqaba, which spearheaded movement into Madina and turned the course of history of the globe: (a), We will not worship any but One God, (b). We will not steal, (c). Nor commit adultery, (d). Nor kill our children, (e). Nor will we slander our neighbour, and (f). We will obey the Prophet (Peace be upon him) of God. At the time of second pledge of Aqaba, "when seventy three men and two women came forward.. and took oath.. the Prophet Muhammad (Peace be upon him), named twelve of the chiefs of these men, and said 'Moses (Peace be upon him) chose from amongst his people twelve leaders. Ye shall be sureties for the rest, even as were the Apostles of Jesus (Peace be upon him); and I am surety for my people'. And the people answered, '*Amiin*', So be it." (Muir's Life of Muhammad, vol.ii, pp. 216, 232, A Dictionary of Islam, Thomas Patrick Hughes). Thus the foundation for the first community based organization (CBO, in the modern terminology) for Madina was laid and a master trainer was arranged for them from Makkaah.

"This is basically important because human energies and time are limited. If these are wasted after pursuits of '*Taaghhuut*', (lusts and lures) there remains little available for the right application, for higher ideals. Firstly because, it leave no room for righteous pursuit and secondly it damages the capacity so badly that it leaves man incapacitated to bear the burden of responsibility and guidance. The Quran categorically explains that '*believers*' who have accepted the responsibility and act under guidance with dedication and who have prepared themselves with proper, planning, and training, can come out victorious even in situations of adverse ratio of 1:10 in terms of men, material and resources, (8-65)- the Quran links it with 'understanding' and 'steadfastness' (*sabiruun*) of those who 'believe' (*mu'minuun*) in the laws and follow the rules, which is the basic requirement of discipline and dedication in battle or warfare. It further explains that 'one hundred' can 'vanquish' one thousand of those who 'disbelieve' (*kafaruu*, don't believe, violate laws, rules, discipline). But, if the believers are not well grounded in the faith and have 'weakness' (*dza'fan*), which may include that of discipline, training, effort, etc., in the faith, the ratio may fall to 1 to 2, (see 8-66).

"*Teaching of the Book*: It has to be in sequence, with continuity and constancy, with meaning, in detail, with the objective of understanding and implementation of its Commandments. Some of them are highlighted in Dos and Don'ts (e.g. 22-41, 70-22 to 35, 25-61 to 70 and again in same Surah 25-71 to 76). This legislative prescription is further subject to the proviso of 2-2 to 4. The success is guaranteed in 2-5, and at many other places. '*Reading*' is far easier than '*Teaching*'. The latter is much more intense, deep and requires thorough understanding and command. This becomes possible when '*Tilaawat*' lays firm foundation and '*Tazkiaah*' raises a high stature in strong structure.

"(They are) those who, if We (Allah) establish them in the land, establish *regular prayer* and give *regular charity*,

*enjoin the right and forbid wrong..*" 22-41

"This is the *Book*; in it is guidance sure, without doubt, to those who fear Allah: (2)

Who believe in the Unseen, are steadfast in prayer, and spend out of what We (Allah) have provided for them (3)

And who believe in the Revelation, sent to you, and sent before your time, and have *assurance of the Here-after*. (4)

They are on (true guidance)

from their Lord-Master-Owner-Sustainer (Allah), and it is these who will prosper." (5) 2-2 to 5

"Dedication to '*learning and teaching*' has been bracketed with the high institution of '*Jihaad*', (9-122).

"Nor should the believers all go forth together:

If a contingent from every expedition remained behind, they could devote themselves to studies in the *Diin* and admonish the people when they return to them,

that thus they (may learn) to guard themselves (against evil)." 9-122

It is also extremely essential to acquire most modern knowledge, technology and information.

"*Teaching of Hikmah*: Both in word and deed, it flows from and in conformity with '*Teaching of the Book*'.

"For better grounding in '*Tilaawat*' and '*Teaching of the Book*', and for acquiring firmness in '*Tazkiaah*', the Quran essentially prescribes following:

*Tafakkur* (Think)

*Tadabbur* (Deliberate)

*Ta'aqqul* (Reason)

One of the most important bestowments that come with *Hikmah* is the '*Hukm*', i.e. 'power-sovereignty' is granted. All forms of '*Hidaayah*' (Divine Guidance') available, operate through the 'software engine or vehicle' of *Hikmah*

(although not exactly but nearly translated as power-wisdom). One who is bestowed *Hikmah* gets 'all good and abundance'.

"Depending upon progress made and strength gained in exercises mentioned above, the Mission may now, take a concrete shape. Now comes the most dynamic phase, where resistance is bound to develop not necessarily only on the Manifesto or the Charter, and not mainly on the second part of the formulation of faith (i.e., first *kalimaah*) but basically due to and on the first part of it i.e. basically on '*Laa ilaaha*' and consequently, on its second part also i.e. '*illallaahu*'. There are many people, including some of the People of the Book, who believe in God, and at the same time conjecture or conceive other gods, too. So, it is not the basic problem for them to believe in God, (the second part of the Islamic formulation of Faith). But many people violently reject the Oneness and associate all possible they can conceive as gods, beside the Only One God, Alone. It is here that active and violent resistance has been perpetrated through out the history of revealed religion based on Monotheism. This concept (Faith) explaining the way of life based on unity and universality of one law (Monotheism) governing all existence, was inconceivable out of ignorance, and was resisted out of arrogance. This still continues under one or the other doctrine or dogma, although science is increasingly clarifying many misconceptions about it. Science has now set its direction in search of the '*Unified Law*' (Unification Theory, which is leading science to the basic theme of Monotheism).

"For preparing to cope up with or to counter the active resistance, or violent rejection, understand very carefully and deeply *Surahs* 109, 112, 113, and 114.

"Say: 'O you who reject Faith! (1)

I worship not that which you worship-obey, (2)

Nor will you worship *That* which I worship-obey (3),  
and I will not worship that

which you have been wont to worship-obey (4),

Nor will you worship *That* which I worship-obey (5)

To you be your way, and to me mine, *Diin*." (6) 109-1 to 6

"Say: 'He is Allah, the One and Only (1),

Allah, the Eternal, Absolute (2),

He begets not, nor is He begotten. (3)

And there is none like unto Him" (4) 112-1 to 4

"Say: 'I seek refuge with the Lord of the dawn, (1)

from the mischief of created things." (2) 113-1&2

"Say: 'I seek refuge with the Lord-Sustainer of mankind (1)

The King of mankind (2)

The God of mankind." (3) 114-1 to 3

"Importance of this recommendation may need to be re-emphasized due to historical experience and amount of clarity and understanding demanded by

verses 5 to 7 of *Al-Faatihah*. The opportunity of manifest success can become obscure or even turn into failure, only and mainly because of own weakness due to little grounding or weakness of faith in these Surahs, i.e. 109, 112, 113-1 to 2, and 114. Importance of training and *Tazkiaah*, has already been emphasized.

"*Teaching of the Book* and *Teaching of Hikmah* are taken up with the objective of discharging the high responsibility entrusted in 3-110, i.e.:

"You have been best of peoples, ever raised up for mankind,  
You enjoin *Al-Ma'ruuf*(right) and forbid *Al-Munkar* (wrong.)".

3-110

"This seriously demands discipline and organization. Severity of this demand may increase with the degree of resistance. But success, 'manifest and sure' (*Fath Mubiin*) is guaranteed. At this point it may be necessary to distinguish *Jihaad* from *ordinary struggle* and also from *intolerance*.

"The term *Jihaad* means struggling, exerting one's latent power and exhausting all potential to achieve a (noble) cause. (It does not take myopic view in the individualistic and self styled sense.) This word and its various derivatives have been frequently used in the Quran, the Sunnah and the religious literature of Islam. According to some scholars *Jihaad* forms such an essential part of Muslim religious practice that it constitutes the sixth pillar of Islam. (It is *organized, directed and declared* as an *institution, not sporadic, and it must be distinguished from 'qitaal' (fighting)* (e.g., see 2-217).

"Islam allows war (as laid down) not for its own sake (or just for the sake of it), but for the noble purpose of protecting human life and its intrinsic values. In fact, the permission to take up arms and engage in battle under certain circumstances stems from the noble aim of protecting and respecting the life, dignity of man, and the right of humanbeings to shape their destiny by their own free will and independent endeavour (against their violation and terror)." (*Jihad and Islamic world-view*, Muhammad al-Ghazali, The Dawn, 25.8.2000)

"O you who believe! If you help (the Cause of) Allah,  
He will help you and make your foothold firm" 47-7

**1541.And He is the Ever All-Mighty, the Ever All-Wise. (3)**

(62-2 to 4, Section 1)

**1542.That is the Gracious Bounty of Allah;**

**which He bestows on whom He wills.**

**And Allah is the Master-Owner of Gracious-Bounty infinite. (4)**

(62-2 to 4, Section 1)

**1543.And Allah guides not the wrongdoing people.**

(62-5, Section 1)

**1544.And Allah is Ever All-Aware of the wrong doers. (7)**

(62-6 to 8, Section 1)

**1545.And Allah is the unparalleled Most Munificent Provider.**

(62-11, Section 2)



## **Surah-63 Al-Munaafiquun**

1546. **And Allah bears witness that the hypocrites are indeed liars**(1)  
(63-1 to 8, Section 1)
1547. **Verily, Allah guides not the transgressing evil living people.** (6)  
(63-1 to 8, Section 1)
1548. **And to Allah belong the treasures of the heavens and the earth;** (7)  
(63-1 to 8, Section 1)
1549. **And all Power-Glory-Honour belong to Allah.** (8)  
(63-1 to 8, Section 1)
1550. **And Allah is Ever All-Aware of what you do.** (11)  
(63-9 to 11, Section 2)





## Surah-64 At-Taghaabun

**1551.** All that is in the heavens and all that is in the earth glorify Allah;  
to Him belongs the Supreme-Sovereignty, and  
to Him belong all the thankful-praises.  
And He is Ever All-Powerful Able over all things.

(64-1, Section 1)

**1552.** He is (Allah) Who created you, but  
some of you are disbelievers and some of you believers, and  
Allah is Ever All-Seer of what you do.

(64-2, Section 1)

**1553.** He (Allah) created the heavens and the earth with Truth, and  
*He beautified shaping you and made good, so well shaped, your beauty!*  
And unto Him is the final returning journey.

(64-3, Section 3)

**1554.** He (Allah) ever knows well,  
all that is in the heavens and all that is in the earth.  
And He ever knows well, what you conceal and what you disclose.  
And Allah is Ever All-Aware of what is within the breasts.

(64-4, Section 1)

**1555.** And Allah is Ever All-Absolute Rich (free of all needs),  
Owner-Worthy of all thankful-praise.

(64-5 to 6, Section 1)

**1556.** Say (O Muhammad): 'Yes, By my Lord! you will certainly be resurrected,  
then, you will surely be informed of what you did; and  
that is easy for Allah.' (7)

(64-7 to 8, Section 1)

**1557.And Allah is Ever All-Aware of what you do. (8)**

(64-7 to 8, Section 1)

**1558.And Allah is Ever All-Knower of all things. (11)**

(64-11 to 12, Section 2)

**1559.Allah! There is no god except Him.**

**And in Allah (Alone), therefore, let the believers put their trust.**

(64-13, Section 2)

**1560.Verily Allah is Ever All-Forgiving, Ever All-Merciful.**

(64-14, Section 2)

**1561.Allah! with Him is reward infinite. (15)**

(64-15 to 17, Section 2)

**1562.And Allah is Ever Most Appreciating Responsive, Ever All-Forbearing.**

(17) (64-15 to 17, Section 2)

**1563.(Allah) Ever All-Knower of the unseen-invisible and the seen-visible,  
the Ever All-Mighty, the Ever All-Wise. (18)**

(64-15 to 18, Section 2)



## Surah-65 At-Talaaq

1564. And whosoever keeps his duty, fearing, to Allah,  
He will make a way out for him, (from every difficulty). (2)  
(65-1 to 7, Section 1)
1565. And (Allah) provides him from whence he never could count on.  
And whosoever puts his trust in Allah, then, He suffices him.  
Verily, Allah accomplishes His Decree.  
Indeed, Allah has set a measure for all things. (3)  
(65-1 to 7, Section 1)
1566. And whosoever keeps his duty *fearing*, to Allah,  
He makes his matter easy for him. (4) (65-1 to 7, Section 1)
1567. And whosoever keeps his duty *fearing*, to Allah,  
He will expiate from him his sins and multiply mighty reward for him. (5)  
(65-1 to 10, Section 1)
1568. "Let the women live (in '*iddat*,') in the same style as you live,  
according to your means: annoy them not, so as to restrict them.  
And if they carry (life in their wombs), then  
spend (your substance) on them until they deliver their burden: and  
if they suckle your (offspring), give them their recompense: and  
take mutual counsel together, according to what is just and reasonable.  
And if you find yourselves in difficulties,  
**let another woman suckle** (the child) on the (father's) behalf." (65)  
(65-1 to 7, Section 1)

See notes at 2-233.

Also consider some aspects of *social systems* working in *nature*:

Breeding groups of some mammals, such as foxes, badgers and jackals, and a

few birds often include non-breeding individuals, dubbed "*helpers*," that seem to share chores of bringing up youngsters. Studies suggest that they have ***better record of reproductive success than those with no helpers***. Indeed, discovery of helpers, who are usually *close relatives* of a breeding individual, helped to support theory of ***kin selection*** that was devised in 1960s, by Bill Hamilton, renowned zoologist.

According to study published in the Journal of Zoological Society of London, Rosie Woodroffe and David Macdonald of Oxford University, found that, in groups without helpers, as many as four cubs survived for at least a year. Groups with one helper raised as many as six. And those with three helpers managed to go as far as 11. Strong evidence, on the face of it, for Hamilton's theory. Those groups that had the most helpers, and produced the most offspring, also occupied the territories richest in the sorts of habitat (meadows and deciduous woodlands) that worms prefer to live in. (*Animal behaviour: Helpless badgers*, The Economist April 15th 2000)

**1569. Allah never charges any 'self' except that which He has given it.**

**Allah soon makes relief easy after hardship, . (7)**

(65-1 to 7, Section 1)

**1570. Allah the Only One, Who has created seven heavens, and of the earth (earthen material) like them,**

**His Command (Law) descends among them, that you may know that**

**verily, Allah is Ever All-Powerful Able over all things.**

**And that Allah verily encompasses all things in Knowledge (Science).**

(65-12, Section 2)

Another translation:

"Allah is He Who created seven Firmaments, and of the earth a *similar number*..." 65-12

The simplest understanding could be that there are as many firmaments as earths, all in harmony, and versa versa also must be true, or for every earth-like planet there is similarly a harmonious and compatible firmament. God Knows better.

In this connection, examine certain related verses, e.g., 67-3, 2-29, 17-44, 71-15, 78-12, 23-17. Also consider following:

A cold, heavy *super-earth* has been found orbiting a distant star, using a method that holds promise for detecting faraway planets that closely *resemble our own*, The planet weighs 13 times as much as our earth and is orbiting a star about 9,000 light years away. It is about as distant from its star as Jupiter and Saturn are from our sun. (Reuters)

Let us examine scientific terminology used by the Quran, in above verse (65-12):

*Al-misaalu: in unison, in harmony*

*Masala*: be like, resemble, stand before some one

*Mishun*: similitude, like, similar, equal, same as

*Mislu zaalika*: in like manner

*Mislehim*: two equivalents of them

*Masalun*: comparison, parable

*Timsaalun*: image, statue, imitate, make one's self similar to

*Tamasala*: seem like

*Imtasala amara*: obey order of

*Imtasala tariqatahu*: follow another's custom or conduct

*Misaalun*: model, quantity, form

*Masaalatun*: task

*Masiilun*: illustrious

*Amsalu*: the best, closer to perfection, ideal, meta- superior

*Tamaasulun*: equality in number, unity in kind

*Tamsiilun*: assimilation, analogy, allegory

*Ardh*: **planet earth and its kinds**, terrestrial globe, soil, land, ground, country, **ardh (earth) in contrast to samaa' (heaven)**, **lower in contrast to upper**, part of earth out of waters

*Ahaata*: watch, guard, attend to

*Hawwata*: surround, enclose, encompass, wall in, hedge round

*Ahaataba*: invest, be fully master of science, art or profession

*Hawwata*: superintendent, manager, furnisher, tax-gatherer

*Ahwat*: most prudent

*Ihtiyaatun*: siege, blockade, caution, circumspection

*Muhiitun*: circle, circumference, periphery

Seven heavens and, *compatible with them (like them)*, the *earthen-material (matter, earth)*, have all been created in *harmony* with each other. Furthermore, *seven-fold* or *seven-plane* heavens, also fit one *above* the other, under *unified law*, with all their similarly compatible contents, e.g. planets (earthen-material), etc. For the sake of explanation, this similarity may perhaps be drawn further down to the basic model like *atom* and its contents, i.e. like electrons, positrons etc. arranged in orbits one above the other in different planes. Furthermore all contents (protons, neutrons, positrons, electrons, etc.) like celestial bodies are all in a system of compatible numbers, weights, charges, etc.

Something pervades heavens (some physical state or existence; its not *nothingness*), with celestial content, e.g., earthen-material bodies, all in compatibility and harmony, obeying same laws. Physical laws of creation and

existence apply similarly to heavens and earths (planets etc.). Heavens (*samaawaat*) have been referred as plural and earth (*ardh*: earthen material) in singular. The earthen-material took form according to the design of and in harmony with skies i.e. according to *geodesy*. Some scientists believe that physical laws break or change at different planes of *existence* (creation). But those who are working on Unified Theory, believe that it is according to different planes of *existence* (creations, dimensions) that laws apply accordingly. Later statement seems to be more plausible, that laws do not break at different planes of existence, but they change accordingly, but over all Unified Law for total system remains supreme. Re-examine verse 67-3 (seven heavens one above another) and following statement in verse, 65-12 (above):

"His *Command (Law)* descends among them that you may know that verily Allah is Ever All-Powerful Able *over all things*": His Unified Law comprehends and applies down to everything (seven heavens one above another).

Consider this again in the light of statement following in the same verse:

"And that Allah verily encompasses all things in Knowledge (Science)".  
65-12

Dr Nurbaki says: "The cosmos represents diversified concentric magnetic layers...earth is surrounded by seven magnetic fields..., these are:

- i. The spatial field of our Solar System (the First Heaven),
- ii. The spatial field of our galaxy,
- iii. The spatial field of our Local Cluster of galaxies,
- iv. The central magnetic field representing collectivity of galaxy clusters,
- v. The cosmic band represented by quasars,
- vi. The field of the expanding universe represented by the receding galaxies,
- vii. The outmost field (enveloping the megaverse?)

(Dr Haluk Nurbaki, *Verses from the Holy Koran and the Facts of Science*, pp.172-173)

Stephen Hawking points out difficulty in understanding more than three dimensional world: "It is often helpful to think of *four dimensional coordinates* of an *event* as specifying its position in a four-dimensional *space* called *space-time*. It is impossible to imagine a four dimensional space. I personally find it hard enough to visualize three dimensional space! However, it is easy to draw diagrams of two-dimensional spaces, such as the surface of the earth."

Stephen goes on to explain: "A remarkable feature of the first kind of Friedman model is that in it the *universe is not infinite in space, but neither does space have any boundary*. Gravity is so strong that *space is bent round onto itself*, making it rather *like the surface of the earth (mislahunna: like earth; then vice versa should also be true that earth is befitting space)*. If one keeps traveling in a certain direction on the surface of the earth, one never comes up against an impassable barrier or

fall over the edge, but eventually comes back to where one started. In the first Friedman model, *space is just like this*, but with *three dimensions instead of two for the earth's surface*. The fourth dimension, time, is also finite in extent, but it is like a line with two ends or boundaries, a beginning and an end. We shall see later that *when one combines general relativity with the uncertainty principle of quantum mechanics, it is possible for both space and time to be finite without any edges or boundaries.*" (*A Brief History of Time*, pp. 25, 47-48)

Also see notes at 67-5, and 38-38.

Let us see some facts about our earth which is not mere lump or mass. So are all other planets and celestial bodies designed and made up with material manifest of purposeful science and artistry enveloped with love and care.

*Earth*, a sphere, slightly flattened towards the poles, is the third nearest planet to the sun, having its orbit between those of Venus and Mars. It has one satellite, called moon.

Earth is made of many different materials and several parts. It comprises, gaseous *atmosphere*, liquid *hydrosphere* and solid *lithosphere*. The lithosphere consists of three layers: *crust* (*lithosphere* is sometimes called *crust*), *mantle* and *core*.

At the centre, *inner core*, very dense and solid magnet is surrounded by very hard *outer core*. Both parts are probably made of alloy of iron and nickel. *Mantle*, formed from *molten rocks*, mostly solid, is believed to consist of silicate rocks. *Movement of molten rock in mantle* causes continental drift and sea-floor spreading.

Above *mantle* is outermost part of earth, *crust* (top of mantle, which includes tectonic plates), made of mostly granite, basalt, rocks and minerals. *Crust* consists of outer layer of soil lying on a mass of rock. It is about 30 km thick on land and about 10 km under seas.

Outer surface of crust is covered by *continents* and oceans. Continent rises steeply from ocean floor, with a wide range of geological and geographical features. There are seven continents. *Continental Drift* describes how continents move over the surface of the earth, a part of the study of plate tectonics. Some scientists think that continents have gradually moved apart from one large land mass, called *Pangaea*, and millions of years in future, *continental drift* will move Australia nearer to Asia. *Tectonic Plate* (section of earth's crust, made of continental crust and oceanic crust), moves as a single piece. There are seven major tectonic plates on surface of earth and several smaller ones. Where two or more moving plates meet, the surface may bend or crack and earthquakes or volcanoes may occur. Along edges of the plates are regions where volcanoes and earthquakes happen. Rocks fold and buckle where tectonic plates meet.

*Stratum* is a layer in sedimentary rock, varying in thickness from less than a centimetre to many metres, normally horizontal.

*Continental Divide* is a chain of high mountains which separates one part of a continent from another. *Continental Shelf* is the land which lies under sea

surrounding the continents. Width of the shelf varies from a few kilometres to about 400 kilometres. It slopes gently seawards. At the edge of continental shelf, sea-bed drops away very steeply. *Oceanic crust* is the inner and denser part of the earth's crust. It lies beneath oceans, but also partly continues beneath continents. The Oceanic crust is about 5 kilometers thick. It is made largely of sima.

At this point, it may be interesting to quote verse 86-12:

"And by the Earth which *opens out*

(for the gushing of springs or the sprouting of vegetation)," 86-12

*Sadi-i:* split, cleavage, crack, break, fissure, crevice, rift, interstice, rent, fracture.

*Sada-a:* uncover, unearth

Dr Nurbaki gives following translation and commentary in this regard:

"By (the token of) the earth, with its *fractures*:

Surely, this is a decisive word." 86-12

Earth is not just a solid compacted ball. Its composing parts are properly and proportionately cut, pieced, etched and embroidered. Hills and mountains (earth wrinkles), are formed through cleavages and convergence, as folds and pilings. The process continues.

"...The present appearance of the earth has been prepared by the computerized currents in.. magma. The continental land areas of the earth were once joined together. Convection currents first produced a crack in the middle of the Atlantic Ocean, and this fissure then spread towards both sides separating the continents from each other. This phenomenon.. drift..(separation) was completed 50 million years ago and the globe assumed its present features, although the drift still continues at the rate of 5 cm per century. However, the fissures in the crust which divided the continents are still there.

"The first great fissure, the Mid-Atlantic Ridge, starts from the outskirts of Greenland in the north of the Atlantic Ocean, and stretches south all the way to the Antarctic. The second global crack follows the Pacific coast of North and South America. The third important rift... passes in great part under the landsurface of the earth. It leads through South Asia, passes under the Himalayas and continues through Turkey.

Besides these there are numerous other small fissures. All these cracks are regarded as *earthquake zones*...

"However, upwelling magma piles up and solidifies to form new crust fracture zones, mountain ranges are formed, and the fissure is virtually embroidered on both sides by divine needle work. Indeed it is decreed..."*the mountains prevent earth quakes,*" 16-15 (see 21-31 also).

"On the other hand, a plate of crust may plunge under another in what is called a *subduction zone*. For example, when the oceanic crust and land crust met in



a fissure called the Peruvian-Chilean plate at the Southwest American coast of the Pacific Ocean, the famed Andean Mountains emerged along the subduction zone.

"Thus the matter rising from the mantle in the middle of oceans congeals, forming masses of gigantic plates that recede from each other. Another mode of this cleavage process has resulted in the famous Tonga trench, which has been formed by the submergence of the oceanic plate, thus producing a lateral depression. (Dr Haluk Nurbaki, Verses from the Holy Quran and Facts of Science, pp. 347-353). Consider following report, what they call *geological freak*:

Several companies are looking to harness *hot dry rock* (HDR) temperatures of up to 300 degrees Celsius to unleash green energy. HDR lies in hot granite rocks located about five km below, whose heat from its core has been trapped beneath layers of insulating rock. This nature's bounty may help Australia generate electricity, more than its known oil or coal reserves, and at cheaper prices than wind and solar alternatives.

"This is the best spot in the world, a *geological freak*," Geodynamics managing director Bertus de Graaf said. "It's really quite serendipitous, the way the elements - temperature, tectonics, insulating rocks - have come together here."

United States, the Philippines, Iceland, New Zealand and Japan already produce commercial geothermal electricity, using naturally occurring steam from underground reservoirs and springs, rather than renewable dry rock technology, Australians are developing. (Paul Marriott, *Energy from hot rocks*, Reuters,; Dawn - November 16, 2005)

Above crust, is atmosphere and hydrosphere. *Atmosphere*, gaseous envelop surrounding earth, comprises a number of layers. Atmosphere protects earth from harmful radiation from sun.

*Upper Atmosphere* is from 30 kilometres upwards. In spite of different types of motions of earth and widely varying various types of air movements, composition of earth's atmosphere is maintained constantly, varying slightly in different localities and according to altitude. Volume composition of dry air at sea-level (average values) are: nitrogen, 78.08%, oxygen 20.95%, argon, 0.93%; carbon dioxide, 0.03%; neon, 0.0018%, helium, 0.0005%; krypton, 0.0001%, xenon, 0.00001%. How are these values generally maintained, when everything is in a flux?! Air also contains, water vapour, hydrocarbons, hydrogen peroxide, sulphur compounds and dust particles in small and variable amounts.

*Thermosphere* is region of upper atmosphere in which temperature increases with altitude.

*Hydrosphere* describes all natural water on earth, which includes oceans, rivers, lakes, underground water and water vapour. Seventy per cent of surface of earth is covered with water. Water and oxygen support life on earth.

*Troposphere* is nearest to ground, which contains most of water vapour and clouds in air. *Tropopause* marks upper limit of troposphere, lying about 18

kilometers above equator, but only about 6 kilometers above the poles.

*Stratosphere* lies above *tropopause*, about 40 kilometres thick. There are very few clouds in stratosphere. This layer contains most of ozone found in atmosphere, which forms protective shield to stop harmful radiation from sun, reaching earth (Examine verse 78-12). *Oxygen* molecule contains two oxygen atoms, but when it comprises three, it is called *Ozone*. *Stratopause*, upper edge of stratosphere, lies about 50 kilometres above earth.

*Ionosphere* lies above *stratopause*, starting about 80 kilometres above earth. In this region of upper atmosphere, where free electrons occur arising from ionization, mainly as a result of ultraviolet radiation and X-rays from the sun. *Ionosphere* enables *intercontinental radio transmission round curved surface* of earth because of its property of reflecting electromagnetic radiations of radio frequencies. It reflects a large proportion of radiation that arrives from extra-terrestrial sources.

Ionosphere is further divided into three regions: the D-region (between 50 and 90 kilometres above earth), E-region (between 90 and 150 km), and F-region (above 150 km.) At night electron concentration in E-region falls due to recombination with ions, but F-region remains substantially ionized owing to lower density of ions and their consequent infrequency of collisions with electrons. *Mesosphere*, region between ionosphere and exosphere, extending from about 400 kilometres to 1000 kilometres above earth's surface. It is sometimes considered to be part of the exosphere.

*Exosphere*, outermost layer of atmosphere, in which the density is such that air molecule moving directly outwards has a 50% chance of escaping rather than colliding with another molecule. And consider, yet our earth is maintaining atmospheric layers and their contents since millions of year. It is only due to ecological and environmental imbalances created by man on earth that even ozone layer is ruptured due to excessive release of carbon dioxide and other gases. After considering all these complexities of material make up in perfect proportion, and purpose in design, perplex more about the statement "...created seven heavens, and from the earth *like them (mislahunna)*..." , which needs far more scientific investigation than can, perhaps, be undertaken, ever.



## Surah-66 At-Tahriim

**1571.And Allah is Ever All-Forgiving, Ever All-Merciful.**

(66-1, Section 1)

**1572.And Allah is your Protector-Guardian.**

**He is the Ever All-Knower, the Ever All-Wise.**

(66-2, Section 1)

**1572.Allah the Ever All-Knower, the Ever All-Aware. (3)**

(66-3 to 5, Section 1)

**1573.Then, verily, Allah, He, is his (Muhammad's) Protector-Guardian. (4)**

(66-3 to 5, Section 1)

**1574.Verily, You (Allah) are Ever All-Powerful Able over all things. (8)**

(66-8, Section 2)



## Surah-67 Al-Mulk

**1575. Blessed is He (Allah) in Whose hand is the Supreme-Sovereignty, and He is Ever All-Powerful over all things. (1)**

(67-1 to 5, Section 1)

**1576. (Allah) Who has created death and life, that He may try which of you is best in deed: and He (Allah) is the Ever All-Mighty, the Ever All-Forgiving, (2)**

(67-1 to 5, Section 1)

"...Socrates said that the *unexamined life is not worth living*...For a naturalist (who doesn't believe in God) it is the examined life that is not worth living." (James W. Sire, *The Universe Next Door*, p.107)

**1577. (Allah) Who has created *seven-fold* heavens, one above the other. (3)**

(67-1 to 5, Section 1)

Another translation:

(Allah) Who has created seven heavens in storeys. (67-3)

"(Allah) Who has created heptafold heavens, precisely fitting over one another.

You see not any *fault line dis-joint* in the creation of the ever All-Beneficent.

Then, turn up your eyes again. Can you see any *fault-line-fissure*?. (3)

"Then look again, and yet again; your sight will return unto you weakened, and dimmed." (4)

(67-1 to 5, Section 1)

Does this fissure refer to *black hole*? Does it also refer to phenomenon that light is absorbed, exhausted, doesn't return, can't escape black hole?

The word *samaa'* is used for '*above*' and also for celestial bodies, and *falak* is

used for orbit.

*Tabiqa: homogenous or harmonised group, move in fetters*

*At-tabaqu: vertebrae*

*Tabiqa: stick to side*

*Tabaqu: cover, overcast, general, mutually with another, put together*

*Tibaaqan: fit, suit, comfortable, in layers, in order, one above another, storeys, stages, conforming or agreeing with each other*

*Taabaqa: adjust, make to agree, combine with and aid*

*Atibaqa: cover, close, shut, come round upon, bring upon*

*Tabqun: lid, tray, state, condition*

*Mutaabiqun: corresponding to*

*Al-fautu: out of control, miss, go beforehand, precede*

*Faata: pass away from, slip, outgo, escape, lost*

*Tafaawut: disparity, want of proportion, differ, disagree, dissimilar, distinct, over sight*

*Fawwata: omit, leave behind*

*Fautun: space, wide space (between two things)*

*Fauta: beyond reach*

*Futuurun: rent, flaw, fissure, long cleavage due to rupture or tear in length*

*Fatrun: cleft, split, crack*

*Fatiirun: unleavened, immature, anything prepared or done hastily, fresh, newly made, skin untanned or not fully tanned*

"Dr Nurbaki says that seven separate magnetic fields are in harmony with each other. However, this harmony also implies structural variation, for if the seven heavens were of the same structure, there would be no sense in mentioning that they are in conformity. In physical terms, this conformity implies that these fields with different magnetic potentials take on congruent values at their boundary points..."

"Whether the word derives from the meaning harmony or layer, the important thing is the congruity, seriality and accord between the magnetic fields of the sky. The sense of the verse indicates that these three properties exist between the seven layers of heavens."

Structure of atom is sometimes explained as an analogy to solar system. In fact, orbitals (shells) of electrons are the precisely defined energy levels, i.e., an electron exist in one of them only if it has the proper energy, surrounding nucleus. Magnetic field values of macrocosmos are reflected in microcosmos also. Transfer from one orbital to another involves tremendous amounts of energy. Nucleus can maintain electrons in these orbitals only to the extent of its electromagnetic

structure, i.e. its number of protons.

Another concept related to plurality of heavens is the multiplicity of dimensions. It is considered that there are different spaces composed of different dimensions in different heavens. (Dr Haluk Nurbaki, Verses from the Holy Koran, and the facts of science, pp.175-178)

Despite the specialization of scientific research, *amateurs* are still *making valuable contributions*. During scientific revolution of 17th century, scientists were largely men of private means who pursued their interest in natural philosophy for their own edification. Only in the past century or two has it become possible to make a living from investigating the workings of nature. Modern science was built on the work of amateurs. Science is increasingly becoming specialized and compartmentalized domain of experts who know more and more about less and less. (*Science and Technology: In Praise of Amateurs*: The Economist April 29th 2000)

The Quran repeatedly invites everyone (*amateur*) to observe, consider and reflect over creation and phenomenon of nature.

**1578. And verily We (Allah) have beautified the world's heaven with lamps, and We have made them missiles for the rebellious deviators, and for them We have prepared the doom of flame. (5)**

(67-1 to 5, Section 1)

Also see 37-6.

Consider an extremely small fraction of enormity of the systems from following news report:

Hamburg, Feb.21, 99: "Astronomers using images gathered by the Hubble space telescope have calculated that there are 125 billion galaxies spread around the universe. The figure is much larger than previous estimates that ranged from 10 billion to 100 billion". (The Dawn: 22.2.99.) With more advanced technology the figures would go still higher!

"The three-dimensional map charts 15,500 galaxies and covers an area so large that would take 500 million years for a light shone on one side to reach the other. Although it represents only about one ten-thousandth of the cosmos,..". Stuart Millar, (The Dawn: 31.1.99.)

Stars are held together by gravitational pull. Small galaxies (dwarf galaxies), may have only about 100,000 stars. The largest galaxy known, has about 3,000 billion stars in it. Andromeda Galaxy visible to naked eye lies about 2.2 million light years from our Galaxy (written with Capital G, contains our Sun and about 2000 billion stars) i.e. the Milky Way seen at night. The nearest star to the earth is the Sun. The Sun and the Solar system lie about 28000 light years from the galactic centre, on one of the spiral arms.

If all the visible illumination, still unfolding and expanding, is just a very small fraction of the lowest heaven, can human mind or any computing machine encompass the enormity of the Seven Heavens, and of the '*Kursi*' and the *Arsh-al*

*Aziim?*. Seems impossible!

Explanation of some terms is given below:

*Cosmos*: universe, all space, a well ordered system

Light travels at the speed of 186,000 miles per second. The distance it travels in one year is called *light year*.

From the statement in 67-5, it appears that objects deviating from their positions in space are destroyed automatically by a system designed for their destruction and disposal before they cause damage to major players, e.g., in constellations, solar system etc. They get ignited by enormously accelerating pull of bigger bodies like stars, etc., or by friction if they enter some atmosphere, or just crash into other objects, as flame and fire.

These countless wonders are not static chandeliers, or aimlessly flying fire balls, but spectacular demonstration of power and wisdom every moment in every movement.

**Stars orbiting each other!** Science spots whirling galaxies. Tomorrow it may tell us universes unwinding in multi-verse (megaverse). String theory is already speculating 'branes' (from membranes) of megaverse: The Quran tells that heavens have been built one above the other: (71-15, 67-3)

Consider following also:

William Herbst and Catrina Hamilton-Drager, at Wesleyan University, reported that a star was passing in and out of an eclipse in a baffling manner, almost as if it were winking. On investigation by researchers at the Harvard-Smithsonian Center for Astrophysics and the University of California, Berkeley, it turned out that *what seemed to be one star was, in fact, two, orbiting each other* while surrounded by a screen of dust and gas. (Stephen Sawicki, *A Secret of the Stars Revealed*, The News - August 8, 2005)

Strange lights in the sky baffled Bavarians. Unsettling late night natural light show appeared all over southern German state as well as neighbouring region of Baden-Wuerttemberg. "It had nothing to do with the weather...It was something burning out in the atmosphere," a meteorologist said. "It was like a huge firework," a TV correspondent in Munich said. "You could even see it through half-closed blinds.," she said. (*Strange lights baffle Bavarians*, Reuters; Dawn, 8.4.2002)

**1579.And whether you keep your talk secret or proclaim it,  
verily, He (Allah) is the Ever All-Knower of all that is within the breasts.**  
(13) (67-13 to 14, Section 1)

**1580.Should He (Allah) not know what He created?  
And He is the Ever Most Super-Fine and the Ever All-Aware.** (14)  
(67-13 to 14, Section 1)

**1581.He is (Allah) Who has made the earth *harmonious-subservient* for you.**  
(67-15, Section 2)

**1582.None upholds them except the Ever All-Beneficent (Allah).  
Verily, it is He Who ever watches over all things.**

(67-19, Section 2)

"Do they not see the birds above them,  
spreading out their wings and folding them in?.

*None upholds them except the Ever All-Beneficent (Allah).*

*Verily, it is He (Allah) Who ever watches over all things". 67-19*

**1583.He (Allah) is the One +Alone , Who gave you *being*, and  
has assigned to you ears and eyes and hearts (mind, cognition).**

(67-23, Section 2)

**1584.He (Allah) is the One +Alone , Who multiplies you in the earth, and  
unto Whom you will be gathered.**

(67-24, Section 2)

**1585.The knowledge is with Allah only. (26)**

(67-25 to 27, Section 2)

**1586.(Allah) He is the Ever All-Beneficent.**

(67-29, Section 2)





## Surah-68 Al-Qalam

1587. **Verily, your Lord-Sustainer (Allah) is Ever All-aware  
of him who has strayed from His Path, and  
He is Ever All-Aware of those who are guided. (7)**  
(68-1 to 16, Section 1)
1588. **Golry is to our Lord-Sustainer (Allah)! (29)**  
(68-17 to 35, Section 1)
1589. **Then leave Me (Allah) Alone with such as reject this Message:  
By degrees shall We punish them from directions, they perceive not. (44)**  
(68-34 to 48, Section 2)
1590. **Verily, My (Allah's) scheme is firm. (45)**  
(68-34 to 48, Section 2)



## Surah-69 Al-Haaqah

**1591. He (Allah) made it (the furious wind that destroyed the Aad)  
rage against them, seven nights and eight days in succession.**  
(69-7, Section 1)

People of Aad were destroyed by a freezing wind. In normal conditions, a freezing wind in Middle East is not an ordinary phenomenon. Heat is a quantized motion or vibration. Motion of molecules is the basic factor. Heat falls under the electromagnetic force category among the four fundamental forces of nature, gravitational, electromagnetic, strong nuclear and weak nuclear. Magnetic effects in a region can increase or decrease this motion. "It is conceivable then, that the wind sent against the Aad nation was cooled by such magnetic means." (Dr Haluk Nurbaki, Verses from the Holy Koran and the Facts of Science, pp.252-253) (Allah Knows best!)

**1592. We (Allah), when the water (of Noah's Flood)  
overflowed beyond its limits,  
carried you in the floating (Ark).**  
(69-11, Section 1)

**1593. That We (Allah) might make it a Message unto you, and that  
ears (that hear the admonition) retain its memory,  
bearing its (lesson) in remembrance. (12)**  
(69-1 to 12, Section 1)

**1594. Allah the Ever Most Great-Infinite. (33)**  
(69-25 to 37, Section 1)

"This was he (the guilty who will receive his record in his left hand on the Day of Resurrection), who would not believe in *Allah the Most High*". (69-33)

**1595. Lord (Allah) of the worlds-all creation. (43)**  
(69-38 to 52, Section 2)

**1596. Your Lord-Sustainer (Allah), the Ever Most Great-Infinite. (52)**  
(69-38 to 52, Section 2)



## Surah-70 Al-Ma'aarij

1597. **Allah, Lord-Master of the Ascending Stairways. (3)**

(70-1 to 18, Section 1)

1598. **Verily, We (Allah) have created them from that which they know.**

(39) (70-36 to 44, Section 2)

1599. **But nay! I (Allah) swear**

**by the Lord-Sustainer of all the easts and the wests (of all planets) that**

**We (Allah) indeed are Ever All-Powerful Able (40)**

(70-36 to 44, Section 2)

Also see 37-5, and 55-17.



## Surah-71 Nuuh

1600. **Verily, He (Allah) is Since Ever All-Forgiving.** (10)

(71-1 to 28, Sections 1 to 2 )

1601. **And He (Allah) has created growing you through different stages.**

(14) (71-1 to 28, Sections 1 & 2)

Some other translations:

"He (Allah) created you by *stages*." 71-14

Translation: Arthur J Arberry

"He (Allah) has made you in *stages*." 71-14

Translation: Dar- Al-Chouora, Lebanon

"He (Allah) has created you through various *grades*."

Translation: M.H.Shakir

"He it is (Allah) Who has formed you by *successive steps*."

Translation: J.M.Rodwell (Also see verse **22-5**).

*Taara*: approach, hover round about

*Taurun*: condition, state

*Taurun*: manner, limit, estimate, kinds, classes, (time after time, once and again, one condition after other)

*Tuuriyun*: wild, stranger

*Tawaarun*: parallel, corresponding to, co-terminal

Also see notes at verses 23-12 to 16, and see 6-2, 15-26, 22-5 to 7, 23-12 to 16, 37-11, 55-14, and **71-17**.

*Additions in and Upgradations of Human Faculties:*

"History records the early hominid, who had evolved 5 million years ago, as

having had merely 500cc of brain tissue. This then grew to around 700 cc after two million years. The increase can be attributed to evolutionary effects on the hominid over that period. Much latter on, the cranial capacity of the Homo erectus leaped to 900-1000 cc. The Homo erectus eventually evolved into Homo Sapiens , with cranial capacity vastly increased from 500 cc to 1450 cc. What could have brought this dramatic evolution? A single mutant gene could be held responsible. This.. gene, having survived through generations, because it was beneficial to humans, resulted in their brains evolving into a complex structure, which could eventually conceive mathematics, spacecraft design, complex theories, music", etc. (Farah Azam, *Intelligence and the X-factor*, 'Sciencedotcom, The Dawn, July 13, 2002.)

"What distinguishes the brain from a kilogram of ordinary matter is its complex organised form, in particular the elaborate interconnections between neurons. This wiring pattern cannot be explained by the laws of physics alone. It depends on many other factors, including a host of well calculated, designed and purposeful interventions, that must have occurred during evolutionary and upgradation processes. The mystery in all this is that human intellectual powers are presumably determined by biological evolution.. It has been argued that the structure of our brains has been evolved and upgraded to reflect the properties of the physical world, including its mathematical content, so that it is no surprise that we discover mathematics in nature.

From Hominid to Homo Sapien (to Adam); is this the same leap as from 'Insaan' (humanbeing) to 'Adam' (man), the difference from 500 cc to 1450 cc? Is this the same leap that upgradations were made in the brain tissue and LAN (Local Area Networking), within the brain, and its connectivity in the WAN (Wide Area Networking) in the universe were established? Does this refer to process and period when upgradation and addition of modules of recognition, memory, processing, articulation, expression, eloquence etc. took place; the performance of which was presented by Adam (Peace be upon him), before angels also?! (*Wallaahu A'alamu*).

"In this connection, it may be interesting to refer to Saulat Ali Khan's book, '*Taareekh-e-Islaam Aur Musalmaan*', 1991, which discusses certain concepts and developments of this nature. (Shahzado Shaikh, *The Gateway to the Quran*, pp.180-181)

**1602. See you not how Allah has created *hepta-fold* heavens  
precisely fitting one over the other in harmony, (15)**

(71-1 to 28, Section 1 & 2)

**1603. And (Allah) has made the moon for (reflecting) light therein (heavens),  
and made the sun for a blazing lamp? (16)**

(71-1 to 28, Sections 1 & 2)

**1604. And Allah has caused you to grow as a growth from the earth, (17)**

(71-1 to 28, Sections 1 & 2)

See notes at 71-14 and 22-5.

**1606. And afterward He (Allah) makes you return thereto, and  
He will bring you forth again, a (new) forthbringing. (18)**  
(71-1 to 28, Sections 1 & 2)

**1607. And Allah has made the earth a wide expanse for you (19)**  
(71-1 to 28, Sections 1 & 2)

That you may thread the valley (ways) thereof. (20)  
(71-1 to 28, Section 1 & 2)

The earth is not just totally compressed and compacted as a small hard ball,  
but is made an expanse with larger circumference and area.

Also see verses and notes: 41-10 to 12, 25-59, 35-27, 42-32.



## Surah-72 Al-Jinn

1608. **And that ever Exalted is the Majestic Glory of our Lord (Allah)!  
He has taken neither consort nor son, (3)**

(72-1 to 19, Section 1)

1609. **And that we (jinn) really think that we cannot frustrate escape Allah  
in the earth,  
nor can we frustrate escape Him by emigrating flight. (12)**

(72-1 to 19, Section 1)

*Haraba*: fly, run away, flee, escape, *emigration*

*Harbun*: *flight*

*Ahraba*: travel fast, exaggerate

*Haaribun*: fugitive

*Mahrabun*: place of refuge or safety, asylum

1610. **Say: "I do no more than invoke my Lord, and  
I join not with Him any (false god)." (20)**

**Say: "It is not in my power to cause you harm or to bring you to right  
conduct." (21)**

**Say: "No one can deliver me from Allah (if I were to disobey Him)  
nor should I find refuge except in Him." (22)**

(72-20 to 28, Section 2)

Abdullah bin Abbas (may Allah be pleased with him) narrated that Allah's Messenger (Peace be upon him) said:

"Young man, if you are mindful of Allah, He will be mindful of you, and if you are mindful of Allah, you will find Him before you. When you ask for anything, ask it from Allah, and if you seek help, seek help in Allah. Know that if

the people were to unite to do you some benefit, they could benefit you only what Allah has recorded for you, and if they were to unite to do you some injury, they could injure you only with what Allah has recorded for you. The pens are withdrawn and the pages are dry. (Ahmad, Tirmizi)

Allah's Apostle (Peace be upon him) said:

A strong believer is better and is more lovable to Allah than a weak believer, and there is good in everyone, (but) cherish that which gives you benefit (in the Hereafter) and seek help from Allah and do not lose heart, and if anything (in the form of trouble) comes to you, don't say: If I had not done that, it would not have happened so and so, but say: Allah did that what He had ordained to do and your "if" opens the gate for the Satan." (Muslim)

Allah's Messenger (Peace be upon him) said:

"It is remarkable that everything turns out well for a believer while that applies only to a believer. If happiness befalls him, he gives thanks, and it turns out well for him, and if misfortune befalls him, he shows endurance (patience) and it turns out well for him. (Muslim)

**1611.(Allah Alone is) the Ever All-Knower of the unseen-hidden, and**

**He does not manifest His secret to anyone. (26)**

**Except a Messenger, whom He has chosen; then**

**He moves watching guardians march before him and behind him. (27)**

**(Till that) He (Allah) sees that they have**

**indeed conveyed the Messages of their Lord.**

**He circum-spheres all that is with them, and**

**He has chip-computed of all things in numbers. (28)**

(72-25 to 28, Section 2)





## Surah-73 Al-Muzzammil

**1612.And remember the Name of your Lord (Allah), and  
devote yourself to Him with a complete devotion (8)**

**Lord (Allah) of the east and the west;  
there is no god except Him;  
so take you Him Alone as your Protector-Guardian. (9)**

(73-1 to 14, Section 1)

**1613.His (Allah's) Promise is since ever certainly to be accomplished. (18)**

(73-15 to 19, Section 1)

**1614.Verily, your Lord (Allah) ever knows all well.**

**Allah prescribes measuring the night and the day.**

**Verily, Allah is Ever All-Forgiving, Ever All-Merciful.**

(73-20, Section 2)



## Surah-74 Al-Muddaththir

1612. **And We (Allah) have set none, but *angels as guardians of the Fire*, and We have fixed their number only as a trial for the disbelievers, in order that the people of the Scripture may arrive at a certainty, and that the believers may increase in Faith, and that no doubt may be left for the people of the Scripture, and the disbelievers, and those in whose hearts is a disease, and the disbelievers may say: 'What Allah intends by this example?' Thus Allah leaves to astray whom He wills, and guides whom He wills. And none can know the *forces* of your Lord, but He. And this is nothing else than a *reminder* to mankind.** (31)  
(74-27 to 37, Section 1)

Present techonological development has made it possible that for doing certain works at extremely high temperatures, like welding, etc., metallic and electronic *robots* are employed. Angels are believed to be creation of energy. At much higher temperatures of the Hell, it seems understandable that '*creatures of energy*' are employed by God, who work under given conditions. So far their number (nineteen) is concerned, it is to emphasize that Hell is a *physical entity* and managed by a number of angels. In this connection, see previous verse of this surah (74-30):

"Over it are Nineteen". 74-30

Also see notes at 35-1.

1613. **And they will not receive-remember unless Allah wills. He is Ever Worthy, Commanding fearful duty, and Ever Worthy-Master of All Mercy.** (56)  
(74-49 to 56, Section 2)



## Surah-75 Qiyaamah

1614. What! does man reckon that We (Allah) shall not assemble his bones?(3)

**Yes, We (Allah) are Ever All-Powerful Able**

**to restore perfectly *all his joints upto his very fingertips!* (4)**

(75-1 to 15, Section 1)

Each humanbeing has his own special finger prints (biological signature) which do not resemble anyone else. These prints remain unchanged throughout one's lifetime unless a great injury occurs. Inspite of all technological development in medicine, even today, surgical operations of joints, capillaries, nerves, and fingers are some of most difficult, in the world. Consider some more wonders upto finger tips!

Above verse speaks about "*...all his joints upto his very fingertips!*" (75-4). Let us consider briefly a few facts about hand only.

Hand palm is formed by five bones called *metacarpals* which join wrist to fingers. Whole hand has 27 bones and a web of muscles and tendons. *Phalanges* are bones of fingers and toes. There are two bones in each of the thumbs and big toes. The rest of the fingers and toes have three bones each. The single bone is called *phalanx*. Finger joints act like hinges. Tendons along fingers move joints. These movements are controlled by muscles in forearm. Many nerve endings in fingers make them very sensitive to touch.

*Sawaa:* intend, be worth

*Suwaa:* equal, middle

*Sawaa-un:* same, even, correctness, rectitude, right

*Sawiyyun:* sound in mind and body

*Sawwaa:* proportion, fashion, perfect, make level or equal, make complete, adjust,

*equalize, bring about an agreement or reconciliation between two, ascend, set oneself to do, sit firm*

*Istawaa*: attain maturity, flat, be ripe, be well cooked, be just, moderate, equitable, stand straight, be upright, *be firm*, steady, establish oneself, *direct oneself to, go towards*

*Suwiyan*: uniform, alike, medium, other, except

*Sawiyyatan*: together

*Suwwa*: form with just proportion, adjust rectify

*Sawaaun*: balanced, fair

*Banaanun*: tips of fingers

*Hasaba*: reckon, count, *number*

*Hasiba*: think, imagine (hopefully) , be of opinion, *calculate*, opine, surmise, consider

*Hasbun*: sufficiency, that which one is obliged to regard as sufficient

*Hasuba*: be esteemed, be of noble family

*Hisbaanun*: supposition, surmise, esteem

*Jama-a*: together, assemble, unite, have connexion with. collect, add, form plural, contain, amass, settle, devise, gather

*Jamma-a*: gather with energy

*Jamii-un*: all

*Jamii-an*: altogether, wholly

*Ajma-a*: agree together, concert a plan or design, agree upon, resolve

*Jaama-a*: combine with, be in accord with

*Tajamma-a*: *assemble from all sides*

*Jaami-un*: universal, comprehensive, momentous

*Ijmaa-un*: unanimity

*Ijtamaa-un*: concourse, accumulation

*Majma-un*: confluence, point where two things meet, *collection of diverse objects*

*Al-jam-u*: multitude

*Majma-un*: junction

*Ajma-uun* is used for collection all together, *Jama-a* for collection of different parts of the same thing or different things, and *Ijtama-a* for collection of living things only.

*Azmun*: self exaltation, pride, insolence, majesty, bone

*Aziimun*: great, heavy

*A'zama*: increase

*Izaamatun*: pad of a garment to correct a deficiency of form.

*Aziimun*: immense, grand, of high estimation, important, severe, hard, terrible

*Bone* is hard, stiff substance mostly made of calcium salts, held together with strong fibres. In its hollow, *bone marrow* (soft tissue) and minerals are stored inside. Red bone marrow has special cells that make fresh blood for the body. Yellow bone marrow is mostly fat. There are two kinds of bones. Compact bone is hard and solid. Cancellous bone looks spongy.

*Skeleton* is framework of all bones; over 200 in an adult, linked by *joints* and held in place by *ligaments*. Tendons attach layers of muscles to bones. Muscles control all moving parts of skeleton. It supports body and protects all organs inside. *Joint*, where two or more bones meet, are held in place by strong, stretchy strips of connective tissue, *tendons* and *ligaments*.

*Sacrum* is part of spine. It's five bones, vertebrae, of lower back are fused into one triangular shape. It forms back part of pelvis, with hipbones on either side. The bottom joins tailbone, or *coccyx*. This part of pelvis takes weight of body from rest of spine. *Scapula* or shoulder blade is a flat triangle that forms back of shoulder joint. *Collarbone* links scapula to *sternum* at front of body. Muscles attached to scapula help arm and shoulder to move. *Collar Bone*, or clavicle connects *scapula* and *sternum*. It is shaped like an upside-down coat hanger and runs from shoulder to shoulder in front of body.

*Arm*, consisting of upper arm, elbow and forearm, is joined at shoulder and at wrist. The upper arm bone is called humerus. The two forearm bones are *radius* and *ulna*. *Radius* is front bone of forearm. The top end forms part of elbow and the bottom end is part of wrist joint. It can move over and across *ulna*, the other bone in forearm. This allows *palm* to face up or down by moving wrist. *Wrist* has eight small bones in two rows, meeting forearm and hand. In the upper arm, *biceps* is the muscle at the front. It works together with triceps, to bend arm at elbow. In thigh, *biceps femoris* lies at the back and helps to bend knee.

*Shin* is front part of each leg from knee to ankle. *Tibia* is longer of the two bones in lower leg. Top of *tibia* forms part of knee. Lower end forms part of ankle. *Fibula* is long, thin bone that runs down the outside of lower leg. *Knee* joint joins upper leg to lower leg. Knees work like hinges and enable legs to bend. The front of each knee is covered by a small disc-shaped plate, kneecap (*patella*). *Ankle* is made of two bony lumps, one on either side of leg, at ends of two lower leg bones, tibia and fibula. *Femur*, thighbone, joins hip to knee. It is the longest and one of the strongest bones. *Ischium* are two bones in pelvis, one on each lower side of hipbone. The ischia join together to form an empty circle of bone with two loops at bottom. Lower ends of these loops are used for sitting. They are joined, or fused, to two other parts of hipbone called *pubis* and *ilium*. *Bladder*, a strong, muscular bag lies just behind *pubis*.

Five *toes* end in five toenails on each foot. The big toe has only two bones like

thumb of each hand. Each of the other toes has three bones. Toes help spread body weight evenly and balance on feet. *Heel* is formed by heel bone (*calcaneus*), resting on thick pad of skin. Heels bear full weight of body and act as shock absorbers.

*Nose* is the central feature of face. Two small bones meet in the centre to form the bridge of nose. Tip and nostrils are shaped with *cartilage* and *skin*. Inside is lined with *mucous membrane* and joins airways at back of throat. Air is cleaned as it travels through nose on its way to lungs. Smells are picked up by nerve endings inside at the top. *Sinuses*, air filled spaces or *cavities* in skull are lined with moist skin lying in the bone behind nose. These make skull lighter in weight, act as echo chambers for voice, and warm air breathed in through nose. *Brain*, made of soft tissue, is protected by hard bones of skull.

*Jaw* is one of two parts of face. Lower jaw runs from beneath each ear to chin. Upper jaw forms roof of mouth and the holes which open out to nose. It runs up to the bottom edge of eye sockets and is joined on each side to cheek bones. *Tooth*, bony shell covered with hard *enamel* over *pulp*, filled with nerves and blood vessels, grows out of gum. Children have 20 milk teeth which fall out and are replaced by 32 adult teeth, which are not replaced further.

Has anyone *himself* any choice in his *conception*, selection of chromosomes, transfer of genes, development of skeleton, moulding of muscles, networking of his nerves and neurons, formation of circulatory, digestive systems, etc., etc.? Who does all this engineering and artistry? ***Who creates beauty and puts it in the eyes of the beholder?***

"O Man! Who deceives you about your Lord (Allah) the Noble, Who created you, and *fashioned* you in due *proportion* and gave you that *form* He ***willed***." 82-6 to 8

In this context also see e.g., 3-6, 76-30, 59-4, 32-7 to 9, 23-78, and 7-11. For broader perspective of creation of heavens, and other phenomena, consider e.g., following:

"And thus it is, if you ask them,  
 'Who is it that has created the heavens and the earth, and  
 made the sun and the moon subservient (to His laws)?' -  
 They will surely answer, *Allah*".(61)

"And thus it is, If you ask them,  
 'Who is it that sends down water from the skies,  
 giving life thereby to the earth after it had been lifeless?'  
 They will surely answer, *Allah*." (63) 29-61 & 63

**1615. It is for Us (Allah) to collect it (Quran), and  
 to give you (O Muhammad) the ability to recite it. (17)**

**And when We have recited it, then follow its recital. (18)**

**Then indeed it is for (Allah) to make it manifest clear. (19)**

(75-16 to 19, Section 1)

1616. **What\$Does man reckon that he will be left neglected?. (36)**

(75-36 to 40, Section 2)

1617. **Was he not a sperm drop-let emitted. (37)**

**Then he was a zygote, then (Allah) perfectly shaped and fashioned (38)**

**And (Allah) made of him two pairing mates, the male and female. (39)**

(75-36 to 40, Section 2)

1618. **What\$Is not He (Allah) Ever All-Able Powerful to give life to the dead?**

(40) (75-36 to 40, Section 2)



## Surah-76 Al-Insaan

1619. Verily, We (Allah) have created man from a thickly mixed sperm drop-let.

*Putting to proof his performance, We made him hearing, seeing.* (2)

(76-1 to 3, Section 1)

*Mashaja*: mingle

"The first step in human reproduction is the forming of the zygote by the yoking of the sperm to the ovum, the union of two gametes. The next step is the formation of the embryo. In the Arabic text *amshaj* (root *m shj*) means *mixed, joined* or *yoked*. See 22-5, and 25- 53 & 54...This has generally been translated as *mingled fluids*." (Ahmed Ali, Translation: p.515)

Also see notes at 22-5, above.

1620. Verily, We (Allah) showed him the way. (3)

(76-1 to 3, Section 1)

1621. Verily, We (Allah), Ourselves, have sent down the Quran, to you, coming down gradually. (23)

(76-23 to 26, Section 2)

1622. We (Allah), Ourselves, created them, and

*We fastened firmly strong their joint ligamental frame.*

*And when We will, We can replace them,*

*transforming transmute-exchange them with their likes.* (28)

(76-27 to 31, Section 2)

*Tendons*, strips of tissues, are strong *cords* which attach muscles to bones. They help muscles to move bones. *Ligaments*, strong, fibrous bands of tissues, hold ends of bones or joints together. They also hold and support other organs inside body. Ligaments are not elastic, but they are stretchy enough to allow joints to move.



*Shaddu*: run, establish, *bind firmly*, strengthen, harden, girdle

*Shadiid*: vehement, severe

*Shadda*: strap, bind, fasten tight, fortify, brace

*Shaddada*: intense

*Ashadda*: attain maturity (in age or mind)

*Tashaddada*: be firm, compact

*Shadiidun*: stiff, difficult, persevering, avaricious, dense, tight, stern, great oppressive, strength of manhood, mightier

*Asara*: bind, make prisoner, tie

*Asrun*: ligament, joint, retention, detention, strap, thong, structure, frame

*Asratun*: near relations, kin, strong coat of mail

*Yashaa-u*: will, be willing, wish

*Shay-un*: thing, matter, affair, object, anything, something

*Shay-an*: in any way, at all, a little bit

*Shaa-a*: desire

According to Abdur Rahman Kailani, (*Mutaraadifaat-ul Quran*), *Shaa-a* means such a wish or intention that is submitted to the Will of God.

*Badala*: change, interchange, retribution or reward

*Baddala*: substitute, change one thing for another

*Tabdiilun*: exchange

*Istabdala*: put in place of another

*Tabaddala*: be altered

*Mutabaadalun*: reciprocal, mutual (accord)

1623. **But you can not will, unless Allah wills.**

**Verily, Allah is Since Ever All-Knower, Ever All-Wise. (30)**

(76-27 to 31, Section 2)

1624. **He (Allah) will admit to His Mercy whom He wills, and for wrong doers, He has prepared a painful torment. (31)**

(76-27 to 31, Section 2)



## Surah-77 Al-Mursalaat

1625. **Did We (Allah) not destroy the men of old (for their evil)?** (16)

**So shall We (Allah) make later (generations) follow them.** (17)

**Thus do We (Allah) deal with men of sin.** (18)

**Ah woe, that Day, to the rejecters of Truth!** (19)

(77-1 to 19, section 1)

1626. **Did We (Allah) not create you from a despised fluid?** (20)

**Then, We placed it *developing*, in a safe resting abode** (21)

**Towards a measure of *exact nicety, pre-determined*.** (22)

**Thus We (Allah) *arranged determined* measure of exact nicety.**

**How Excellent Ever All-Powerful determiners are We!** (23)

(77-20 to 23, Section 1)

1627. **Have We (Allah) not made the earth a *receptacle*** (25)

**Both for the living and the dead,** (26)

(77-25 to 27, Section 1)

*Kafata*: gather together and keep appropriately, take up, draw to one's self, tuck up one's garments, upturn, hasten, be swift, add to, turn and join two ends together, draw in wings during flying (bird), turn or change and keep under control, keep safely

*Kifaatun*: place where things are gathered together, death

*Kaftun*: quick, slender

*Kifaatan*: receptacle, container or utensil for collection, comprehended, collected, congregated

*Receptacle*: container or holder in which things may be *put away* or *out of sight*

Gradient helps earth transport and collect water to its collection centres. *Gradient* is measure of slope. High up hill, gradient is steeper. A piece of land

which rises or falls is also called *slope*.

**1628. And We (Allah) have placed therein highly tall mountains, and given you to drink sweet water? (27)**

(77-25 to 27, Section 1)

Consider how water is lifted up, passed through different processes of purification and sent down as drinkable pure sweet water? See notes on water recycling, etc., at relevant places. Water is passed through another set of processes like percolation, for separation of salts, bacteria, germs, etc., for purification before storage underground.

**1629. "Depart unto the shadow falling threefold, (30)**

**"(which yields) no shade of coolness and is of no use against the fierce Blaze. (31)**

**"Indeed it throws about sparks (huge) as forts, (32)**

**"As if there were (a string of) yellow camels (marching swiftly)." (33)**

(77-30 to 33)

Examine following and above description of *yellowish blazing, hurling flames*, made easy and understandable in terminology and examples which dwellers of desert knew:

Plasma is dominant form of matter in universe. Interplanetary gusts keep occasionally buffeting earth. When a spot of space weather arrives, a warning is issued before hand by Space Environment Centre in Boulder, Colorado, with ratings e.g., G3 is not severe enough to paralyse power grids, disrupt satellites, silence short-wave radio stations or confuse Global Positioning System (GPS) equipment; that would be G5. G stands for "geomagnetic storm". Some times sun slings charged gas, towards earth actually breaching planet's magnetic defences; a "coronal mass ejection" (CME) about 10 billion tonnes of searingly hot gas traveling at over a million kilometres an hour. The gas is very tenuous, but it is so hot that it is ionised - its hydrogen and helium atoms are shaken apart into plasma of free electrons, protons and helium nuclei. Living cells can not survive such bombardment. Fortunately, however, charged particles and atomic nuclei are steered away by earth's magnetic field.

It is the free electrons that make the plasma obey. Electrons traveling through magnetic field find it extremely hard to move at right angles to the "field lines", but have no trouble moving parallel to them. The earth's field lines run from pole to pole around all sides of the planet, including the sun-facing side, so the plasma in a CME faces a shield of field lines that neatly diverts it around the planet, out of harm's way.

Magnetosphere, has such a strong grip on the plasma that it gets carried along with the incoming particles, and its shape is distorted. The sunward side of the magnetosphere, which normally extends 60,000 km into space, gets squashed to within 30,000 km of the planet's surface. This has the effect of concentrating the earth's magnetic field so that its strength on the ground becomes much greater. A change in the strength of a magnetic field will cause a current to flow in a conductor that happens to be around. If this conductor is very long the power lines

and oil pipelines in Canada or Alaska, for instance - the voltage generated can be enormous. G5 geomagnetic storm can put a power grid out of action, as happened in Quebec, the north-eastern United States and Sweden in 1989.

Sometimes a bit of plasma (*fire from heaven*) breaks through magnetic barrier and gets inside magnetosphere. There, hot charged particles cause problems wherever they reach, causing local changes in direction of magnetic field, confusing pigeons that use it to find their way home. They make aurorae visible at far lower latitudes than usual. They change properties of ionosphere, which is used as a bouncing surface by short-wave radio stations and "over the horizon" radar. They can put an electrical charge on satellites in high orbits, such as communications satellites, and may damage their sensitive electronics. ***Hot plasma can heat up and expand upper layers of atmosphere***, causing satellites in low orbits to encounter more air resistance and lose altitude.

For the plasma to *leak* into magneto sphere is wondrous phenomenon. There seems to be no way that particles streaming past the earth along magnetic field lines can make a turn at right angles to those lines for a bit and enter inside magnetosphere. James Dungey called it *magnetic reconnection*.

Observations were made, in 1996, by two satellites; one American, *Polar*, orbiting close to earth to track *solar plasma on its way to night side, where it draws the magnetic field into a long "geomagnetic tail" stretching beyond moon's orbit*, the other, Japanese *Geotail*, stationed farther away to study that tail. It took several years to analyse the data. The results were announced on 3.6.2000 by Jack Scudder of University of Iowa, Jeffrey Hughes of Boston University and Atsuhiko Nishida of Japan Society for the Promotion of Science.

They had been looking for the point at which the magnetic field and the ***plasma switch from a slow, gentle waltz to fast pace***. After a few fast turns caused by turbulence in magnetosphere, *one piece of plasma finds it self close to another piece that is dragging along a magnetic field with opposite orientation. Magnetic field lines are like two lanes of traffic on a busy road: close together, but pointing in opposite directions*. Imagine if at a particular point along the road, all cars make u-turns and switch lanes. Up and down the road, the flow of traffic looks normal, but just between the two turning flows, there's no traffic at all: it would be possible to cross the road quite safely. The same thing happens with the magnetic field lines, which suddenly reconnect, resulting in a hole a few kilometres wide in the armour of the magnetosphere, through which plasma can spill. By combining observations from the two satellites, the researchers were able to see this *reconnection*. (Science and Technology: ***Hotstuff***, The Economist June 17th 2000)

***Sun hurls clouds of charged particles*** at Earth with an intensity that can affect satellites, power grids and pipelines. The cloud, known to astronomers as a *coronal mass ejection*, was one of strongest ever detected. It was vastly stronger than a series of solar flares that head toward Earth. (*Sun hurls huge magnetic cloud toward Earth*, Reuters, Dawn, 1.11.2003)

1630. Verily, thus We (Allah) reward the kindly good doers. (44)

(77-41 to 44, Section 2)



## Surah-78 Al-Naba'

**1631. Have We (Allah) not made the earth an expanse-bed, (6)  
And the mountains as pegs? (7)**

(78-6 to 7, Section 1)

For earth as wide expanse, see verses and notes: 71-19, 41-10 to 12, 25-59, 35-27, 42-32.

For mountains as pegs, see 21-31, 79-32, 11-41, 42-32, 35-27 & 28.

**1632. And We (Allah) have created you as *pair-mates*.**

(78-8, Section 1)

**1633. And We (Allah) have made your *sleep* repose.**

(78-9, Section 1)

See notes at 25-47, 30-23, and 6-60.

According to studies, nothing tunes up mind and body like a good nap. *Napping in general benefits heart functioning, hormonal maintenance, and cell repair*, says Dr. Sara Mednick, a scientist at the Salk Institute for Biological Studies. A *power nap*, says Mednick, simply maximizes these benefits by getting the sleeper into and out of rejuvenative sleep as fast as possible.

"Here's how the *power nap* works: Sleep comes in five stages that recur cyclically throughout a typical night, and a power nap seeks to include just the first two of them. The initial stage features the sinking into sleep as electrical brain activity, eye and jaw-muscle movement, and respiration slow. The second is a light but restful sleep in which the body gets ready - lowering temperature, relaxing muscles further - for the entry into the deep and dreamless "slow-wave sleep," or SWS, that occurs in stages three and four. Stage five, of course, is REM, when the eyes twitch and dreaming becomes intense."

"The five stages repeat every 90 to 120 minutes. Stage one can last up to 10 minutes, stage two until the 20th minute. Extenuating circumstances, like manning the controls of a jet, aside, experts believe that the optimal power nap should roughly coincide with the first 20 minutes in order to give you full access to stage two's restorative benefits. In addition to generally improving alertness and stamina, stage two is marked by a certain electrical signals in the nervous system that seem to solidify the connection between neurons involved in muscle memory. "It's like a welding machine," says Mednick. "When you wake up, your neurons perform the same function as before, but now faster and with more accuracy," making the 20-minute nap indispensable.

"Mednick's most recent research also shows that power naps can lift productivity and mood, lower stress, and improve memory and learning. In fact, Mednick has found through MRIs of nappers that brain activity stays high throughout the day with a nap; without one, it declines as the day wears on.

"You have to carefully time the duration of your nap in order to avoid waking in slow-wave sleep. This can produce what's known as *sleep inertia*. That's when the limbs feel like concrete, the eyes can't focus, the speech is slurred, the mind is sluggish. Sleep inertia can ruin your day. You must keep the nap to 20 minutes or slightly less, and if you need the extra sleep, wait until the 50-minute mark. This will safely keep you on the power side of your nap." (*Snooze, You Win*, The News - December 29, 2005)

High blood glucose levels, similar to those after eating a big meal, can switch off the brain cells that normally keep us awake and alert. Sleepiness is body's way of telling to relax, says Denis Burdakov of University of Manchester, UK, who led the research. Glucose is thought to act on potassium ion channels in the neurons' membrane.

Brain cells called orexin neurons, found in hypothalamus, produce proteins called orexins that are essential for maintaining normal wakefulness in humans. *These neurons are less active at night*. If they malfunction this can lead to narcolepsy; sufferers cannot stay awake. He believes this could explain why we naturally feel sleepy after a meal and also why it can be difficult to sleep when we are hungry, since the activity of the neurons would be higher when there is less glucose in the blood.

"We think orexin neurons make sure that we are awake and alert when hungry, in order to ensure optimal food-seeking," Burdakov says. He adds that it makes evolutionary sense for animals to turn off their wakefulness and conserve energy once they have eaten their food, since it could be risky or wasteful to expend too much energy looking for more food.

Orexin neurons help regulate appetite and metabolic rate. "Dysfunction of glucosensing may have profound effects on wakefulness and coordinated autonomic responses," he says. (Linda Geddes, *Brain cells switch off after having meal*, The News - June 4, 2006)

1634. **And We (Allah) have made the night a covering mantle.** (10)  
(78-10 to 11, Section 1)
1635. **And We (Allah) have made the day for livelihood,** (11)  
(78-10 to 11, Section 1)
1636. **And We (Allah) have built above you *seven-strong* (hepta-fold),** (12)  
(78-12 to 13, Section 1)

See notes and verses 23-17, 21- 16 & 17, and 65-12.

1637. **And We (Allah) have made a dazzling (radiating) lamp,** (13)  
(78-12 to 13, Section 1)
- For radiation from sun (*wahhaajan*), see 65-12, 55-15, 40-13, 36-38, 35-1, 22-5, 21-16 & 17.
1638. **And We (Allah) have sent down from the rainy clouds abundant water,**  
(14)  
**That We (Allah) may produce therewith grain and vegetation,** (15)  
**And gardens of thick foliage.** (16)  
(78-14 to 16, Section 1)
1639. **And all things have We (Allah) *chip-computed* in a Book.** (29)  
(78-17 to 40, Sections 1 and 2)

1640. **The Ever All-Lord  
of the heavens and the earth, and all that is between them,  
the Ever All-Beneficent;  
from Whom none has enabling speaking power  
(save with His permission).** (37)  
(78-31 to 40, Section 2)

*Khitaab: address, argue*

See next verse (78-38) also.

1641. **The Day the Spirit and the angels will stand forth in ranks.  
None shall speak except,  
any who is permitted by the Most Gracious (Allah).** (38)  
(78-38 to 40, Section 2)



## Surah-79 An-Naazi-aat

1642. **Has the story of Moses reached you? (15)**

**Behold, your Lord (Allah) did call to him in the sacred valley of *Tuwa*. (16)**

**'Go you to Pharoah, for, he has indeed transgressed all bounds.' (17)**

(79-15 to 26)

1643. **Are you more difficult to create, or is the heaven that He (Allah) *built*?**

(79-27)

Other translations:

"What! are you stronger in constitution or the Heaven He built?" (79-27)

Translation: Arthur J. Arberry

"Are you stronger in structure or is heaven? He built it." (79-27)

Translation: Harun Yahya

He (Allah) raised its *height* and perfectly *ordered* it; (79-28)

(79-27 to 41, Section 2)

Another translation:

"He (Allah) raised its vault and made it level." 79-28

Translation: Harun Yahya

1644. **And He (Allah) made dark its night, and**

**He (Allah) brought forth its morn-light. (29)**

(79-27 to 41, Section 2)

*Ghatasha*: be dark (in which things are not clear), walk slowly

1645. **And after that He (Allah) stretched out-spread the earth, (30)**

**Another translation:**

**"After that He (Allah) smoothed out the earth." (27-30)**

Translation: Harun Yahya



And brought forth therefrom its water and its pasture, (31)

And the mountains He (Allah) has fixed firmly (32)

A sustaining provision for you and for your cattle. (33)

(79-27 to 41, Section 2)

Another translation of 79-30:

"And then He (Allah) gave the earth an oval form." 79-30

Above verses 79-30 to 33, highlight following:

-after earth was stretched out-spread,

-water was brought forth therefrom,

-pasture was also brought forth,

-mountains were fixed firmly, containing provision for sustaining human and animal life.

*Dahaa: spread out, expand, extend, throw, push, impel, stretch out afar from original place*

The verse implies that earth was *flung off* as a fragment, ***positioned in its place***, *stretched, spread out*, given *elliptical shape*, and passed through process of stratification.

Detailed interpretations arise from meanings of derivatives of the word *dahaa*:

*Al-udhiyyu*: ostrich nest

*Al-udhuwwat*: location of ostrich egg

*Tadahiyyan*: drop a stone in a hole

From above, ellipsoidal or spheroidal shape (shape of ostrich egg) of earth, and its ***placement in the designated nest in space*** is interpreted.

Positions, paths and all types of motions of all celestial bodies are networked with precise calculation (55-5). Earth's positioning in solar system and in universe is a masterly artistic stroke of astrophysics in adornment and equilibrium of skies. Latest astronomical studies indicate importance of existence of other planets for earth. For example, Jupiter's size and *position* are critical. Astrophysical calculations indicate that Jupiter being biggest planet in solar system, provides stability to orbits of earth and other planets. George Wetherill explains how special, Jupiter is. "Without a large planet positioned precisely where Jupiter is, the earth would have been struck a thousand times more frequently in the past by comets and meteors and other interplanetary debris (Examine verse 37-7). If it were not for Jupiter, we wouldn't be around to study the origin of the solar system." Earth and solar systems were specifically designed for mankind (Consider verse 22-65). (W.G. Wetherill, 'How Special is Jupiter?', *Nature*, Vol.373, 1995, p.470; Harun Yahya, *The Creation of the Universe*, p.76-77)

The relative difference of earth's North-South diameter in comparison with

its equatorial diameter gives it an ellipsoidal shape (*geoid*, which resembles *pear*). Equatorial radius of earth is 6378 km, whereas its polar radius is 6356 km.

*Muta-a*: be advanced

*Mataa-un*: house hold stuff, utensils, goods, chattels, provision, convenience, tool, furniture, effects, something profitable or useful, make life comfortable for some one, give or make provision for long life, contend oneself

*Matta-a*: live, permit one to enjoy, stow freely

*Tamatta-a*: enjoy, delight one's self, pass one's time agreeably

*Istamta-a*: derive pleasure or advantage from

*Mata-a*: prolonged, rise, reach the end

*Mataa-an*: provision (for an appointed term, long time)

Above lexicography, implies that after earth assumed its ovoid shape, hydrosphere formed, oceans were created, and life emerged developing into plant and animal kingdoms, alongwith provision for their sustenance.

**1646. To your Lord (Allah) belongs the final end of it.**

(79-42 to 46, Section 2)



## Surah-80 Abasa

1647. From what thing did He (Allah) create him (man)? (18)

From a droplet of sperm, He created him, and  
measured-determined him, (19)

Then He (Allah) makes the path easy for him, (20)

Then He (Allah) causes him to die, and puts him in his grave; (21)

Then, when He (Allah) wills, He will raise him. (22)  
(80-17 to 23)

1648. Let man consider his *food*: (24)

We (Allah) poured out the *water* in showering abundance. (25)

Then We (Allah) *split the earth in clefts*. (26)

And We (Allah) cause the *grain* to grow therein (27)

And *grapes and green fodder* (28)

And *olives and palms*. (29)

And *gardens dense with abundant foliage* (30)

And *fruits and herbage*. (31)

(80-24 to 32)

An important consequence of water's high surface tension is *fragmentation of rock*. Because its surface tension is so high, water is able to penetrate into deepest recesses of rock through tiniest of cracks where it freezes and expands when temperature drops below zero. This *expansion exerts internal force* upon rock that causes it eventually to break up. This process is vitally important because it releases minerals trapped in rock into soil, which contribute to agriculture. Re-examine above verses (80-24 to 32), carefully.



## Surah-81 Al-Takwir

1649. **Verily, this is the word of a noble Messenger, (19)**  
**Endued with power with rank before the Lord (Allah) of the Throne. (20)**  
**With authority there, (and) faithful to his trust. (21)**  
 (81-19 to 21)  
 (Translation: Abdullah Yusuf Ali)

"Behold, this (divine writ) is indeed  
 the (inspired) word of a noble Apostle, (19),  
 with strength endued, secure with Him,  
 Who in Almightiness is enthroned, (20),  
 (the word) of one to be heeded, and worthy of trust! (21)."

(81-19 to 21, Section 1) (Translation, Muhammad Asad) *Power*: ability to do or act, a particular faculty of body or mind, authorization, delegated authority, vigour, energy, an active property or function

"By '*calling to witness*', certain natural phenomena which are familiar to man because of their permanent recurrence, attention is drawn to the fact that what we call '*laws of nature*' are but the observable elements of God's plan of creation - a plan in which His revelations play a decisive role: and so, by implication, the divine writ granted to Muhammad (Peace be upon him) is as intrinsically '*natural*' as any other phenomenon, concrete or abstract, in the realm of God's creation." (Muhammad Asad, Note-5, p. 934)

1650. **And you can not will, unless that Allah wills,**  
**the Lord-Master of the worlds-all creation.(29)**  
 (81-1 to 29)



## Surah-82 Al-Infitaar

**1651. Your Lord-Master (Allah) the Ever All-Bountiful Generous, (6)  
Who (Allah) created you, then  
fashioned you perfectly, then symmetrically proportioned you? (7)  
Into whatsoever form-figure, He willed, He composed you. (8)**  
(82-6 to 8)

*Suwarun*: form

*Sawwara*: fashion, shape, picture

*Suuratun*: figure, image, outer appearance, manner, quality, species, condition, face, distinctive features, desire

*Tasawwurun*: conception, idea

*Sayyirun*: goodly in form

*Adalun*: recompense, ransom

*Adala*: pronounce judgement, be just, equable, turn aside from, proportionate in harmony

*Addala*: render straight, even, declare one just and truthful

*Aadala*: be equal in weight, value, or measure

*Ta-addala*: be valued at

*I'tadala*: uniform

*Adlun*: like

*Mu-aadalatun*: equilibrium

*Raqiba*: ride, be carried, go on board a ship, embark

*Raaqibun*: mounted

*Raqqaba*: put together, arrange and join orderly as one entity or thing

*Mutaraaqibun*: in heaps, in layers

**1652. The Decision-Command that Day is Allah's (Alone). (19)**  
(82-1 to 19)



## Surah-83 Mutaffifiin

1653. **The Day when (all) mankind will stand  
before the Lord-Owner (Allah) of the worlds-creation. (6)**  
(83-1 to 6, Section 1)
1654. **Nay, surely, they (evil-doers) will be veiled  
from seeing their Lord-Owner (Allah) that Day. (15)**  
(83-7 to 17, Section 1)



## Surah-84 Al-Inshqaaq

**1655.O you man! Verily, you are ever toiling on towards your Lord (Allah) - painfully toiling - but shall meet Him. (6)**

(84-6 to 15)

**1656.Yes! Verily, his Lord-Master (Allah) has ever been looking all about (watchful of) him! (15)**

(84-10 to 15, Section 1)

**1657.And Allah ever knows all well what they hide gathering falsehood. (23)**

(84-20 to 25)



## Surah-85 Al-Buruuj

1658. **"By the Sky, (displaying) the Zodiacal Signs;"** (1)  
(85-1 to 10)

An image transmitted by Nasa's Hubble telescope shows central region of *globular cluster* M22 (of about 10 million stars), in *constellation* Sagittarius. Stars near the cluster's core are 100,000 times more numerous than those in the Sun's neighbourhood. According to findings of Australian astronomers, there are 70 sextillion (7 followed by 22 zeros) stars in the known universe, about 10 times as many stars as grains of sand on all the world's beaches and deserts. (AFP; The Dawn, 23.7.2003)

1659. **(Allah), the Ever All-Mighty, the Ever All-Owner of all thankful-praise,**  
(8) (85-1 to 10, Section 1)

1660. **Him (Allah), unto Whom belongs the Sovereignty  
of the heavens and the earth; and  
Allah is Ever All-Witness over all things.** (9)  
(85-1 to 10)

1661. **Verily, the punishment seizure of your Lord-Master (Allah)  
is indeed severe.**  
(85-12, Section 1)

1662. **Verily, only He Himself (Allah) originates and repeats.** (13)  
(85-13 to 16, Section 1)

1663. **And He (Allah) is the Ever All-Forgiving, the Ever Most Loving,** (14)  
(85-13 to 16, Section 1)

1664. **(Allah) Master-Owner of the Throne of Majestic Glory,** (15)  
(85-13 to 16, Section 1)

1665. **(Allah) Doer of whatever He wills.** (16)  
(85-13 to 16, Section 1)

1666. **And Allah, ever All encompasses them beyond their awareness.** (20)  
(85-19 to 20, Section 1)





## Surah-86 At-Taariq

1667. Verily, He (Allah) is indeed Ever All-Powerful Able  
to bring him back (to life). (8)

(86-5 to 8, Section 1)

1668. And I (Allah) Am planning a scheme. (16)

"As for them (disbelievers), they are but plotting a scheme, (15),  
And I Am planning a scheme, (16),

therefore, grant a delay to the unbelievers.

Give respite to them gently (for a while)," (17)

(86-15 to 17)

"*Makara* (3-54) is applied both to plotting with an evil purpose and planning with a good purpose. Cf. 3-54: "And the unbelievers plotted and planned, and Allah too planned and best above planners is Allah." 3-54

(Abdullah Yusuf Ali, Note 6078, )



## Surah-87 Al-A'laa

1669. **Glorify the Name of your Lord, the Ever Most High, (1)**

(87-1 to 5)

1670. **(Allah) Who *created*, then *perfectly proportioned in order*. (2)**

(87-1 to 5)

1671. **And (Allah) Who *ordained determined measure (programmed)*,  
then *guided*; (3)**

(87-1 to 5)

It is reported that the *Surah* 87 (*Al-A'laa*: The Most High) was one of the favourite passages of the Prophet (Peace be upon him). He usually recited it in the last Prayer service. This *Surah* summarizes *Genesis* in clear and concise terms. Verses 87-2 & 3 refer to basic laws of creation.

An atom contains a certain number of different particles moving in specific order and arrangement as programmed for higher design and purpose of all worlds-creation. Same Will and Law runs through all *strings* comprising all whirling worlds of creation and life.

1672. **And (Allah) Who brings forth the pasturage, (4)**

**Then makes it russet stubble. (5)**

(87-1 to 5)

Another translation (Dr Haluk Nurbaki):

**And (your Lord Allah) Who brought forth the pasturage,  
then turned into a black (*gussa*) floodwater."**

(87-4 & 5 )

Dr Haluk Nurbaki interprets these verses (87-4 & 5) as referring to formation of oil. He explains that first flora, giant ferns and pastures of algae, were buried underground by great geological upheavals, otherwise oxygen in the atmosphere

would have increased so much that it could get ignited at some point. Among different theories, it is claimed that seaweed also played important role in oil formation. Underground, these were transformed into oil through process of chemical reduction, i.e., decomposition by bacteria, forming subterranean lakes or rivers of oil. *'Floodwater'* describes *underground flow of oil (oil migration)*.

**1673. We (Allah) shall make you (O Muhammd) to recite, (the Quran) so that you shall not forget, (6)**

**Except that Allah wills.**

**Verily, He ever knows all Himself the manifest and all that is hidden; (7)**  
(87-6 to 7)



## Surah-88 Al-Ghaashiyah

1674. **Do they not consider the camel, how it is created (by Allah)?** 88-17  
(88-17 to 20)

Arabs must have been inspired by above verse (88-17), and made keen observation of advantages available to them in camel as a special inhabitant of their own environment. Consider carefully a very interesting observation by Richard Bulliet about how Arabs used camel to revolutionize trade and commerce: "*At the time Muhammad (Peace be upon him), was reciting the first Qur'anic revelations to a skeptical audience in the town of Mecca, several developments were leading to a transformation of Arabia's place in the world. One was technological revolution. Sometime around the period of Muhammad's (Peace be upon him) life, the bedouin developed a new kind of camel saddle that allowed their camels to carry previously unimagined weight. Camels, which had been used largely for milk and transport of individuals and small loads, became the center of a transportation revolution. Within a hundred years, the Hellenistic and Roman worlds of transport and commerce, based on donkey carts and the upkeep of roads, were replaced by camel caravans. And the bedouin in Arabia, who had been traders with other civilizations, were to control the vehicle of trade and commerce in the Western world: the dromedary camel.* (Richard Bulliet, *The Camel and the Wheel*, Michael Sells, *Approaching the Quran*, p.7) It reduced cost of laying and maintaining roads to zero. Camel was put to multiple uses including battles

Camel is a large herbivorous animal. It has survives in desert inspite of odds in which other animals of the chain can not. The desert carnivores survive on animals. But camel has no such compulsion. It survives on thorns in desert. Its digestive system possesses ability to convert cellulose of thorns into carbohydrates. It does not differ in structure from those of other herbivores. It has interesting biological features and functions:

Organisms obtain vitamins from each other. Camel produces its own. Experiments with radioactive tritium, have shown that all animals replace water molecules in 7-14 days, otherwise they would die (Consider 21-30, and notes thereunder). But in camel water molecule preserves its *ionic property* for about 50 days. It *stores water*, to be used in long journeys. She camel produces *milk* many times more than requirement of its offspring. It has a *memory storage system* different from other animals. It does not forget what it sees, retaining its map. In spite of its size, it is extraordinarily submissive, and sensitive too. Among its many virtues are: patience, endurance, loyalty, and ear for music and melody.

Camel's hump is designed and strengthened for extra heavy loads. It has long legs, and with long flexible neck, it can reach both, tree leaves and grass while standing. These lengths and special structures balance burden on back; its neck facilitates, as it moves with burden.

1675. **But if any turns away and rejects (Allah) (23)**

**Allah will punish him with a mighty punishment. (24)**

**Verily, to Us (Allah) is their return (25)**

**Then verily, upon Us is their reckoning. (26)**

(88-22 to 26)



## Surah-89 Al-Fajr

1676. **By the Break of Day;** (1)

**By the Nights twice five;** (2)

**By the *Even* and *Odd*;** (3)

**And by the Night when it passes away;** (4)

**Is there (not) in these and adjuration (evidence of God)  
for those who understand?** (5)

(89-1 to 5)

Reference to "*Even* and *Odd*", besides many other wonders, invite attention to mathematical elegance, beauty and faith. Scientists believe that entire universe is a representation of a mathematical beauty! It is neither just a jumble of numbers, nor mere mathematical expression of numbers in order. In fact, it requires much deeper consideration and reflection into each odd and even, as stand alone and in relational order in an equation of existence. How beautifully the Quran encourages this, in the simplest terms, right from the first revelation, and then goes on to record in 89-3.

Western Numerology is derived from Pythagorus (6th century BCE), who thought 'number' as basic principle of cosmos and assigned qualities to numbers according to their mathematical properties. Babylonian and Egyptian numerological traditions are *astrological* in origin. Numerology has existed in Chinese, Hindu and Budhist traditions. But the numbers are so common that we take them for granted. We fail to notice how indispensable they are. If there was no odd or there was no even, or there was no one or there was no zero - how can there be numbers? If there are no numbers, how can anything work, including brain, which is considered to be nearest in working to computer. Then how any thing could exist? Leaving, for a while, questions of existence and universe based on numbers and their formulations, how would life be without numbers. How

would we measure anything, track time, trade in goods, use telephone, have telecommunication etc, etc. In all science and technology, business and activity, are numbers and mathematics.

Paul Dirac's aesthetic deliberations led to mathematically more elegant equation for electron, which then led to successful prediction of existence of antimatter. Why laws of universe create beauty? Structure and operation of brain dictate what is pleasing to eye and ear. If beauty is entirely biologically programmed, selected for its survival alone, it is all the more surprising to see it re-emerge in esoteric world of fundamental physics. It is surely a fact of some major significance that fundamental laws of universe create beauty. (Paul Davies, *The Mind of God*, pp.175-176)

Dr Nowak, German eye specialist, with interest in mathematics, has discovered largest prime number, more than 7.8m digits long, written as 2 to the 25,964,951st power minus 1, breaking previous record of a prime number by half a million digits. The number belongs to a special class known as Mersenne primes, named after 17th century French monk who first studied them 350 years ago. Prime numbers (e.g., 2, 3, 5, and 7) are divisible only by themselves and 1. (*German finds longest prime number*, The Guardian; The News, 3.3.2005)

Let us look at '*Liber Abaci*' (*The Book of Calculation*), the book that gave numbers to the Western world in 1202 A.C., written by Leonardo of Pisa, popularly known as Fibonacci (a contraction of the Latin Filius Bonacci, meaning son of Bonacci). This work includes Number Sequence, known as Fibonacci Sequence. This sequence which runs 1, 1, 2, 3, 5, 8, 13, 21, 34, and so on, is generated by adding together the final two numbers each time to give the next number in the sequence. In this book "he described a remarkable efficient new way to write numbers and do arithmetic, that he had learned from Arab traders and scholars while traveling through north Africa. They in turn had picked it up from the Indians, who had developed it over many hundreds of years in the early part of the first millennium.. Today we know that the Fibonacci Sequence is found every where in nature. In the spiral patterns on the bases of pineapples and pinecones, on many flower heads, such as the sunflower, in the numbers of petals and leaves of flowers and plants, and in the shell of the nautilus.. Some present day market traders even claim to be able to use the Sequence to predict the fluctuations of stock prices..The one thing we do know with certainty is that 800 years ago ..(this)..book.. changed the course of Western Civilization." (The Guardian; The Dawn, November 9, 2002)

"History bears out the fact that scientific brilliance is always accompanied by mathematical efflorescence. In fact mathematical discoveries pave the way for spectacular advances in science. No nation has ever achieved scientific greatness without attaining mastery over mathematics. When Muslims dominated the world of science, they were supreme in mathematics.. Period "from 750 A.D. to 1000 A.D...is completely dominated by the Muslims. It is an unbroken succession of..Jabir, Khwarizmi, Razi, Masudi, Wafa, Biruni and Omar Khayam..But the

honours are still shared for another two centuries by the names of Ibn Rushd, Nasir-ud-Din Toosi and Ibn Nafis. After 1350, however, the Muslim world sinks into a long dogmatic slumber with only occasional flashes of scientific brilliance like that at the court of Ulegh Beg at Samarkand in the end of the 15th century." ("Islam and Mathematics", Prof. Khwaja Masud, The News, 8.9.2003).

**1677 See you not , how your Lord (Allah) dealt with the Aad (people)?**  
(6) (89-6 to 14)

**1678. Therefore did your Lord (Allah) pour on them  
a scourge of diverse chastisements. (13)**

**Verily, your Lord-Master (Allah) is ever on the watch. (14)**  
(89-6 to 14)

These verses (89-6 to 14) inform about how Pharaoh and the peoples of Aad and Thamud rebelled, and how they were dealt with. (89-6 to 14)

"Saw you not how your Lord dealt with Aad (people).  
Of *Iram* (very tall) like( lofty) pillars.  
The like of which were not created in the land?  
And Thamud (people), who hewed out rocks in the valley  
(to make dwellings)?  
And with Pharaoh who had the stakes?  
Who did transgress beyond bounds in the lands, and  
made therein much mischief.  
So your Lord poured on them different kinds of severe torment.  
Verily, our Lord is Ever Watchful."

(89-6 to 14)

**1679.As for man, when his Lord-Master (Allah) tries him,  
then He honors him, and blesses him.  
Then he says: "My Lord-Master (Allah) has honoured me". (15)**

But when He tries him,  
straitening his provision for him,  
he says: "My Lord-Master (Allah) has humiliated me". (16)  
(89-15 to 20)

"Nay, nay! But you honour not the orphans! (17),  
Nor do you encourage one another to feed the poor! (18),  
And you devour inheritance, all with greed. (19),  
And you love wealth with inordinate love." (20) 89-17 to 20

**1680.And your Lord-Owner-Master (Allah)  
comes (on the Day of resurrection)  
and the angels, rank on rank, (22)**

(89-21 to 30)

**1681.So on that Day none will punish as He (Allah) will punish. (25)**



**And none will bind as He (Allah) will bind. (26)**

(89-21 to 30)

1682. **"O that one, satisfied serene *self*! (27)**

**Return to your Lord-Owner (Allah), well-pleased pleasing. (28)**

**Enter then together with My (Allah's) slaves. (29)**

**And enter you My (Allah's) Paradise. (30)**

(89-21 to 30)



## Surah-90 Al-Balad

1683. Verily, We (Allah) have created man  
purposely struggling under the Zenith, (4)  
(90-1 to 5)

*Kabada*: injure anyone in liver, face difficulty

*Kabadun*: misery, trouble, *meridian of the sky, interior, inside of animal, middle of anything*

*Kabadan*: **purpose**

*Kabbada*: be in the Zenith, (Sun, Star etc.), place one's self in middle

*Kaabada*: suffer, endure, struggle, contend with difficulties

"We (Allah), verily, have created man in an *atmosphere*" (90-4)  
Translation: Pickthall

"Surely We have created humanity in *difficulty*" (90-4)  
Translation: Thomas Cleary

"Verily, We have created man into (a life of) pain, *toil* and *trial*." (90-4)  
Translation: Muhammad Asad

Also examine 84-6.

If the meaning of *Kabadun* is taken as '*interior, inside of animal, middle of something*', then it opens up new areas of scientific investigation into the processes applied by the Ever All Originator-Creator Allah in the creation of man. *See notes at 71-14*. Then the very pertinent reference in this connection in the Quran would be verse 3-59:

**"The similitude of Jesus before Allah is as that of Adam;**

He created him from dust,

then, said to him 'Be': and he was." 3-59

Saulat Ali is of the view that Adam was also created by Allah through biological processes, as the similitude of Jesus (Peace be upon him). It may be interesting to refer to his book, '*Taareekh-e-Islaam Aur Musalmaan*', 1991, which discusses certain concepts and developments of this nature. (Also see pp. 180-181 of *The Gateway to the Quran* by Shahzad Shaikh)

Consider following:

Human **Y** chromosome, DNA chunk that *makes a man a man*, has lost so many genes over evolutionary time that some scientists have suspected it might disappear in 10 million years. But in a new study researchers found no sign of gene loss over past 6 million years, suggesting the chromosome is "doing a pretty good job of *maintaining itself*," said David Page of the Whitehead Institute for Biomedical Research in Cambridge, Massachusetts. ["We (Allah) have indeed created man in the best of moulds," 95-4]

The **Y appeared 300 million years ago** (*Consider this in the light of creation of Adam sometime latter in bio-history.*) and has since eroded into a dinky chromosome, because it lacks the mechanism other chromosomes have to get rid of damaged DNA. So mutations have disabled hundreds of its original genes, causing them to be shed as useless. The **Y** now contains only 27 genes or families of virtually identical genes.

In 2003, the '*Page*' reported that present-day **Y** has an unusual mechanism to fix about half of its genes and *protect them from disappearing*. (Reconsider 96-4) (*Study says male chromosome has long-term future*, Daily Times - September 1, 2005)

**1684. Have We (Allah) not made for him two eyes (8)**

**And a tongue and two lips, (9)**

**And We (Allah) guided him to the two clear highways? (10)**

(90-8 to 10)

In above verse it is important to note that *eyes*, *lips* and *tongue* have been mentioned together. It is through the *eyes* that child picks up (learns) *speech* (of the *tongue*), from the movements of *lips*. The born blind can not pick up and learn such movements, although he or she may not be deaf. Besides this inter-relationship and coordination, there is wisdom in *special design* of eyes for humans in two numbers and beauty specially in keeping the two *lips tight (silence)*! *Tongue* is covered with moist, bumpy skin. Thousands of taste buds on surface pick up flavours in food and drink. It pushes food into pharynx. Its movements help make different sounds. Without tongue speech is not possible. One is enough! Another relationship of eyes (sight), tongue and lips (speech) is their picking up and using one of the two ways; right or wrong. Most part of brain (mind using sight, and also using it for insight, vision, etc.,) works through input of eyes.



## Surah-91 Ash-Shams

1685. **By the sun and his brightness, (1)**  
**By the moon as it (moon) follows it (sun), (2)**  
**By the day as it shows up brightness. (3)**  
**By the night as it conceals it, (4)**  
**By the heaven and Him (Allah) who built it, (5)**  
**And the earth and Him (Allah) Who spread it, (6)**  
**By a self and Him Who perfected it (7)**  
**And inspired it of its wrongful leanings and its fearful reigning right. (8)**  
**Indeed he succeeds who nourishes-purifies it. (9)**  
**And indeed he fails who confines-corrupts it. (10)**  
 (91-1 to 10)

*Talaa:* follow (**directly, repeatedly, in uninterrupted succession**), rehearse, read, declare, meditate, succeed, recite

*Taa-li:* subsequent, next

*Taaliyatun:* rear or hinder part

*Billaatii:* therefore, consequently

*Fajar:* go aside from the right way, act wickedly, live in open sin and debauchery, swear falsely, deviate, rebel, cleave, break up, dig up, flow in wide area

*Faajirun:* immoral (man), ill-tempered, noisy (person), liar, one who insists on evil doing (continuously, without repenting)

*Fujuurun:* ungodliness, foul deeds, deep in sin, rider's leaning from saddle to one side, weak eye sight, tear cover of religion

*Fajjara*: create outlet or passage (for water), gush forth

*Waqaa*: keep, preserve, defend, keep one safe from, guard, protect, save, ward off, save oneself from wrong due to fear of its consequences

*Taqiyyun*: devout

*Taqwaa*: fear of God, reverence, piety, save oneself (one's *self*) from harmful, fearful, or sinful things

*Attaqaa*: fear and honour God

*Taqwaa*, used in several contexts in the Quran, has been translated with different words. Translators of the Quran have tried to present meaning of this word according to their views. The words chosen by them are, e.g.: God-fearing, God-consciousness, ward off evil, piety, righteousness, duty to Allah, restraint from evil, self-restraint, fear, abstinence, protection, observe Divine Ordinances in every walk of life

*Muttaqii*: pious

"...Therefore do not declare yourselves as being *purified*.

He (Allah) knows best who has *Taqwaa*." (53-32)

The Messenger of Allah (Peace be upon him) said:

"*Taqwaa* is here," and he pointed to his chest. (Muslim, Ahmad)

Umar bin Abdul Aziz used to say, "None can reach the station of *Taqwa* until he possesses neither action nor words that can be exposed to his embarrassment either in this world or the Hereafter."

He was once asked, "When does the worshipper reach the peak of *Taqwaa*?" He replied, "If he put all his thoughts and desires in his heart on a plate and then wandered around in the market, he should not feel ashamed of anything there."

He would frequently say, "The sign of *Muttaqii* (a pious person) is to bridle oneself from speaking just like one in *Ihraam* bridles himself from speaking. The *Muttaqi* needs to be a scholar (*'Aalim*) of the *Shari'ah*, all of it, otherwise he leaves *Taqwa* without realising."

Abu Darda said: "From the completion of *Taqwaa* is that the slave fears from his Lord even with regards to things the weight of an atom."

Re-consider following verses (91-2 & 3), very carefully:

By the sun and his brightness, (1)

By the *moon* as *it (moon) follows it (sun)*, (2) (91-2 & 3)

**Moon**: A committee appointed by International Astronomical Union is pondering over definition of the word *planet*. The "Nature" reported that according to committee's chairman, Iwan Williams of Queen Mary College, London, ideas were so blooming that general agreement was difficult.

There are planets, comets, asteroids, the Oort cloud, a hypothesized halo of cometary bits hibernating in deep space, and Kuiper Belt, a ring of *icy bodies*

beyond Neptune's orbit, dozens of moons circling planets, and so on. (About celestial water *masses* examine 24-43 also):

"..And He (Allah) sends down from the sky

*mountain masses wherein is hail..*" 24-43

Clyde Tombaugh added Pluto to the inventory of wandering lights circling the sun. Is Pluto a planet or not? It is argued that its small size, less than one-fifth the diameter of Earth, and a weird tilted orbit that takes it inside Neptune every couple hundred years make Pluto more like a Kuiper Belt body than a full-fledged planet. Rose Center for Earth and Space at the American Museum of Natural History in New York had demoted Pluto, calling it a "*Kuiper Belt object*" rather than a planet."

Controversy intensified when a new object larger than Pluto orbiting in Kuiper Belt at a distance of nine billion miles from the sun, was discovered. Michael E. Brown of California Institute of Technology, its discoverer, argued, if Pluto is a planet, so is the new object, which he nicknamed Xena, making it the **10th planet**. Dr. Brown announced that Xena has a tiny moon, making it seem even more planet-like. Examine verse 12-4: Many scholars found difficulty in translating and interpreting this verse, as they were stuck up with only 9 planets, known in our solar system, without realising that science has yet to progress to discover many facts mentioned in the Quran. Scientists have yet to develop consensus on definitions of different celestial bodies. Also examine 91-2, where it is informed "**..the moon as it follows (the sun);**" Recently scientists have observed that **moon is directly following the sun, like a planet, and not the earth as earlier thought.**

Brian Marsden, director, Harvard-Smithsonian Center for Astrophysics, a clearinghouse for solar system discoveries, thinks that both Pluto and Dr. Brown's Xena should be called minor planets. (*9 Planets? 12? What's a Planet, Anyway*, The Nnews - October 5, 2005)

In the context of 91-2, re-examine following:

Astronomers found a lump of rock and ice that was larger than Pluto and the farthest known object in orbit around the sun. Its location is currently 97 times the distance between sun and earth.

The unnamed planet would be the 10th in the solar system, although some scientists dispute the classification of Pluto as a planet. (*Planet or Not, Pluto Now Has Far-Out Rival*, The News - 1 August, 2005)

"The solar system's biggest planets are at risk of being stripped of their status after the world's top astronomers voted to downgrade Pluto into the dwarf planet category. "Experts claim that the definition for planets adopted by the International Astronomical Union (IAU) could also see Neptune downgraded.

"They say that both planets fail to meet all the criteria set by the IAU. But other leading astronomers insist the decision to demote Pluto to the status of a "dwarf planet" has allowed them to deal with the difficult problem that there are

several other Pluto-like objects orbiting our Sun. Earlier IAU proposed increasing the number of planets to 12 by recognising three new planets, the asteroid Ceres, Pluto's moon Charon and the distant world known as 2003 UB313.

"Many scientists feared this could spark an ever-increasing number of planets being named as more and more smaller objects were discovered orbiting the Sun.

"In the definition set by the astronomers, all *planets must now 'orbit the Sun, have sufficient mass for its gravity to form a nearly-round shape and have cleared the neighbourhood around its orbit'*".

"Pluto was downgraded as its orbit crosses with that of Neptune, meaning that it was classed as a dwarf planet as it had not cleared its orbit.

"Harold Weaver, from the John Hopkins University Applied Physics Laboratory and a New Horizons project scientist, said: "Since many 'Plutinos', including Pluto, cross Neptune's orbit, I'd say Neptune's neighbourhood still needs some clearing."

But Professor John Brown, Scotland's Astronomer Royal said: "I am a little sorry to see Pluto 'demoted', but overall it makes sense. We have always referred to four 'Terrestrial Planets', four 'Giants' and Pluto. This is now extended to three categories, adding Dwarf Planets." (Richard Gray Science Correspondent, *Pluto row could lead to Neptune losing planet status*, The News - August 28, 2006)

*Eventually, moon has to be reclassified as a planet*, said Gregory Laughlin, an extrasolar planet researcher at University of California, Santa Cruz.

The new definition, proposed by International Astronomical Union, basically says every round object orbiting the sun is a planet, unless it orbits another planet. But there is a big caveat: *If the center of gravity, called the barycenter, is outside the larger object, then the smaller object is a planet*. That wording elevates Pluto's moon Charon to planethood. The same applies to our moon also, which was born in a catastrophic collision more than 4 billion years ago. It started out very close to the planet but has been moving away ever since. It's currently drifting away about 1.5 inches (3.74 centimeters) every year.

For now, the system's barycenter is inside Earth. But *that will change*.

"If the Earth and moon do survive, then the *barycenter will eventually move outside the Earth as the moon recedes*," Laughlin said. "At that point the **Moon would be promoted to planetary status**." Re-consider very carefully following process:

"By the Moon *as it follows (the Sun)*;" (91-2)

It may be noted that the Quran does not say that it follows in this process the earth!

This will take a few billion years. Earth and the moon would have to survive a host of remote catastrophe scenarios along with the predicted swelling of the sun into a red giant, which Laughlin and others have previously said might engulf and vaporize our planet. (Robert Roy Britt, *Moon could become a planet*, The News -

August 21, 2006)

1686. **And He (Allah) feared not the sequel thereof.** (15)

(91-11 to 15)

*"Thamud* denied through their transgression. (11)

When the most wicked man among them

went forth (to kill the she-camel). (12)

But the Messenger of Allah (Saalih, Peace be upon him) said to them:

'Be cautious! (Fear the evil end).

That is the she-camel of Allah, and bar it not from having its drink! (13)

Then they denied him and they killed it.

So, their Lord (Allah) destroyed them because of their sin, and

made them (equal) level in destruction. (14),

And He (Allah) feared not the consequences thereof." (15)

91-11 to 15 (Translation: Dr Khan & Dr Hilali)





## Surah-92 Al-Lail

1687. **By the night as it envelops. (1)**

**And the day as it appears resplendent (2)**

**And Him Who (Allah) has created male and female, (3)**  
(92-1 to 4)

1688. **We (Allah) will make smooth for him the path of ease. (7)**  
(92-1 to 7)

1689. **We (Allah) will make smooth for him the path for evil. (10)**  
(92-1 to 10)

1690. **Truly, on Us (Allah) is the guidance (12)**  
(92-1 to 12)

1691. **And truly, unto Us (Allah) belong the last and the first. (13)**  
(92-1 to 13)

1692. **Therefore I have warned you of a blazing Fire. (14)**  
(92-1 to 16)

1693. **His Lord-Master (Allah) the Ever Most High. (20)**  
(92-17 to 21)



## Surah-93 Ad-Dhuhaa

1694. By the morning hours (1)

And by the night when it is stillest, (2)

Your Lord-Master (Allah) has not forsaken you,  
nor does He hate you (O, Muhammad). (3)

And verily the latter portion will be better for you than the former. (4)

And verily your Lord-Master (Allah) will give you, so that  
you will be content. (5)

Did He not find you an orphan and shelter (you)? (6)

Did He not find you wandering and direct (you)? (7)

Did He not find you destitute and enrich (you)? (8)

Therefor, the orphan oppress not, (9)

Therefor, the beggar drive not away, (10)

Therefor, of the bounty of your Lord-Master (Allah)  
be your discourse. (11)

(93-1 to 11)



## Surah-94 Ash-Sharh

1695. Have We (Allah) not caused your bosom to dilate, (1)  
 And eased you of the burden (2)  
 Which weighed down your back; (3)  
 And exalted your fame? (4)  
 But lo! with hardship goes ease, (5)  
 Lo! with hardship goes ease; (6)  
 So when you are relieved, still toil (7)  
 And strive to please your Lord-Master (Allah). (8)  
 (94-1 to 8)



## Surah-95 At-Tiin

1696. **Verily, We (Allah) created man in the best stature (mould).** (4)  
(95-1 to 6)

Dr Nurbaki gives following translation and interpretation of verses 95-1 to 4:

"By the *fig* and the *olive*, and *Tuur Siiniin*, and this *land secure*!

We (Allah) indeed created man in the *fairest of statures*,.." (95-1 to 4)

There may be some *similarity* between *material of man*, created in the *fairest of statures*, and the *fig* and the *olive*. Examine *spermatozoa* with reference to *fig seeds* and *ovum* in terms of an olive. Ratio of size of fig seeds to an olive is about the same as that of sperm cells to an ovum.

Reference to *fig*, *olive* and *Tuur Siiniin* (usually translated as Mount Sinai, the hill with overgrowth of greenery), invites attention to the region that represents one of the best climates in terms of health. Southern Europe, North Africa, the Mediteranean Belt and the south coast of North America represent such a climate. In these areas air currents prevent pollution, while luxuriant flora support human health nutritively.

Olive, as food specific to man, is a unique biological treasure, from manufacture of cell membrane to various activities of brain neurons and sex cells. Furthermore vitamin E, which plays important role in myocardial tissue, and manufacture of sex cells, is represented in olive in a biological framework.

Fig has a special place among fruits due to its growth by what we call plant nectar, a biochemical treasure house containing combination of protein, phosphorous, and ribose; initially prepared as milk, later forms liquid matrix of fig seeds. This invites attention to emergence of life from soil through phosphorous-ribose-protein combination, or DNA molecule. (Dr Haluk Nurbaki, *Verses from the Holy Koran and Facts of Science*, pp.355-361)

1697. **Is not Allah the Ever Best Judge unparalleled?** (8)  
(95-1 to 8)



## Surah-96 Al-Alaq

1698. **Your Lord (Allah) Who created.** (1)  
(96-1 to 5)
1699. **He has created man from zygote.** (2)  
(96-1 to 5)
1700. **Read: And your Lord-Master (Allah)  
is the ever Most Bounteous-Generous.** (3)  
(96-1 to 5)
1701. **Who (Allah) taught by the pen,** (4)  
(96-1 to 5)

A *medium* through which we communicate is a channel between sender and receiver. Major religions agree on communication between God and His Prophets, in respective human languages, without *medium*. Direct communication through *wahii* (inspiration) is recognised. *Alqaa* (flash) and intuition continue directly. There are agreed instances of direct communication between angels and humanbeings, in respective human languages. Similarly there are agreed instances of direct communication of humanbeings with different creatures, e.g., ants, birds, jinn. There are evidences of communication through gestures, expressions, etc., among different animals and humanbeings, without *medium*.

Expression with articulation of feelings, observations, ideas, etc., is basic to humanity: 55-4.

The character of the chosen for direct communication with God, without medium, and the cultures they created, are unique to their each specific era. Marshall McLuhan, communication theorist of 20th century, coined the phrase, popular in 60s, "*the medium is the message*." He argued that in each cultural era the medium in which information is recorded and transmitted determines character of

that culture, and that medium shapes form of human association and action.

In any culture, communication depends greatly on technology, which gradually shapes its environment, evolving into an organism itself. These environments are not "passive wrappings but active processes". But people are mostly unaware of the way technology influences environment and content of media.

The content or material of media is diverse. The content of any medium, driven by technology, blinds us to the character of the medium.

The content of any medium is yet another medium. Content of writing is speech (content of speech is idea). Content of television, radio or movie may be a writing. Content of the Internet is video images, sounds, graphics, animations and text. The medium masks the message by putting on a new face of its own.

Early societies had different systems or mediums for sending messages or signals that could be seen or heard, such as drumbeat, fire, smoke, lantern beacons. As society advanced, technology improved communication continuously.

***Basic to development of all mediums and its technologies, is the technology of teaching with pen:*** 96-4. If that was not there, or even today, if it is not there, teaching, writing, reading from the level of basic learning is not possible. For all this was required development of cranial capacity with appropriate mental modules which developed during evolutionary upgradation of human brain. (see notes under *Biological Evolution*, in Vol.-I, and also in another book '*The Gateway to the Quran*, under '*Additions in and Upgradations of Human Faculties*).

*Egyptians used papyrus, a primary writing material. In Greek era written word or message of medium was not just the word 'written', but unfettering of thought through self identification. Medium gradually improved, and in 1450, German printer Johannes Gutenberg developed typesetting, basic invention in printing. As more books became available, more people could read. With literacy and spread of knowledge, new ideas emerged. Print medium strengthened urge to know and think.*

Earlier electronic medium was *telegraph*, sent and received as electrical signals over long-distance wires. S. F. B. Morse demonstrated the first telegraph system in New York in 1837. It made global business possible, with time sensitiveness.

*With change in the technology of pen, the technology of writing has changed, and vice versa, but so far teaching and leaning are concerned, pen remains the basic technology.*

In 1876, Alexander Graham Bell got patent to produce telephone, to transmit human voice over wires. It laid foundation for electronic network for new computer based systems, including Internet. Radio was first. In 1864 G.M. Marconi invented wireless radio, air-borne medium. Later on, invention of frequency modulation (FM) radio provided much more sensitive and clear radio

transmission and reception. After transmitting sound through electromagnetic waves, similar methods were used for transmitting pictures. television allowed viewers to experience distant events and places directly.

In 1975, microcomputer was introduced, with power of many machines, fitted into a desktop. Since the '70s, Personal Computers have transformed business, education, and entertainment. It is hard to assess real impact of "virtual reality, yet. Subjects like telepathy and extra sensory perception are being studied deeper than ever. Internet provides worldwide access to choose information at will. Internet not only contains most forms of communications, but has improved old mediums also. Every medium enriches human experience. Technology adds to knowledge, quality, and lifestyle. (Also see Khalid Hasan Khan, *Virtual Reality*, Dawn,21.11.2004)

In 1922, Thomas Edison predicted that "the motion picture is destined to revolutionize our educational system and...in a few years it will supplant largely, if not entirely, the use of textbooks." (*Computers in schools* -

*Pass the Chalk, Science and Technology*, The Economist October 26th 2002)

1702.**He (Allah) has taught man that which he knew not.** (5)

(96-1 to 5)

1703.**Surely to your Lord (Allah) is the return.** (8)

(96-1 to 8)

1704.**That Allah ever sees all?** (14)

(96-9 to 19)



## Surah-97 Al-Qadr

1705. Lo! We (Allah) revealed it on the Night of Power. (1)  
Ah, what will convey unto you what the Night of Power is! (2)  
The Night of Power is better than a thousand months. (3)  
The angels and the Spirit descend therein,  
by the permission of their Lord (Allah), with all decrees. (4)  
(That night is) *peace* until the rising of the dawn. (5)  
(97-1 to 5)





## Surah-98 Al-Bayyinah

**1706. Verily, those who believe and do good works  
are the best of created beings. (7)**

**Their reward is with their Lord-Master (Allah):  
Gardens of Eden, underneath which rivers flow,  
wherein they dwell for ever.**

**Allah has pleasure in them and they have pleasure in Him.  
This is for him who fears his Lord-Master. (8)**

(98-7 to 8)



## Surah-99 Az-Zalzalah

1707. Because your Lord-Master will inspire it (earth). (5)  
(99-1 to 5)

"When the Earth is shaken to its convulsion. (1)

And the Earth throws up its burdens. (2)

And man cries 'what is the matter with it?' (3),

On that Day will it declare its information. (4),

For that your Lord (Allah) will have given it inspiration." (5)

(99-1 to 5)

"When Earth is shaken with her (final) earthquake (1)

And Earth yieldeth up her burdens, (2)

And man saith: What aileth her? (3)

That day she will relate her chronicles, (4)

Because thy Lord inspireth her." (5)

99-1 to 5 Translation: M.M. Pickthall



## Surah-100 Al-Aaadiyaat

**1708. Verily, man is ungrateful to his Lord (Allah) (6)**

**And to that he bears witness (7)**

(100-1 to 11)

"By the snorting coursers, (1)

Striking sparks of fire, (2)

And scouring to the raid at dawn, (3)

Then, therewith, with their trail of dust, (4)

Cleaving, as one, the center, (5)

Lo! man is an ingrate unto his Lord (6)

And lo! he is a witness unto that; (7),

And lo! in the love of wealth he is violent. (8)

Knows he not that,

when the contents of the graves are poured forth (9)

And the secrets of the breasts are made known." (10)

(100- 1 to 10)

**1709. On that Day will their Lord be perfectly acquainted with them. (11)**

(100-11)



## **Surah-105 Al-Fiil**

**1710. Have you not seen how your Lord (Allah)  
dealt with the owners of the Elephant? (1)  
Did He not bring their stratagem to naught, (2)  
And sent against them swarms of flying creatures, (3)  
Which pelted them with stones of baked clay (4)  
And made them like green crops devoured? (5)  
(105-1 to 5)**



## Surah-106 Al-Quraish

1711. **For the taming (*conditioning*) of Qureysh (1)**

**For their taming the caravans  
to set forth in winter and summer. (2)**

**So let them worship the Lord (Allah) of this House (*Ka'bah*), (3)**

**Who has fed them against hunger, and  
has made them safe from fear. (4)**

(106-1 to 4)

Another translation by Prof. Dr. Syed Vickar Ahamed:

"For the agreements (promises) of security and safeguard  
(enjoyed) by Quraish. (1)

Their agreements (covering) journeys by winter and summer- (2)

Let them adore the Lord (Allah) of this House. (3)

(The One) Who provides them with food against hunger, and  
with security against fear (of danger)." (4)

(106-1 to 4)



## Surah-108 Al-Kausar

1712. Verily, We (Allah) have granted you (O Muhammad) *Al-Kausar*.(1)

**Therefore turn in prayer to your Lord-Master (Allah Alone), and sacrifice.(2)**

**For, he who hates you, will be cut off. (3)**

(108-1 to 3, Section 1)

When the Prophet (Peace be upon him) was made to ascend to the heavens, he said (after his return):

"I came upon a river, the banks of which were made of tents of hollow pearls, I asked Jabrael, 'What is this?' He replied: 'This is the *Kausar*.'" (Bukhari)



## Surah-110 An-Nasr

1713. When Allah's succor and the triumph comes (1)  
 And you see mankind entering the religion of Allah in troops. (2)  
 Then glorify the thankful-praises of your Lord-Master (Allah), and  
 seek His forgiveness.  
 Verily, He is since ever ready to relent-accept repentance. (3)  
 (110-1 to 3)



## Surah-112 Al-Ikhlaas

1714.**Say: He is Allah, One!** (1) (112-1 to 4)

1715.**Allah, the Eternal Self-Sufficient Besought of all** (Free of all needs)! (2)  
(112-1 to 4)

1716.**He (Allah) begets not, nor was He begotten.** (3)  
(112-1 to 4)

1717.**And there has never been any comparable unto Him.** (4)  
(112-1 to 4)

"*Kufuwan* means an example, similar thing, the one equal in rank and position...In verse 112-4, it means that there is none similar to Him, none equal to Him and there is nothing at all like Him." (*Tuhfat Al-Ahwadhi* 9-299, At-Tabari 24-691, Tafsir Ibn Kathir, Vol-X, p.628)

"This verse therefore explains that there is no one, nor there ever was or can ever be equal, similar, comparable, resembling or matching in any degree whatsoever, to Allah or His Attribute.

"*Allazii laisa ka mislihii shay-un*" (42-11): "He is such that there is nothing like unto Him." (42-11)

The Bible also emphatically repeats this at many places:

"And he said, that thou mayst know that  
there is none like unto the Lord, our God."  
(Exodus 8-16)

"Ye shall not make with Me gods of silver,  
neither shall ye make unto you gods of gold."  
(Exodus 20-23)

"Our Lord, there is none like Thee,



neither is there any god beside Thee,  
according to all that we have heard with our ears."

(Chronicle 17-20 & II, Samuel 7-22).

"Who is like unto Thee, O Lord,  
among the gods who is like Thee Glorious in Holiness,  
fearful in praise, doing wonders?"

(Exodus 15-11)

"For who in the heavens  
can be compared unto the Lord?  
Who among the sons of the mighty  
can be likened unto the Lord."

(Psalms 89-6)

"To whom then will ye liken God?  
Or what likeness will ye compare unto Him?"

(Isaiah 40-18)



## Surah-113 Al-Falaq

1718. **Say: I seek *refuge* with the Lord (Allah) of Daybreak (1)**

**From *evil of that He created*; (2)**

**From *evil of darkness when it is intense*, (3)**

**And from *evil of malignant witchcraft*, (4)**

**And from *evil of envier, when he envies*. (5)**

(113-1 to 5)

*Say: I seek refuge: 'Say' is in the imperative form, a command to comply with. In this way it creates confidence and strengthens conviction in sure grant of *refuge*, when sought, from the Creator-Lord Who Himself prescribes this formulation. *Surah Al-Falaq* is an invocation to the Creator-Lord of all creation, to take care of all variables that influence or affect one's life, which are otherwise beyond his control. Thus it provides a means, through the faith, for seeking Allah's protection against ill or side effects of all interacting agents and their effects.*

*Falaq*: sudden splitting and violent explosion

It also carries the sense of extreme and extraordinary speed:

*Tafalluq*: running at extreme speeds

*Mufliq*: poet, who speaks in exaggerated terms

*Falak*, from root *Falq*, has many meanings: creature that emerges with great speed from splitting of non-existence, plant that emerges from splitting seed, by analogy the light that splits and emerges from darkness (dawn), Knotty wood used to beat soles of feet, result or entities arising from sudden and violent explosion

"The reciprocal of *samad* (a creature that needs to emerge by splitting, to be brought into existence from non-being) [A. Hamdi Yazir, *The Religion of Truth and*

*the Language of the Koran* (Turkish), Vol.9, p.6369]

From Einsteinian concept that universe had to expand, Big Bang theory (first by Ralph Alpher, Hans Bethe and George Gamow), has increasingly been accepted as the fact of science, supported by Edwin Hubble's discovery of *cosmic red shift* observed in spectra of receding galaxies and discovery, in 1965, of the 3 degrees Kelvin *microwave background radiation*, a remnant of primordial explosion which pervades the universe. It was thought that nothing existed in *vacuum*, but now it is conceived as a *plenum*, which also supports Big Bang theory. (Dr Haluk Nurbaki, Verses from the Holy Koran and Facts of Science, pp. 308-314)

In verse 113-2, statement about *evil of created things*, points out to certain basic aspects of creation and interaction of resultant forces and variables.

The world is *rational*, because there is an *order* among all and in everything. Things don't happen willy-nilly. They are related. This inter-relatedness gives rise to the concept of *causation*. The sun rises precisely and regularly on cue. The earth spins similarly in a regular and punctual manner. Events that form such sequences are not isolated or independent. This invariable conjunction of *causally* related events is regular and smooth. The very existence of these *patterns* is manifestation of the world's rational order, without which there will be no *world* or *cosmos* but only chaos, which can not continue in perpetuity. The universe behaves as a complete rational order. It has developed in a series of rational orders, which proceeded from simple inorganic to complicated organic orders in stages, to intellectual, conscious and self-conscious orders in a direction.

Man desires to get the best and the most beautiful (*al-khair* and *al-ahsan*). He would like to get it with all possible ease and comfort; whether he strives for it or not. This is in his nature. But surely, he knows limitations, his own and also those imposed by the very nature of surroundings, he is living in.

There are innumerable variables involved in every affair of mundane life. Most of them, and in fact in ultimate analysis all of them, are out of the limited capacity of man to handle, all by himself. It is not only spiritual in nature to seek support of the Ever All-Powerful for getting the best, free from ill effects, but now science is also making it clear that, man is dependent on forces of nature. However, science, at the same time, gives the good news, good for all, that all these forces are at work for man. It reaffirms the Quranic statements that they have been harmonized to the service of man and reiterates its (Quran's) glad tidings for those who harness them. Therefore the best way for him is to make a submission, in word and deed, to the Law of the Creator-Lord, Who is All-Able over all things, to ordain the best for him. When one submits with this faith (follows the Law), in all his affairs, he makes his utmost effort to benefit from everything harmonized in nature for him. He not only expects, but history of human development shows, that he gets the best and the most from the Providence.

Consider any one example from nature. It is not just the right selection of

inputs (e.g. seed, water, etc) for sowing, but all agents of ecology and environment, at work have to be harmonious, in the same time frame and sequence, right from sowing to harvesting. If the sub-soil micro-biology does not work, the sun does not *shining radiate* (*wahhaajan*: source of radiating heat: 78-13), oxidation in the root zone does not take place, photo-effect does not work in the leaf, right temperature is not developed, etc., etc.; resultantly germination, sprouting, growth, over all yield etc., will all be affected. There are friendly and enemy bacteria, etc., and the same forces of nature if they go wild or out of proportion or harmony, spoil man's endeavour. Then it is only wise to do one's best and seek help and protection of the Ever All-Controller of all these phenomena. Consider following:

"Do you see what you sow?  
Is it you who grow it , or  
are We (Allah) the Grower?  
If We so pleased ,  
We could reduce it all to broken pieces,  
then you keep lamenting:  
'we are ruined! ,  
nay, we are deprived of everything.'  
Do you see the water which you drink?  
Is it you who send it down from the clouds, or  
We are the Sender?  
If We so pleased,  
We could make it bitter.  
Why, then, you are not grateful?  
Do you see the fire , which you kindle,  
Is it you who produce the tree for it, or  
are We the Producer?  
We have made it a reminder and a benefit  
for the wayfarers.  
So glorify The Name of your Lord-Master-Sustainer  
The Ever All-Great."

56- 63 to 74

In these verses is an invitation to see how God's creation works, and how different processes proceed, in order to find solutions, simultaneously seeking refuge with the Creator-Lord from the innumerable variables which lie beyond comprehension or control of man. Seeking refuge also has the connotation to act under protection of the Creator-Lord, in a manner to avoid negative or side effects of interacting agents.

In above verses it has been reminded to consider that water can turn bitter or disappear in the earth (18-41). How and why it happens? Nobody can bring it back, e.g., informed in 67-30. Therefore, it is necessary to seek refuge of the One Who controls all these phenomena and follow His Law. Scientists in the United

States and Canada said that the '*Ward Hunt Ice Shelf*', on the North coast of Ellesmere Island in Canada's Nunavut territory, (the largest ice shelf in the Arctic, a solid feature for 3,000 years), broke up into two main parts, themselves cut through with fissures. A freshwater lake drained into the sea. (*Largest ice shelf breaks up*, The Dawn, 23.9.2003) The freshwater deposit, handiwork of nature, over thousands of years is drained into the bitter sea! Who can bring it back? This store of nature is lost to the mankind! As a result of the catastrophic earth quake in Gujrat, India, water table in the desert [*Thar* (desert) area of Sindh, Pakistan], went hundreds of feet down! How to bring it back?

Groundwater, the unseen source of life is diminishing almost everywhere in the world, according to a study published by UN Environment Programme. So much water has been pumped from beneath Mexico City that buildings have in some places sunk two metres. The water table under the high plains in the American Midwest has fallen on average by three metres a decade and up to 30 metres in some places. So much has been extracted from southern Florida that the aquifers are at risk of flooding by sea water.

Twelve cities of more than 10 million people, including Bangkok, Shanghai, London and Calcutta, rely on underground water reserves. "Some two billion people and as much as 40 per cent of agriculture is at least partly reliant on these hidden stores," said Klaus Toepfer, Executive Director of UNEP. "Groundwater also supplements river flows, springs and wetlands vital for rural and urban communities and wildlife. Most of the world's liquid freshwaters are found not in rivers and lakes, but below ground."

In rural India, 50 per cent of irrigation water and 80 per cent of drinking water comes from underground, through three million hand-pumped wells. Around 96 per cent of Saudi Arabia's water and 69 per cent of Bangladesh's comes from below ground. There are 1,300 boreholes tapping water below Dhaka, the Bangladeshi capital, and in some areas the water table has fallen by 40 metres. (Tim Radford, *Groundwater diminishing everywhere*, says UN, The Guardian; The Dawn - June 8, 2003)

It is important to clarify one important aspect of man's attitude in this regard. Some people don't do their part, or they act against laws of nature (Law of God), although they are also important components of physical factory of universe, which is subject to these laws to maintain balance and harmony. They would rather like that their part is also played by some divine force and not by the physical force at their command in their own physical world. They would rather act without realizing the part of their responsibility. They would also wish that physical laws or laws of nature are broken for them whenever it suits them. If this happens for everyone, as almost everyone would like to have this favour done to him, then there will be lawlessness, every thing in disorder, and all chaos. So let the order prevail to the advantage of all. The wisdom of man's creation with command over all forces of nature lies in his doing the best and at the same time seeking protection of the Creator-Lord, against side or ill effects.

All the heavens and the earth have been created where man can try the best of his mettle with all the resources therein at his command. Even sky is not the limit! An extremely vast and harmonized operating arena has been made available! It is open to competition by individuals, groups, societies and nations:

"O assembly of jinn and men!

If you have power to pass  
beyond the zones of the heavens and the earth,  
then pass beyond!

But you will never be able to pass them,  
except with power-force." (33)

Then which of the favours of your Lord will you deny? (34)

*On you will be sent a flame of fire and a smoke.*

*No defence will you have." (35)*

(55-33 to 35)

Those who believe in the working of the system as a reality and a scientific truth and work with the governing laws, are sure to succeed. Verse 55-35 is not meant to discourage from investigating stellar systems and undertaking exercise, or experiment in space or astrophysics. It, in fact, invites attention to the Truth (Law) of nature. Man must take the right course and seek refuge against odds and opposing forces. Deng Xiaoping assumed Chinese leadership, after the death of Mao-Ze Dong. He proclaimed the contours of his policy with the main salient point as: "Seek truth from facts." ("54 years of Chinese Revolution", Prof. Khwaja Masud, The News 29.9.03)

Those who don't believe (in Truth, Law), consequently they don't reflect in the physical fact and factual foundation of all matter and all affairs. So they don't understand their inter-relationships, interactions and effects. For them even a simple scientific fact haunts them, harassing as monster or *magic*. They deceive themselves just by blowing into knots without working on nuts and bolts of the cosmic engine, alongwith seeking support, succour and refuge with the Creator-Lord-Omniscient.

"And He is (Allah) Who has Himself created  
the heavens and the earth in Six Days,  
and His Throne was on the water,  
that He may *try you*,  
*who amongst you is the best in deeds*.

But if you were to say to them:

'you shall indeed be raised up after death,'

those who disbelieve, would be sure to say:

'This is nothing but obvious *magic*.' "11-7

Allah has All-Power over all and everything. As already clarified by the Quran, when Allah intends anything, He simply says to it 'Be' and it is! He may direct any matter or affair in any manner, as He may wish or will. At the same

time He has subjected normal course of all action, in universe, in the given set of very clear laws. Ultimate success of the right action, prescribed under the law (righteous goodly deeds) has been assured as the end result of the process (struggle). Man is himself also a creation. What about his own evil whisper within? Examine 114-4 & 5, and 50-16, and then consider following:

" Say O my people! *Act as you may choose to act;*

***I indeed will act my part,***

And soon shall you know whose is the final goal?

Undoubtedly the *unjust will not prosper.*" 6-135

"Surely, *those who transgress shall not prosper.*" 6-21

"Surely, the *(wicked shall not prosper.*" 10-17

"Surely, the *disbelievers shall not prosper.*" 23-117

"*God prospers not the work of mischief makers.*" 10-81

"*God guides not the people who do not believe.*" 9-37

"*God guides not the people who transgress.*" 3-86

'Self' is not self sufficient. Man can not live all by himself. He can live and progress only in an environment in which he is dependent not only on other humanbeings but other creations and sustaining systems. Entire collection of genes in human genome, sensors, knowledge, understanding and reasoning; all put together are not enough to encompass and comprehend all forces and facts influencing universe and environment of man. Similarly all mankind collectively has not been able to harness all powers and forces of nature and in fact can not control all factors and variables in action and inter-play in universe. The mortal man moulded in dimensions of space-time and bound by immutable laws, needs Allah, The High Exalted, every moment of his life to keep him on guided and protected path of sure success. The servant does not have power to benefit or harm even himself, except as Allah wills. Allah has therefore directed the servant to remain in touch and invoke Him constantly, so that He provides him with His protection, succour, and success: 13-16 and 35-15. Indeed happy is he, whom Allah invites to ask of Him, and successful is he, whom Allah guides, in urgent need and always.

It has been observed, tested and proved that instincts, senses and reasoning, all are limited in their capacity and function. Therefore, man has always looked for help and guidance, through out history of mankind. Even reasoning, the noblest of all qualities, has not only limitations but probability of failure. Paul Davies explains that "In exploring the frontiers of reason and rationality.. in all probability at some stage reasoning will fail us.. If the world is rational.. what is the origin of that rationality? It can not arise solely in our minds , because our minds merely reflect what is already there. . This takes to the belief that there is a route to knowledge through revelation that bypasses or transcends human reason.." - (Guidance of Revelation.)

Paul Davies alludes to instinct, intuition, inspiration, instruction from inside, stimulation (internal or external), and even revelation, in his explicit queries! "In practice, then, human intellectual endeavour does not always proceed through deductive and inductive reasoning. The key to major scientific advances often rests with free-ranging imaginative leaps or inspiration. In such cases an important fact or conjecture springs ready-made into the mind of the inquirer, and only subsequently is justification found in reasoned argument. How inspiration comes about is a mystery that raises many questions." Paul Davies has also mentioned some specific episodes of, his own and some others' inspiration from the 'outside realm'. "Do ideas have a type of independent existence, so that they are 'discovered' from time to time by a receptive mind? Or is inspiration a consequence of normal reasoning which takes place hidden in the subconscious, with the result being delivered to the conscious only when complete? If so, how did such an ability evolve? What biological advantage can such things as mathematical and artistic inspiration confer on humans?"

"It is often said that the factor which most distinguishes human beings from other animals is our power to reason. Many other animals seem to be aware of the physical world to a greater or lesser extent, and to respond to it, but humans claim more than mere awareness. We also possess some sort of, 'understanding' of the world, and of our place within it. We are capable of predicting events and of manipulating natural processes to our own ends, and although we are part of the natural world, we somehow distinguish between our selves and the rest of the physical universe."

Consequences of both, good and bad, are quite obvious to those who understand at least basic things of nature. Incentives in the shape of rewards for making right choice for righteous deeds and disincentives for disintegrative and disruptive actions have been clearly presented in very graphical accounts, in the Quran (*Ad-Diin: The Law*).

Term is fixed for man on earth. It is no more than a period of probation and trial which logically entails 'accounting' for that period. If there was no 'accounting' of the allotted time and space, then 'situationing', 'positioning' and 'placing' of man and his abode, habitat and resources (i.e. the planet itself) would have been altogether in a different plane of existence scientifically i.e., under different laws, physical and meta-physical arrangements. But in reality, we live in a finite world. In its physical frame, it is the world of *cause* and *effect*, each of which has a proportion and measure.

Neither time, nor space, nor matter are unlimited, independent and absolute co-ordinates of physical universe in which we exist. Is it time which constitutes constraints or limitations? But what counts time? Is it the beat of the heart, the pulsating vein, the distance traversed in the space, or matter and resources consumed, converted or utilized? Or is it all these and many other factors, all together? It may perhaps not be just one factor or it may completely be a different 'control factor or central point'. Whatever the exact answer, but the truth is that



neither physical existence nor resources are unlimited. Same may be explained for time, as the created coordinate or quantity. Science is yet seized with puzzling questions like, if or any, 'time' at the point of Big Bang. Any how, coming back to the 'allotted time or term fixed' for man on the planet, intellect and reasoning demand that there should be the most optimal application of all that has been provided for sustaining existence. It therefore demands right choice and right action otherwise the outcome will not be optimal or the best. In the contrary situation it could be minimal or even total failure.

There are many variables to deal with, innumerable turns to negotiate and interactive forces with disruptive dynamics. The choice is further constrained by limited capacity of human mind and limited maneuverability of his physical frame. The only and the best choice, therefore, is to get on the already chosen and directed path, which can safely and successfully ensure a 'guided' journey to the destination. All forces which cause deviations, divisions, breaks or breaches in the path are not safe to play with. They are forces of disintegration and disruption. Only those forces, that can converge and bring together dispersed humankind on to a point, should be directed along the straight line - it is obviously and scientifically the only logical and reasonable choice. Allah has ordained the Straight Path: 6-153. In wandering and taking wrong turns one always wastes resources and energy and may not make any progress or even lose the way or the destination altogether. Therefore for all sure progress and development, it is necessary to endeavour to make the right choice and remain under permanent protection of the Creator-Lord from diverse disruptions all around.

"Just as the human exercise of free will (Consider 2-202,) can lead either to the deeds of a Mother Teresa or to the deeds of a Stalin (Consider 10-27), so nature allowed to make itself will be a world in which death is the necessary cost of new life, the possibility of genetic mutations producing new species cannot be divorced from the possibility of genetic mutations producing malignancy, rain for crops and destructive storm winds will both form part of the way the weather turns out to be..." (John Polkinghorne, *Faith, Science and Understanding*, p. 111)



## Surah-114 An-Naas

1719. **Say: I seek refuge with the Lord Master (Allah) of mankind (peoples).** (1)  
(114-1 to 6)

1720. **(Allah) The King of mankind (peoples).** (2)  
(114-1 to 6)

1721. **The God of mankind (peoples).** (3)  
(114-1 to 6, Section 1)

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